

















JOURNAL OF A DEPUTATION SENT  
TO THE EAST  
BY THE COMMITTEE OF  
THE MALTA PROTESTANT COLLEGE,  
IN 1849.

CONTAINING AN ACCOUNT OF THE  
PRESENT STATE OF THE ORIENTAL NATIONS, INCLUDING  
THEIR RELIGION, LEARNING, EDUCATION,  
CUSTOMS, AND OCCUPATIONS :

WITH OUTLINES OF  
THEIR ECCLESIASTICAL AND POLITICAL HISTORY ; OF THE RISE AND DECAY  
OF KNOWLEDGE AMONG THEM ; AND OF THE DOCTRINES AND  
DISCIPLINE OF THE ANCIENT CHRISTIAN CHURCHES.

BY A LAY MEMBER OF THE COMMITTEE.

PART II.

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REPORT ON THE NEW BUILDINGS PROPOSED TO  
BE ERECTED FOR THE MALTA PROTESTANT  
COLLEGE.

THE remarkable success which, under the blessing of God, has attended the labours of the MALTA PROTESTANT COLLEGE during the first six years of its existence, and the prospect of a rapid increase in the number of pupils, will render it necessary ultimately to enlarge the accommodation both for masters and pupils. This can only be accomplished by the erection of new buildings; the small houses contiguous to the original College premises, which have been purchased or rented, being only capable of supplying room for a limited increase in the number of pupils, while there is a very great deficiency of suitable accommodation for masters and servants, besides the want of spacious class-rooms, so much needed in a warm climate, and, above all, that of a chapel.

The newly acquired houses being, moreover, situated at some distance from the main building where the pupils attend the classes, many of them are exposed, in going and returning several times a day, to the rains of winter and intense heat of summer, from which



causes the health of some has occasionally suffered. The dispersion, moreover, of the pupils in detached buildings, renders the maintenance of discipline more difficult than will be the case when all are residing on the same premises. The plans of the new buildings have been so devised as to include the present building, which will continue to be appropriated to the use of the Collegiate School, sufficient additions being made for the accommodation, altogether, of about one hundred and twenty boys. The wing corresponding to that occupied by the school is intended for the College, and can accommodate about one hundred students, each occupying a roomy cell. The centre building is designed to contain a large lecture-room, library, museum, apartments for the Principal, Professors, and occasional visitors. The centre building is connected with the school by the chapel, and with the College by the dining-hall. There are, also, rooms provided for a chemical laboratory, workshops, and printing premises, which will all be required in the training of the Oriental pupils. It was most important, in planning the buildings, to have regard to the size and ventilation of the apartments, so necessary for health in a hot climate. Nothing can be more favourable to such an object than the high and airy situation and exposure to the sea breezes of the site on which the buildings are to stand; this site consists of about fourteen acres of land, including large gardens and spacious playgrounds.

The courts of the buildings are to be surrounded

by a covered colonnade, in order to allow access from one end to the other without exposure to the sun or rain—a necessary precaution, always adopted in the climate of Malta. Nothing beyond the accommodations which have been ascertained to be strictly necessary has been introduced in the plans, nor is any needless outlay contemplated in ornamental architecture, the style chosen being the same as that of the present building, which is generally adopted in Malta, and easily worked with the stone of the island.

The cost of the new buildings is estimated at 18,000*l*. This is a large sum in itself, but will not appear unduly so, when it is considered that these buildings are designed to accommodate above two hundred and fifty persons, and to include all the conveniences of class-rooms, library, museum, chapel, &c., belonging to a large College. The sum is even small when compared with the cost of similar institutions in England, such as King's College, London University College, &c. A sum of 80,000*l*. was raised not long ago for the new Missionary College at Canterbury. The erection of the Protestant church at Jerusalem required an outlay of above 15,000*l*. The church built by Queen Adelaide at Malta cost 16,000*l*., and the British public will, it is hoped, be found willing to follow this Royal example of Christian charity, by contributing out of their combined wealth a sum not much larger, and for an equally benevolent and Christian object. It may further be urged, that the sum required does not greatly exceed one year's

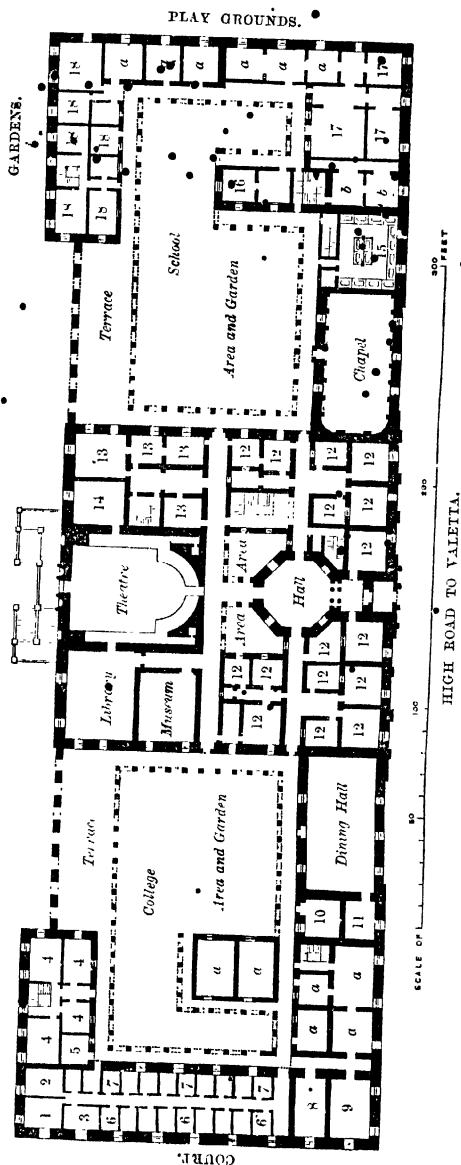
expenditure of the American Board of Missions for their Missions in the East, viz., 15,000*l*.

It is proposed to raise the money required for the erection of the new premises by *special contributions to a building fund*; and, considering that the College has been founded for the important object of promoting the religious, intellectual, and social regeneration of above a hundred millions of people dwelling in regions once celebrated for their high state of civilization, it is earnestly hoped that this appeal in their behalf will meet with a generous and early response from British Protestants.

The College, when inhabited by pupils from every region of the East, and by the masters, with their wives and families, will contain within its walls a highly interesting Christian community, which, settled on the rock of Malta, may serve as an example to the Eastern nations of the happy and blessed influence of the religion of Christ, practically exhibited in all the relations and duties of life.

# GROUND PLAN OF THE PROPOSED NEW BUILDINGS.

GARDENS.



PLAY GROUNDS.

## LEFT WING.—COLLEGE.

1, 2, 3, 4, 4, 4, 5. Residence of Vice-Principal, Theological Professors, and their families. 6, 6, 7, 7, cells for the Students, and the same on the first-floor. a, a, a, a, a, class-rooms. 8, 9, chemical laboratory, carpenter and joiner's workshop. 10, 11, small sitting-rooms.

## CENTRE BUILDING.

12, 12, apartments of the Lady-Superintendent, Secretary, and Treasurer, clothes and store-rooms. 13, 13, offices of the Lady-Superintendent, Secretary, and Treasurer. The apartments for the Principal, Professors, Masters, and their families, and rooms for occasional visitors, are to be on the first-floor.

## RIGHT WING.—SCHOOL.

18, 18, 18, 18, 18, residence of Head Master and his family, visitors' reception-rooms; a, a, a, a, a, a, 17, 17, 17, class-rooms; the dormitories are over the school library; 16, Assistant-Master's sitting-rooms; over these are the wardrobe-rooms. 15, bath-room, and infirmary above.

The kitchen, servants' hall, and offices, are to be in a basement story.







# JOURNAL OF A MISSION.

## • PART II.

### SECTION. I.

• Visit to the Jews, and their Statistics—Religious awakening in Palestine—Church of St. James—Missionary Proceedings of Bishop Gobat—Visit to the Pasha of Jerusalem—Environs of Jerusalem—Valley of Hinnom, and Pools of Sion—Tophet—Mount of Offence—Aceldama—Hill of Evil Council—Pool of Siloam—Jewish and Moslem Cemeteries—Tombs of Zacharias, &c.—Tomb of the Virgin Mary—Tombs of the Kings and Judges—Cave of Jeremiah—The Mount of Olives—Gethsemane—Church of the Ascension—Bethany and Bethphage—Plain and City of Jericho—The Jordan—Valley of El-Ghor—Wilderness of En-Gedi—The Dead Sea—Bethlehem—Alleged Cave of the Nativity of Christ—Scene of the Annunciation of the Nativity—Well of Bethlehem—Cave of Adullam—Road to Hebron—Cave of Machpelah—Pool of Hebron—Abraham's Oak—The Jews—Beersheba—Pools of Solomon—Plants and Animals of Palestine—Climate.

• DURING the absence of my companions on an excursion to the Jordan, I was kindly accompanied by the Rev. F. C. Kwald in an interesting visit to the Jews. We entered several of their houses and synagogues, and everywhere the Rev. Gentleman was courteously welcomed. The Jews, as already stated, partly occupy the Tyropœon, or hollow ground, between Mount Moriah and Mount Zion, called, in Arabic, *Harat-el-Yahoud*, and their dwellings extend, also, along the side of Mount Zion. • Their houses have a mean exterior appearance, being ill constructed of rough stone; but this results less from poverty, than from the fear of being supposed by their rulers to be possessed of wealth. A gateway usually opens from the street into a quadrangular



court, around which several families live separately. The apartments, which are generally on the first-floor, are reached by a flight of stone steps, running up outside the house. Some of the men were respectably dressed, but the majority were poorly clad. There are thirty-six reading-rooms, or *Pashvioth*, tolerably well supplied with controversial books, founded and endowed by pious individuals, and five or six readers, receiving a small salary, are appointed to each, two of whom must attend every day. Thus the people are led to pass a great deal of their time in Rabbinical study and useless wrangling. There are six synagogues, four of which are under one roof; all are small, and poorly furnished; probably from prudential motives. The boys are all taught to read. The women are said to be very industrious in sewing, knitting, and household work, but seldom receive any education. The chief object with the Jews, who come from every part of the world to end their lives in Palestine, being religious meditation, they consider it derogatory to their personal holiness, to engage in secular employments. A few only are permitted to pursue any trade; one of these is a clever lapidary, who cuts beautiful Hebrew seals.

The labours of the missionaries among the Jews of this city are attended with unusual difficulties, in consequence of their extreme bigotry; and the number of conversions has hitherto been small, compared with those in other countries. I shall add some statistical details respecting the Jews of Palestine, derived from well-authenticated sources. Mr. Young, British Consul at Jerusalem, supplied the Deputation of the Free Church of Scotland with the following statistical and general information concerning the Jews of the Holy Land:—

Jerusalem	.	.	.	5,000 or 6,000
Nablous	.	.	.	150 „ 200
Hebron	.	.	.	700 „ 800
Tiberias	.	.	.	600 „ 700
Saphet	.	.	.	1,500 „ 2,000
Kaïpha	.	.	.	150 „ 200
Sidon	.	.	.	250 „ 300
Tyre	.	.	.	130 „ 150
Jaffa	.	.	.	60
Acre	.	.	.	200
Villages of Galilee	.	.	.	400 „ 580

The report of the Deputation continues: "Mr. Young reckons that there are, in round numbers, 10,000 Jews in the whole of Palestine. The difficulties, however, in the way of procuring accurate statistics are very great. The Jews are unwilling to give their true numbers, and these are reduced, from time to time, by the ravages of the plague. Add to this, that few young men come to the Holy Land; so that it is not reckoning accurately to take the usual average of individuals in a family. People who come here are generally elderly, and do not leave families behind them to increase the population, or supply its vacancies. There is, without doubt, a constant influx of Jews into this country, yet not so great as to do more than supply the annual deaths. Their poverty is great. The contributions from Europe, of late, have been smaller than usual; and when they arrive, instead of doing good, are the occasion of heart-burnings and strife. There is no such thing as 'brethren dwelling together in unity' in Jerusalem; no Jew trusts his brother! They are always quarrelling, and frequently apply to the Consul to settle their disputes. The expectation of support from the annual European contributions leads many to live in idleness. Hence, there are in Jerusalem, 500 acknowledged paupers, and 500 more who receive charity in a quiet way. Many are so poor that, if not relieved, they could not stand out the winter season. A few are shopkeepers; a few more are hawkers; and a very few are operatives. None of them agriculturists—not a single Jew cultivates the soil of his fathers.\* Among other peculiar causes of poverty, they are obliged to pay more rent than other people for their houses; and their rabbies frequently oppress and overreach those under their care. Whilst Mahomet Ali was in possession of this country, the Government had been far more tolerant toward them than before; and, on two recent occasions, the Consul had got sentence pronounced in favour of the Jew against the Turk, a new event in the history of this people. Still, the common people hate them, and they are exposed to continual wrongs. The soldiers occasionally break into their houses, and compel them to lend articles which are never restored. The professing Christians here—Greeks, Armenians, and Roman Catholics—are even more bitter enemies to Jews than Mahometans; so that, in time of danger, a Jew would betake himself to the house of a Turk for refuge in preference to that of a Christian. How little have these Christians the mind of Christ. Instead of his peculiarly tender love for Israel, they exhibit rooted hatred, and thus prove that they are Antichrist. So far do they carry their enmity, that no Jew dare, at this day, pass by the Holy

\* A village of agricultural Jews, between Nazareth and Acre, forms the only exception known.

Sepulchre. On this account, the kindness of Protestants appears to them very striking, and convinces them that there is a real difference in the religion we profess. And they are now becoming strongly attached to British Christians. The fact of a British Consul being stationed here on their account has greatly contributed to this effect."

"The reasons said to influence the desire of Jews to return to their own ancient territories are these:—1. The common belief among them, that every Jew who dies out of the land must perform a subterraneous passage back to it, in order that he may rise from the dead in the valley of Jehoshaphat, where thousands of their fathers lie buried." 2. They have a notion, that to die in their own land renders their final salvation certain, though it will not exempt them from 'the beating in the grave, and the eleven months' purgatory.' 3. They believe that those who reside there have immediate communion with heaven, and that their rabbies are, in a manner, inspired. Jerusalem is the stronghold of Rabbinitism. 4. They expect the appearance of Messiah in Jerusalem, and look for national restoration through Him.\*

"The great proportion of the Jews in Palestine have come from Poland. Some are also from Russia; but at present there are many hindrances thrown in their way. There are some from Wallachia and Moldavia, a few from Germany, a few from Holland, but scarcely any from Britain. Those Jews who are subjects of the Ottoman Porte are said to be of Spanish extraction. They come principally from Turkey in Europe, Saloniki, Constantinople, and the Dardanelles. Those who come from Asia Minor are chiefly from Smyrna. Many have come from Africa, especially of late years, and also from Morocco and the Barbary coast,—from Algiers, Tunis, and Tripoli. There are a few from Alexandria and Cairo.

"The greater number of the resident Jews are supported by annual contributions made by the various synagogues of their brethren in other countries. Those who possess some little property when they quit Europe for Palestine very commonly make it over to friends, on condition that they remit them an annuity while they sojourn in the Holy Land. The sum which each individual receives from the annually raised fund is very small; about 3*l.* 10*s.* for each man is as much as can be expected per annum. The plan now adopted for regulating the pecuniary provision is this: the sum raised in the various European synagogues is remitted altogether to Amsterdam, to

\* Many believed that the Messiah's coming would be in the year 1840, as that was the end of a period fixed in the book of Zohar; and some said, that if they were disappointed in that year, they would turn Christians; but this is a mere saying, for they have often declared the same before, and when the time came have found out some excuse for Messiah's delay.

a rich Jewish merchant, who for this purpose is called the President of the Holy Land. This person remits it to the Austrian Consul, at Beyrout, who forwards it to properly authorized parties at Jerusalem for distribution. The average amount may be about 280,000 piastres, or about 2,800*l*. . .

"No thoughtful and reflecting mind," observes an intelligent writer, "can regard the present state of the Jews, especially in Palestine, without feeling the force of that living commentary which they afford upon the pages of Divine truth. They are the witnesses for God, and for Christ, and for Christianity, IN SPIRE OF THEMSELVES." †

#### RELIGIOUS AWAKENING IN PALESTINE.

The result of our own observations at Jerusalem, and the information we obtained from others, tended to confirm the belief we formerly expressed, that an earnest spirit of inquiry on religious subjects had been awakened throughout Palestine and Syria. This is not, perhaps, so manifest with regard to the resident population of Jerusalem, as among the inhabitants of the provinces, and for various obvious causes; the number of Christian laity, of different denominations, in Jerusalem is but small compared with that of the priesthood, by whom they are closely watched, and kept in ignorance and bigotry; and the Jews here are more fanatically attached to their own creed, and opposed to Christianity, than in any other part of the world. We were assured by the missionaries that there was little chance of finding any Christian or Jewish parents in the city willing to send their children to the Malta College.

There are six or seven young Israelites now under religious instruction in the HOUSE OF INDUSTRY; they are apprenticed to some trade in the town, and boarded and lodged in the Institution, which seems to be remarkably well conducted. It would be difficult, successfully to prosecute efforts for their conversion on any other plan. There is also a British hospital, principally established for the reception of sick Jews, but to

\* These particulars have been abridged from the Report of the Deputation sent by the Free Church of Scotland, in which the reader will find much additional interesting information.—("Narrative of a Mission to the Jews," pp. 147—163.)

† "A Pastor's Memorial of the Holy Land," by the Rev. G. Fisk, p. 289.

which all other classes are likewise admitted. This Institution appeared to be admirably managed by Dr. McGowan, and great attention was paid to the spiritual wants as well as the bodily ailments of the inmates.

The establishment of the Diocesan Day and Boarding School, and the opening of the Protestant church, are silently and slowly making an impression highly favourable to the cause of true religion upon the Christian population. The school receives about fourteen female boarders, one-half Jewesses, and, including the day pupils, there are about sixty or seventy children, of both sexes, in daily attendance. The instruction is extremely well conducted, and our examination of the classes was very satisfactory. We may, in time, obtain pupils for Malta from this school.\* Mrs. Gobat sends her eldest daughter as a day pupil, in order to encourage other parents. The schools kept by the priests of the other churches being of a very inferior description, their people are beginning to give the preference to the Diocesan School.

The simplicity of our forms of public worship, and the complete absence of imagery or other symbols of holy things in our Protestant church, are beginning to excite much attention; and more particularly the fact, that, while the design and architectural proportions of the church are in good taste, the Word of God is the exclusive source of all the religious instruction delivered within its walls. All this forms such a striking

\* The Bishop has lately (in 1852) sent an Abyssinian youth, who had been above a year under training in his school, as a free missionary pupil to the Malta College. The following is a statement of the progress of the Diocesan School, since its beginning:—The Diocesan School at Jerusalem was opened by the Bishop on his own responsibility in 1847, for Jews and Gentiles; not only to afford opportunity for instruction to all classes, but as a refuge for the children of Jewish inquirers and converts. It was opened with twelve scholars: the numbers now are between sixty-five and seventy. The boys and girls are separated—and of the whole number, thirty are Jewish. For this school an immediate outlay of about 800*l.* would be most advantageous, in order to remove the school without the walls of the town, to a delightful and healthy situation on the brow of Mount Zion, a portion of the land purchased by the Bishop for a burial-ground; where, for the above-mentioned sum, suitable premises might be erected, containing two large and airy school-rooms, and the necessary accommodation for thirty boarders.

contrast with the gorgeous and grotesque decorations of the other Christian Churches, the grossly idolatrous character of their religious ceremonies, and the many glaring impostures practised by their priests for the sake of lucre, that the eyes of the people, both Christians and Mohammedans, are beginning to be opened to the superior purity and holiness of the Protestant form of Christianity. They are having recourse to the Bible to discover the reasons of this great difference, and are asking their priests many troublesome questions.

The most decided evidence, however, of the awakened state of the public mind, as regards religion, is the fact, that few days pass without the Bishop holding interviews, sometimes occupying the whole day, with people coming from all parts of Palestine, to consult him on their spiritual concerns. Their avowed objects are, generally, to be received by him as Protestants, and assisted in establishing good schools for their children, respecting whose education they all manifest much anxiety. The origin of this movement is to be referred to the labours, for twenty years past, of the American missionaries, and to the more recent efforts of the native Scripture Readers employed by the English Oriental Scripture Readers Society. The motives of the people for wishing to become Protestants are not unfrequently of a mixed and doubtful character ; most of them, the Bishop says, have obtained, by reading the Bible, and by discussion with Protestant travellers, a clear, intellectual conviction of the errors of their Churches ; but they are as yet strangers to the spiritual influences of the Gospel upon the heart. They have, also, not unfrequently, some hidden motive of worldly advantage, such as to escape from the tyranny of the Turkish Government by being placed, as Protestants, under British protection ; or exemption from the payment of dues to the priests, or of some tax to the Government. Much caution is, therefore, required to avoid either repelling sincere inquirers, or encouraging worldly hypocrites. The Bishop generally advises them to remain quietly in their Churches, and study their Bible diligently, in order to become better and more practically acquainted with its doctrines and precepts, before taking any decided step. With regard to education, he willingly assists them in the formation of Bible schools, as far as

his means allow, and two such schools have been established under his patronage at *Nablous* and *Salt*; but there is a greater want of well-trained schoolmasters than even of money.

We could not but admire the combination of prudence and faithfulness by which the Bishop's conduct appears to be regulated under circumstances of such difficulty and importance. All who are acquainted with his proceedings must agree in considering the fact that God has placed such a well-qualified agent at the head of the Protestant Mission of Jerusalem at this critical juncture, as an encouraging evidence of the merciful designs He has in store for the people of these lands. The time, however, will come, and, in some places, has already commenced, such as *Hasbeiya*, from whence I write, when the people will spontaneously cast off the yoke of their priesthood, and measures must be immediately devised for providing them with an ordained Scriptural ministry, and well-trained schoolmasters.

It is a significant fact, that the present Sultan and his Government are fully aware of the gross ignorance and moral corruption into which the people of the ancient Oriental Christian Churches have been allowed to sink by their priesthood. The Sultan, not long since, addressed a remarkable letter to the Synod of the Greek Bishops, in which he strongly warns them against the corrupt exercise of the patronage of the Church, and the misappropriation of its funds.\* The administration of the affairs of these communities has since been withdrawn from the sole jurisdiction, as heretofore, of the Patriarchs and Bishops, and committed to a Council, composed of a number of the respectable laity, with some members of the hierarchy. The Sultan is, also, well acquainted with the discontent of the people with their priests, and the widely prevailing desire for secession existing in several parts of the Empire; and he has shown every disposition to countenance Bible schools, and all other efforts to establish a higher standard of education. He has, moreover, secured, by a most important firman, perfect toleration and religious liberty to all Christians in his Empire; and in order that those seceding to the Protestant faith may be protected from persecution at the

\* See Introduction.

hands of their former priesthood,\* he has officially recognised them as a separate Protestant community, and directed that the administration of their affairs be specially confined to one of his ministers. (This firman will be inserted in the Section on Constantinople.) . . . . .

We have met in our tour with some pleasing proofs of the good effects of this enlightened policy, and of the great estimation in which the English, more especially, are held. We sailed from Beyrout to Jaffa in company with the new Pasha of Jerusalem, and having made his acquaintance, found him well-informed and agreeable. We visited him, by his own

\* The following remarks on the progress of the Gospel among the inhabitants of Jerusalem, and on the opposition offered by the priesthood of the ancient Christian Churches, were made by the Bishop of Jerusalem, at a public meeting in England, in 1852:—"As it was exceedingly difficult in Jerusalem, where the houses belonged chiefly to the convents, to provide proper school room, he had determined to build a school-house on the burial-ground belonging to the Protestants on Mount Zion, without the gates of Jerusalem. There was a small community of Protestants at Nazareth, and one forming at Nablous; there was also a small one at Jerusalem, of about thirty individuals, who met two or three times a-week, and twice on the Sabbath, to read the Word of God and pray together. Of those at Jerusalem thirteen were communicants, and as they had been cast off from the community when they professed Christianity, they required temporary help until they could find some other way of earning their living. He might mention many heart-rending cases, but he would only relate one, which occurred two years ago next winter. Two families lived together, a father and a mother, and daughter and son-in-law, with a child; the father was altogether blind, and the mother was a sickly old woman. The poor young man had been reading his Bible for years, and as they lived in a house belonging to the Roman Catholic Convent, in the midst of winter, a priest having discovered that there was a Bible in the house, went to the house and asked for it, that he might burn it, and when they refused, he threatened to act towards them without mercy. They remained steadfast, however, upon which he went away, and within half-an-hour he returned, with several Turks, and commenced throwing out the few articles of furniture they possessed into the wet and dirty street, and pushed old and young, blind and seeing, into the cold street at the falling of night in the winter. This had been reported in several cases. These poor people earned their livelihood by their daily work for people of their own party, and if the priest happened to excommunicate them, all the members of the Church were thereby prohibited from having dealings with them; so that, unless some help was afforded immediately, they must die of starvation."



request, at Jerusalem, and were received with more than ordinary courtesy, for he rose up from his divan and walked to meet us half-way across the room, repeating the same on our departure, which excited the surprise of our Dragoman, who had never seen a Pasha do this, before, except to persons of high rank, the custom being to rise up a little on the divan, and again recline back. The object of our mission having been explained, the Pasha read parts of the Arabic prospectus of the College, and said it was a most benevolent undertaking, and that he sincerely wished it might accomplish all the good contemplated. The Sultan, he added, was very desirous of promoting education, and had established a College at Constantinople. He took down our names in writing, and asked for some copies of the prospectus. During a medical visit which I paid him a few days after, at his own desire, the twelve Judges arrived to hold a council; they were handsome and venerable-looking men, with long beards, and dressed in flowing robes. I noticed that he did not leave his divan, when they entered the room, but only slightly raised himself to receive them.

The great reluctance of the people of the inland districts of these countries, and especially of mothers, to send the children beyond the sea, may, for a time, prevent our getting many native pupils; but this feeling will, we trust, gradually wear off, and we have perceived, in some cases, that our visit to the country is already contributing to such a result.

#### ENVIRONS OF JERUSALEM.

Our excursions in the immediate vicinity of the Holy City were made in company with Mr. Zeller, the Bishop's brother-in-law, whom we found a very well-informed and excellent guide. It was a source of increased interest, when exploring these hallowed scenes, to reflect that, while the works of man *within* the city have been destroyed by war, and degraded by superstition, the surrounding mountains and valleys still present the same aspect as in the days of prophets, apostles, and martyrs, and when they were trodden by "those blessed feet, which, eighteen hundred years ago, were nailed, for our advantage, to the bitter cross."

VALLEY OF HINNOM AND POOLS OF GIBION.—Leaving the

city on the west side by the Jaffa Gate, we descended into the broad hollow, lying between Mounts Aera and Zion and the higher grounds extending to the Plain of Rephaim, and called, in the Old Testament, the Valley of HINNOM, or of the Son of Hinnom.\* It may be said to commence a little above the large reservoir, known by the name of the UPPER POOL OF GIHON;†—this reservoir is three hundred and sixteen feet long, two hundred feet broad, and eighteen feet deep; it communicates by a small conduit with the Pool of Hezekiah,‡ and is supplied in the rainy season by the waters flowing from the higher grounds about; but it is seldom filled, and is often quite dry. This pool is surrounded by a desolate-looking Mohammedan burying-ground, and the neighbouring locality is memorable in Sacred History as the scene of several great events. It was here Solomon was anointed king;§ and here, also, that Isaiah stood when he delivered the wonderful prophecy of the coming King and Saviour of Israel: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,"|| having, according to Divine direction, gone forth to meet Ahaz, with Shear-jashub his son, at the end of the conduit of the upper pool, in the highway of the Fuller's field."¶ From this same spot the Assyrian captain, Rabshakeh, impiously setting at defiance the living God, called upon the Jews to surrender the city into his hands. \*\*

The valley widens as it descends southward and winds round the foot of Zion, its sides being almost perpendicular, as if the rock had served for a quarry. A piece of ground has been purchased by the Bishop, under the brow of Zion, for a new Christian school-house and cemetery. A winter torrent runs through the bed of the valley, falling into the brook Kedron, and in the course of this stream a very large LOWER POOL has been constructed,

\* Joshua xv. 8; Jer. xix. 2, 6.

† The valley is sometimes named Gihon, or Rephaim.

• ‡ We read that Hezekiah "stopped the water-course of Gihon, and brought it straight down to the west side of the city of David," and that when expecting to be besieged by the Assyrians, "he took counsel with his princes and his mighty men, to stop the waters of the fountains, which were without the city." (2 Chron. xxxii. 3, 30.)

§ 1 Kings i. 38, 39.

| Isa. vii. 14.

¶ Isa. vii. 3.

\*\* Isa. xxxvi. 2, 13.

by throwing a viaduct across the valley; this reservoir is generally dry, except in the rainy season. A little below this pool the valley is crossed by the aqueduct which brought water from Solomon's pools to the Temple, and continues to supply the mosque of Omar. The course of this aqueduct can be traced on the road to Bethlehem.

**TOPHET.**—On the south of Zion the valley is deeper and wider, planted with olive and other fruit trees, and, in some places, tilled; it then contracts, becomes narrow, stony, and steep, and ends in the gardens, where it forms a junction with the Valley of Jehoshaphat. The steep side of the hill, opposite Zion, is covered with tombs cut in the solid rock, some having the remains of rich architraves, and also inscriptions in Hebrew and Greek, with paintings of saints, nearly effaced. These were, probably, the "sepulchres of David," mentioned by Nehemiah.\* This part of the valley is memorable for the barbarous worship paid by the wicked Manasseh and his people to Moloch and Baal, to which Heathen deities they often sacrificed their children, by making them pass through the fire.† "Musical instruments, named *Tuph*, in Hebrew, were played to drown the shrieks of the children, that they might not disturb the mirth of the king. What must have been his agonies of conscience when, after his conversion, he looked down from the towers of his palace into the same valley! It is from the use of these instruments the spot received the name of TOPHET. Here, also, Jeremiah uttered the dreadful prophecy, "This place shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the valley of slaughter."‡

**MOUNT OF OFFENCE—GEHENNA.**—It is probably upon the hill above Tophet, to the south-east, now called the *Mount of Offence* (a low, rocky ridge of the Mount of Olives), or of Corruption, that Solomon set up his idols to Chemosh, the abomination of Moab, and to Moloch, the abomination of Ammon, at the instigation of his strange wives, the women of the Moabites, Ammonites, and Edomites; to these impious proceedings Jeremiah refers, when he declares,—

\* Neh. iii. 16.

† 2 Chron. xxviii. 3.

‡ Jer. xix. 6.

"They have built the high places of Tophet, which is in the valley of the Son of Hinom, to burn their sons and their daughters in the fire. \* \* \* Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, \* \* \* but the valley of slaughter; for they shall bury in Tophet, till there be no more place; and the carcases of this people shall be meat for the fowls of heaven, and for the beasts of the earth." \* Every tomb is now empty.

On their return from the Babylonian captivity the Jews regarded this spot with such abhorrence, that, after the example of good King Josiah, † they threw into it every species of filth, as well as the carcases of animals, and dead bodies of malefactors; and, in order to prevent pestilence, fires were frequently lighted in the valley, from whence it received the appellation also of GEHENNA, a term used to denote the place of future punishment and the fires of hell.

ACELDAMA.—On a narrow ledge of land, upon the slope of the hill, opposite Zion, is a field called ACELDAMA, or "field of blood," believed to be the same as the Potter's Field purchased by the Chief Priests to bury strangers in, with the money that Judas had received from them for the betrayal of Jesus Christ, and which he afterwards returned, under the pangs of remorse, as the price of innocent blood. ‡ It was evidently a place of sepulture, for there still exists a large charnel-house in ruins. Ship loads of earth were transported from this field to the *Campo Santo* (cemetery) at Pisa, on account of the supposed virtue it possessed of consuming bodies in twenty-four hours. This locality was also called the 'Fuller's Field,' because they dried their cloth there. Judas is believed to have hanged himself on the brow of the hill.

HILL OF EVIL COUNCIL—PLAIN OF REPHAIM.—At a short distance above Aceldama some ruins are seen on a small eminence, which are said to denote the site of the country-house of the High Priest Caiaphas, and the place is called the HILL OF EVIL COUNCIL, because it is believed that "the Chief Priests, and elders of the people, took counsel against Jesus, to put him to death." § The ruins are those of an ancient Arab village. From

\* Jer. vii. 31—33.

† 2 Kings xxiii. 10.

‡ Matt. xxvii. 3, 8.

§ Matt. xxvii. 1.

this elevation there is a good view down the fertile valley or Plain of REPHAIM, or of the *Giants*, so called from the stature of its ancient inhabitants; it is covered with fields of wheat and other produce, and is capable of yielding three crops in the year. Isaiah refers to this fertility, contrasting the abundant harvest with its subsequent scanty gleanings,—

“The glory of Jacob shall be made thin, \* \* ;” “it shall be as he that gathereth ears in the valley of Rephaim.” \*

David twice defeated the Philistines in this valley, and on the neighbouring hill, *Perazim*,† where another fierce conflict is predicted to take place in the latter days, when “the Lord shall rise up as in Mount Perazim.”‡ To the south of the hill of Evil Council is a conical hill, supposed to have been used for the site of a beacon light, called the FRANK MOUNTAIN, and anciently Beth-haccerem. \*

\* THE VALLEY OF JEHOSHAPHAT.—The valley of Hinnom joins the deep valley on the east of Jerusalem called *Jehoshaphat*; and the “Brook, or Torrent, Kedron,” which runs through it, is often mentioned in Scripture. The prophet Joel speaks of a valley of Jehoshaphat in which God will judge the Heathen for their persecution of the Jews, and had, no doubt, this valley in his mind when he delivered that remarkable prophecy.§ Whatever may be its exact interpretation, this

\* \* Isa. xvii. 4, 5. † 2 Sam. v. 17—25. ‡ Isa. xxviii. 21.

§ “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision! The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord, also, shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.” (Joel iii. 1, 2, 12—16.)

spot is to be the scene of some future signal interventions of God in behalf of his people. It is a current belief among Jews, Christians, and Mohammedans, that the last judgment is to be held in it, and the Mohammedans show a large stone above the golden gate (a piece of the shaft of a broken column), projecting from the wall, which they assert is to be the Prophet's seat of judgment.

The valley commences a little distance from the city, near the tombs of the Kings, and is at first narrow and rocky, the rocks having, evidently, been quarried for building. It is full, also, of excavated tombs, which continue on both sides all the way to Jerusalem—near the city it spreads out into a basin, and is cultivated. The sides become higher and steeper between Mount Zion, Ophel, and the Mount of Olives—and the valley is crossed by several bridges. Lower down, where it joins the valley of Hinnom, it expands and forms a wide basin, well tilled, and full of olive and fig-trees; it then contracts, and continues its course towards the Dead Sea, under the name, first, of the “Monk's Valley,” a name received from the convent of St. Saba, situated on it; and then of the “Fire Valley.” The channel of the valley is the dry bed of a wintry torrent, having no regularly flowing stream, except during the heavy rains in winter, when the water runs down abundantly from the adjoining hills.

The valley of Jehoshaphat is associated with several memorable events in Sacred History—and, viewed from the high places of Tophet, its scenery is beautiful and picturesque. The bed of the valley is studded with the olive, fig, pomegranate, and mulberry, and rendered luxuriantly verdant in some places, especially at the lower end, by well-cultivated gardens of melons, cucumbers, &c. The sloping sides are partially terraced and cultivated; and all the objects along the heights are inexpressibly interesting, including Moriah, Ophel, Zion, and the Mount of Olives.

NEHEMIAH'S WELL.—Beginning our survey at the lower end of the valley, the first object noticed was a deep, ancient well, called NEHEMIAH'S WELL, but most probably *En-rogel*, or the Fuller's Fountain, mentioned in Joshua, as being on the south-east of Jerusalem, on the confines of the tribes of Judah and

Benjamin.\* It is one hundred and twenty-five feet deep, and, during the rains of winter, often overflows; the water is very pure and refreshing. This spot is planted with shady fruit-trees. It was here that the two youths, Jonathan and Ahimaaz, retired, when Absalom took possession of the city, that they might carry the intelligence to David.† It was, also on this spot, by "the stone of Zohemoth, which is by En-rogel," that Adonijah slew sheep and oxen and fat cattle, and made a feast, to celebrate his assumption of the crown; "and, behold," said the prophet Nathan, "they eat and drink before him, and say, God save King Adonijah." But at the very same hour Solomon had been anointed King near Gihon, at the desire of David,—

"So that the city rang again—God save King Solomon." \* \* \*  
 "And all the guests that were with Adonijah were afraid, and rose up, and went every man his way." "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar." \* \* \* "And Solomon said unto him, Go to thine house."‡

THE POOL OF SILOAM AND KING'S GARDEN.—Continuing northward, the valley widens at its junction with the valley of Hinnom. At the foot of the rock Ophel there is a very old mulberry tree, whose roots are supported by a stone terrace, and which is believed to mark the spot where the venerable Isaiah was sawn asunder, by the cruel order of Manasseh.§ Further on is the POOL OF SILOAM, in a state of good preservation, and connected by an underground conduit with the Fountain of *Siloam*, or the Virgin's fountain, a considerable distance higher up. There is every certainty of this being the identical pool in which Jesus said to the blind man (having anointed his eyes with clay,) "Go wash in the Pool of Siloam," for it is recorded, that "the wall of the pool of Siloah, by the King's Garden," was re-built in the days of Nehemiah.|| The waters of the pool run out through a channel cut in the rock, and irrigate the terrace gardens below, which are the remains, no doubt, of the "King's Garden," mentioned by Nehemiah

\* Joshua xv. 7, 8; xviii. 16.

† 2 Sam. xvii. 17.

‡ 1 Kings i. 39, to the end.

§ Heb. xi. 37.

|| Neh. iii. 15.

and Josephus. \* To this day the blind and the maimed believe in the healing powers of this spring.

THE VILLAGE AND FOUNTAIN OF SILOAM.—On the right, hangs upon the steep slope of the Mount of Offence the village of Siloam, with its miserable dwellings, partly excavated out of the rock. The steepness of the hill on which the former buildings stood, may have been the cause of the falling of the Tower of Siloam. Beyond the village is the FOUNTAIN OF SILOAM, a calm, pure stream, springing up in a deep cavern, from a considerable depth underground. It fully realizes Isaiah's words, "the waters of Siloah, that go softly."† This was a beautiful and impressive type of the calm, pure, and abiding peace enjoyed by a believing soul, renovated and refreshed from the "pure river of water of life, proceeding out of the throne" of a reconciled God, in Christ Jesus; and he reproaches the Israelites for their rejection of these heavenly joys for the sake of the carnal, corrupt, and debasing pleasures obtained by an alliance with Rezin, the heathen Syrian king. The water in this spring has been observed to experience occasional rises and falls, unconnected with the state of the weather; it has been conjectured, also, without any good foundation, to have some connexion with the fountain under the Mosque of Omar.

JEWISH AND MOSLEM CEMETERIES.—The next object of interest is the JEWISH BURYING GROUND, on the side of the Mount of Olives, immediately opposite the site of the Temple; it is overspread with innumerable white flat stones, inscribed with Hebrew epitaphs, generally simple and uninteresting. For nearly two thousand five hundred years the Jews must have deposited their dead at this place.‡ It has ever been an object of earnest desire with the devout Jew to lay his bones in the valley of Jehoshaphat, and, for ages, thousands have come from every part of the world, to Jerusalem, at an advanced period of life, for this sole purpose. They believe that they shall reach eternal happiness, without having to make their way to the valley by an underground passage, as they suppose all must do who die elsewhere; and that they will be the first to see the Messiah. How fearful, however, will be their awakening, when "the eyes of them that pierced Him" shall behold Him, "and

\* Ant. vii. c. 14, s. 4.

† Isa. viii. 6.

‡ 2 Kings xviii. 6.



wail because of Him,"\* and how terrific their despair when they find that eternal condemnation is the just punishment of their wicked rejection of his glorious offer of free salvation: "He came unto his own, and his own received Him not."† Along the side of the eastern wall of the mosque, opposite the Jews' cemetery, is the principal Mohammedan burying ground, the privilege of sepulture, near the sacred rock, below the Mosque, being highly valued by the false prophet's deluded followers. When they rise up, also, to judgment, it will be seen that the same awful punishment awaits every form of unbelief:‡

TOMBS OF ZECHARIAH, JAMES, JEHOSEPHAT, AND ABSALOM.—Proceeding northwards, several sepulchral monuments of great antiquity are found, which have been associated with the names of Zechariah, James, Jehoshaphat, and Absalom; but there is nothing besides a vague tradition in support of such representations. These tombs are, for the most part, hewn out of the solid rock, and in a style of architecture partaking of a combination of some of the characteristics of the early Egyptian and the Greek, and forming "a link," as has been observed, "between the Pyramids and the Parthenon." Some have supposed that the Grecian embellishments have been added in more modern times, and constituted the "*garnishing*" of the sepulchres of the righteous, on account of which our Lord rebuked the Scribes and Pharisees for their hypocrisy.§ Absalom was interred in the wood where he was slain by Joab; || but this monument may be "the pillar which Absalom reared up for himself in the king's dale, and called after his own name, Absalom's place."¶ This the Jews believe, and they generally cast a stone at it, as they pass, in abhorrence of his rebellion.

TOMBS OF THE VIRGIN MARY AND JOSEPH.—A little further on is seen a half-subterranean church, with an excavated grotto, called the Virgin Mary's tomb; half-way down the flight of

\* Rev. i. 7.

† John i. 11.

‡ This valley was used as a place of interment in times as ancient as the reign of Josiah, for we read, "He brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the grave of the children of the people." (2 Kings xxiii. 6.)

§ Matt. xxiii. 29.

|| 2 Sam. xviii. 17.

¶ 2 Sam. xviii. 18.

broad stone steps leading to it, there is a cenotaph to the memory of *Joachim* and *Anna*, the father and mother of Mary; and on the opposite side is that of Joseph, her husband. The construction of this church is attributed to Helena, the mother of Constantine, and affords another example of the flagrant impostures practised in those dark and superstitious ages.\*

**TOMBS OF THE KINGS AND OF THE JUDGES.**—Continuing some distance up the valley, near its head, a number of large sepulchral monuments are found upon the high grounds on each side. Those on the left, are called **TOMBS OF THE KINGS**; they are deeply excavated out of the rock,—the entrance having the form of a handsome portico, with an entablature and cornices, ornamented with flowers, fruits, &c., of exquisite workmanship;—five or six large sepulchral chambers are reached by separate passages, and were formerly closed by thick panelled doors of stone, carefully carved; there are also several broken sarcophagi. The most probable opinion is, that these monuments were the work of Helena, Queen of Ediabene, and of her son, Izatus, who, being converted to the Jewish faith, were buried near Jerusalem. The sepulchres on the right, are called **TOMBS OF THE JUDGES**; they are more extensive, but much inferior in execution to the former. They have been supposed, without the least foundation for such a conjecture, to have been the place of sepulture of the Judges of the Jewish Sanhedrim.

**ANCIENT CISTERNS—HILL SCOPUS—CAVE OF JEREMIAH.**—Fragments of marble and mosaic tesserae, and a number of ancient cisterns are found all over the surface of this plain, which was most probably once covered with the buildings of the ancient city; the stones have been gathered up in heaps and terraces, for the purpose of cultivating the soil. The hill

\* The mother of Christ retired to the protection of St. John, and died in his house at Ephesus (of which place he was the first bishop), and was buried there, yet the monks here (Jerusalem), assure you that, immediately after the burial of the Virgin, her body was transported by angels through the air to Jerusalem, and deposited in the spot I have just described, that she might rest in the place where her son had died; and that when her tomb at Ephesus was opened, nothing was found in it but her grave-clothes folded up, and fresh, as though they had never enveloped the remains of mortality.—*Mrs. Romer's Temples and Tombs of Egypt*, vol. ii., p. 219.

above the Tombs of the Judges is, no doubt, *Scopus*; "from whence," says Josephus, "the city began already to be seen, and a splendid view was obtained of the great temple."\* It was here Titus first encamped, when he besieged Jerusalem. A short distance from the Damascus Gate, on the side of the hill Bezetha, there is a cave in an ancient quarry, where Jeremiah is supposed to have lived, and written the book of Lamentations—it lies on the road to Anathoth, his native village, and is under the guardianship of a dervise, who lives in an adjoining hut.

#### THE MOUNT OF OLIVES.

Whether viewed in its topographical aspect, or in connexion with its many sacred and endearing associations, the Mount of Olives, with its three rounded summits, may certainly be considered the most beautiful and deeply interesting feature of the scenery surrounding Jerusalem. Its sides are still partially covered with olive, fig, and other fruit trees, though not so thickly as was the case of old; they are also tilled, and clothed with rich crops and patches of verdure. Three roads lead up to the summit; two of them, rugged and steep pathways, strike up the face of the Mount; the third winds more gradually round the south side, and is the most frequented road to Bethany and Bethphage.

The earliest event of sacred history of which we are reminded by the Mount of Olives, is King David's deeply affecting sorrow and humiliation, when he fled before the face of his rebellious son, Absalom,—

"There came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee, for we shall not else escape from Absalom. . . . And all the country wept with a loud voice, and all the people passed over: the King, also, himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. . . . And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and

\* Josephus v. 2, 3.

he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Abithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee turn the counsel of Abithophel into foolishness. And it came to pass, that when David was come to the top of the mount . . . he worshipped God.\*

The Mount of Olives was afterwards chosen as the favourite place of retirement of One greater and more glorious than David—Jesus of Nazareth—God manifest in the flesh. Here was our blessed Saviour accustomed to withdraw from the noise and strife of the crowded city, in order to hold secret converse with his Heavenly Father. Here was the scene of the intense sufferings, by which He manifested in Gethsemane his deep abhorrence of sin, and infinite love of the sinner; while the Mount of Olives likewise witnessed his glorious triumph over sin and death, when, ascending up into heaven, He “led captivity captive . . . received gifts for men, yea, for the rebellious also, that God might dwell among them.”†

GETHSEMANE.‡—After crossing the brook Kedron, a small garden is reached at the foot of the mountain, surrounded by a low wall, and containing a shady plantation of eight very large and aged olive trees, the trunk of one of them measuring eight yards in circumference. A comparison of the topography of this spot with the narratives of Scripture, leaves no doubt of its identity with the *Gethsemane*, whither “Jesus oftentimes resorted with his disciples.”§ It is not at all unreasonable to believe that these trees are the descendants of those under which He often reposed; for, though all the trees around Jerusalem were destroyed by Titus, it is the well-known property of the olive tree, when its trunk has been cut down, to send forth shoots in great number, which, by growing up intertwined, form a new stem; this is the appearance presented by these trees, and it is not likely that the men employed by Titus to fell the wood,

\* 2 Sam. xv. 13, to the end.

† Ps. lxxvii. 18.

‡ Gethsemane is derived from *Gath-shennen*, which means, “oil-press,” there having been on this spot presses of a particular kind, for preparing the oil, by treading a vat with the feet.<sup>1</sup>

§ John xiii. 2.

<sup>1</sup> Micah vi. 15.

would be at the great trouble of extirpating thick roots, deeply and firmly fixed in the ground. At the south-east corner of the garden a small space is walled off, called "*Terra damnata*," marked, by monkish tradition, as the place where Judas said, "Hail! Master,"\* and betrayed Jesus with a kiss. Near this spot is a ledge of rock, on which, it is said, the disciples reclined when their "eyes were heavy."† There is, also, a grot, fifteen feet in diameter, and several feet deep, excavated in the rock, with a roof supported by pilasters, which is said to be the place where Jesus retired to pray. In the sides are seen some remains of sepulchres, used, probably, in the early ages.

This garden must ever be held by the Christian in the profoundest veneration; the amazing events of which it was the scene, are well calculated to awaken the most solemn and overwhelming emotions,—to fill him with a deep conviction of his own fallen, corrupt, and ruined condition by nature, and of the glorious character of that dispensation of pardon, in which, through the agony, bloody sweat, and sacrifice of his well-beloved Son, God's attributes of mercy and truth—love and justice, were so wonderfully blended together, and exhibited to men and angels in their highest perfection. For when Jesus, grappling in that awful hour with the powers of darkness, exclaimed, "My soul is exceeding sorrowful, even unto death,"‡ He suffered unfathomable depths of woe, proceeding from the bitter sense of the full weight of his Father's wrath being poured out upon Him, as bearing the sins of his people. When the gates of Jerusalem are closed at night, Gethsemane is a perfect solitude. Our Saviour could distinctly see the company of men sent to apprehend Him, descending the side of Mount Moriah, with their torches and glittering arms; and yet, awakening his disciples, He *voluntarily* gave Himself up as a lamb to the slaughter, saying, "Behold, he is at hand that doth betray me."§ Without spot or blemish Himself, He suffered, the just for the unjust, freely loving us, even unto death.

SITE FROM WHENCE CHRIST BEWAILED THE DESTRUCTION OF JERUSALEM.—About two-thirds up the ascent of the moun-

\* Matt. xxvi. 49.

† Matt. xxvi. 43.

‡ Matt. xxvi. 38.

§ Matt. xxvi. 46.

tain, and above Gethsemane, the place is shown where our Lord is believed to have delivered his awful prophecy concerning the destruction of Jerusalem, and to have wept over its impending fate; by far the best panoramic view of the city is obtained from this elevation, and Jesus was able to embrace nearly every quarter of Jerusalem within his view, when He said, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."\* So literally has this prophecy been fulfilled, that the Castle of David, the Temple of Solomon, and all the other "great buildings," have disappeared, and not a gate, tower, or wall of Jewish times is left standing.

• "Yes," in the words of a modern writer, "that glorious city, with her domes and palaces, presenting a noble panorama, a city rejoicing in her strength, and her unequalled beauty—to all other ages a very emblem of eternal prosperity, 'the vision of peace,' (as its Jebusite name intended), rejoicing in a well-regulated government, in quietude and rest, free from external enemies and internal factions—to those inspired eyes, then gazing on her, lay enveloped in devouring fire, besieged by a fierce army, a nation from afar, from the end of the earth, a nation whose tongue they understood not, a nation of fierce countenance, who would not regard the persons of the old, nor show favour to the young; her inhabitants, frenzied by fierce dissensions; faction striving against faction, robbers, and zealots; blood drenching the very altars; brother contending with brother in ferocious combat, father with son. Those eyes beheld them that did feed delicately, desolate in the streets; them that were brought up in scarlet, embracing dunghills; the hands of the pitiful women soddening their own children; the whole city wrapped in fury, unheard of calamity, and dreadful tribulation—the abomination of desolation nigh at hand.' For to Him, 'the days of vengeance' were present, and 'his blood was on them and their children.'"†

CHURCH OF THE ASCENSION.—Still ascending towards the summit, several localities are shown, to which legendary tales have been attached by the monks; one place where Christ taught the disciples the universal prayer; another, the cave where the creed was composed!! Near the highest point a monastery was founded by Helena, mother of Constantine, •

\* Mark xiii. 2.

† "A Journey from Naples to Jerusalem," by D. BORRER, p. 408.

on the spot from whence our Saviour is supposed to have ascended into heaven. The print of a foot, or sandal, is shown in the rock, said to have been left by our Lord at the moment of his ascension. The church erected over this spot, has been taken from the Christians, and converted into a mosque; for the Moslems hold in great veneration the places of some of the events of the life of Christ, whom they call Jesus the son of Mary; such as Mount Zion, Mount Olivet, Mount Tabor, while they firmly deny his crucifixion and death, and assert that it was one of his disciples (Judas) who suffered, whilst he himself was taken up alive into heaven. The Mohammedans allow free access to Christians into this mosque. During Easter a person is constantly occupied in the mosque taking impressions, in wax, of the supposed foot-print of Jesus, which are sold in large numbers to the crowds of pilgrims, who never fail to visit this spot. With reference to this foot-print, a modern writer states,—

“The earliest Pagan systems we know of in the East, are full of the imposture of pretended foot-marks of false gods. The print of the foot of Budha is shown by the Hindoos in the Island of Ceylon, upon the top of a central mountain. But this mountain is called, by the Mahommedans, ‘Adam’s Peak,’ and they believe the impression to have been miraculously left there by the father of the human race, and hold it in high veneration. It is, probably, in imitation of this that the last foot-mark of Mahomet, also, is preserved at Mecca, for the worship of the Hadjis. Lamentable, that an appeal, like this, to the grossest materialism, without any warranty in Scripture, should have found its way among the places where were manifested the presence and doctrines of Him who taught that ‘God is a Spirit, and to be worshipped in spirit and in truth.’” \*

The testimony of Scripture casts, however, very strong doubts upon this having been the identical place from whence our Lord ascended to heaven; for the Evangelist writes, “And He led them out as far as to Bethany, and lifted up his hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.”† They proceeded, therefore, beyond the summit, and down the

\* “Lands, Classical and Sacred,” by Lord Nugent, vol. ii. p. 64.

† Luke xxiv. 50, 51.

slope on the other side, towards the retired village of Bethany, and there, before ascending to his God and their God, He delivered to them the glorious message, "Go ye into all the world, and preach the Gospel to every creature,"\* adding the precious and comforting promise, "Lo, I am with you always, even unto the end of the world."† It was there, also, the announcement, "This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven,"‡ was made by two angels, in white apparel, to the astonished and gazing disciples. There are not wanting intimations in Scripture of the Mount of Olives being the destined scene of some wonderful future manifestations of the Divine power. Zechariah, for instance, declares, in the following mysterious prophecy,—

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south."§

VIEW FROM THE MOUNT OF OLIVES.—Near the summit, a large tomb, excavated in the rock, is shown as that of the *prophetess Huldah*. There are other very large tombs on the west side of the mountain, called *tombs of the prophets*. The central summit of the mountain, which is the highest, rises 416 feet above the valley of Jehoshaphat, and is 175 feet higher than Zion. It is reckoned to be 2,700 feet above the Mediterranean. The distant views from the central summit are splendid in the extreme, and deeply interesting, from the rich variety of remarkable scriptural localities which they include. To the north-west stands Raby Samuel, believed to be RAMAH,|| where Samuel was born; it is easily distinguished by having a mosque on its summit. To the east and south-east, at the furthest boundary of the prospect, is seen the barren, brown, and steep range of Abarim, or the mountains of MOAB. They present, at that distance, one nearly even line, though including several peaks, noticed in history, such as Bethpeor, where

\* Mark xvi. 15.

† Matt. xxviii. 20.

‡ Acts i 11.

§ Zech. xiv. 4.

|| 1 Sam. i 19.



Balaam stood when he wished to die the death of the righteous; \* the summits of Gilead; and that of Pisgah, where “Moses, the servant of the Lord, died,” † after the Lord had shown him goodly Mount Lebanon, and the Land of Canaan. Below the mountains of Moab the Dead Sea and the Valley of the Jordan are distinctly visible, the latter recognised by the long line of verdure that defines its course. In the foreground, between the Jordan and Jerusalem, the eye rests, in every direction, on a wide expanse of rugged, bare, arid mountain-tops and valleys. This is the wilderness of *En-gedi*, mentioned in Scripture as the scene of our Saviour’s temptation, and where St. John the Baptist cried out, “Prepare ye the way of the Lord,” \* \* \* “Repent ye; for the kingdom of heaven is at hand.” ‡

BETHANY AND BETHPHAGE.—“Bethany was nigh unto Jerusalem, about fifteen furlongs off.” § This beautiful little village, now called Lazarie, is situated on the slope of a retired valley, between the Mount of Olives and adjacent hills, on the way to Jericho. It is reached in about three-quarters of an hour from Jerusalem, by the road that winds round the southern side of the ridge of Mount Olivet. It lies concealed amidst plantations of fig, mulberry, olive, and other fruit trees, and is surrounded by rocks and cultivated terraces. No spot could be better adapted for the retirement of our Lord and his disciples, at even-tide, after their labours in the city. It was here Mary, by whom He was anointed in the house of Simon the leper, used to sit at his feet, eagerly listening to his words of heavenly wisdom; and here that He also reproved the “cumbered Martha,” warning her that “one thing was needful,” and that her sister had chosen the good part, which should not be taken from her. Bethany is hallowed, also, as the scene of his beautiful exhibition of tender affection for the family He so much loved, and of his wonderful exercise of Divine power in raising Lazarus from the dead,—verifying the truth of his previous declaration, “I am the resurrection and the life.” || A sepulchre is shown as that of Lazarus, deeply excavated in

\* Numb. xxiii. 10.

† Deut. xxxiv. 1.

‡ Matt. iii. 2.

§ John xi. 18.

|| John xi. 25.

the rock, with a descent of a double flight of steps ; the identity rests only on tradition, but is not impossible.

On the height “*over against*” Bethany are the remains of an ancient village, called Abu-Dis, which is considered, by some, to be the site of ancient BETHPAGÉ. It was to this village our Saviour sent two of his disciples to fetch a colt, when, returning from Jericho, “they came nigh to Jerusalem.”\* His triumphant procession into Jerusalem moved slowly along the road over the Mount of Olives ; He was accompanied by a great multitude, who spread their garments in the way, and strewed it with branches cut down from the trees, crying, “Hosanna to the Son of David ! Blessed is He that cometh in the name of the Lord ; Hosanna in the highest.”† Then was accomplished the saying of the prophet, “Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.”‡ It was, also, when walking along this road, that Jesus cursed the fig-tree, and the next morning it was found dried up from the roots.§

#### PLAIN AND CITY OF JERICHO.

Some of our party visited the Dead Sea, the Jordan, and the site of Jericho. The plain of Jericho, which is about twenty miles long, and ten miles wide, was formerly celebrated for its fertility, and abounded with roses, palm-trees, || the sugar-cane, and the opobalsam, the tree from which the celebrated balm of Gilead was obtained. The land is still partially cultivated, and the *Zaicon, or Zakkum* (the myro-balsamum of the ancients), is grown, the nuts of which yield an oil called the Modern Balsam of Jericho, much prized for wounds and bruises. The *Ricinus Palma Christi*, from which the castor oil is obtained, grows also to a large size. A species of *Solanum* is found, called by Linnaeus, *Melongena*, which produces large yellow bitter berries, termed by Hasselquist, *Poma Sodomitica*, or mad-apples, supposed to be the “apples of Sodom.” This is probably the plant referred to in the following passage of Scripture : “For their vine

\* Mark xi. 1, 2.

† Matt. xxi. 9.

‡ Matt. xxi. 5 ; also, Zech. ix. 9.

§ Mark vi. 12.

|| Jericho is called, in Scripture, “the city of palm-trees.” (Deut. xxxiv. 3.)

is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter.\* The berries are sometimes attacked by an insect (*tenthredo*), which turns the interior into dust, while the skin preserves its full colour. Among the other plants, is the *Asclepias gigantea*,† whose fruit is yellow, and of the size and form of an apple; when pressed it explodes with a puff, leaving in the hand only the shreds of a thin rind, and a few fibres. In the centre is a slender pod, containing seeds, and a small quantity of fine silk, which the Arabs twist into matches for their guns. This fruit has been, also, taken by some for the apples of Sodom.†

The only trace of the CITY OF JERICO,—formerly a considerable place, much frequented for purposes of traffic, and the residence of many Levites, is a square tower, of the middle ages, surrounded by a few Arab huts, forming a miserable village, with about two hundred sickly inhabitants, called *Rihak*. The fountain, Ain-es-Sultan, named also, Diamond of the Desert, believed to be the same whose brackish waters Elisha healed, lies about two miles east, and continues to supply a copious stream of the purest and most refreshing water, with which the surrounding fields are irrigated. There is a fine grove of trees extending some distance below the fountain, and which is supposed to have been the site of ANCIENT JERICO, about a mile from the Luanantana Mountain; while the city, subsequently built, occupied, probably, the locality on which

\* Deut. xxxii. 32.

† “The plant, vulgarly known under the name of the Rose of Jericho, is no rose at all, but a small cruciferous plant, a native of the deserts of Arabia, the *Anastatica hierochuntica*. After flowering, and when the seeds approach maturity, the plant dries up, its leaves fall, the branches, which are rigid and thorny, shrink together, and form a kind of round tuft, about the size of a man's fist. In this state, the *Anastatica* is driven by the winds, which tear it up by the roots, across the deserts, and as far as the sea-shore, and is brought to Europe, where it is designated as the Rose of Jericho, or *hygrometric Jerosa*. The most ridiculous fables were invented respecting this plant, at a period when superstition greedily received them. It is an undoubted and remarkable fact, that the Rose of Jericho opens and extends its branches when immersed in water, or when the atmosphere is very damp, and resumes its former appearance when exposed to the wind or to the heat.”—*Murray's Cyclopædia of Geography*.

stands the present tower, superstitiously called the house of *Zacchens*. It was in Jericho the harlot Rahab received and secreted the spies of the Israelites, for which she was afterwards rewarded. There Elijah and Elisha performed many miracles; *Zacchens* entertained our Lord; and *Bartimaus* was restored to sight. The Patriarchs often pitched their tents in the plain, and it was the scene of some sanguinary battles. The castle and village lie on the northern bank of the *Wady Kelt*, a rapid torrent, at about two miles' distance from the place where it issues from the deep gorge of the mountains. This may, possibly, be the brook *Cherith*, where Elijah hid himself, and was fed by ravens.\*

At some distance from Jericho, nearer the Jordan, there is a beautiful fountain of pure water, enclosed by a circular wall, five feet deep, and surrounded by a fine grove of willows, some old and large; the Arab name is *Ain-Hajla*. In the vicinity are the ruins of one of the many convents which once existed in the plain of Jericho. Along the foot of the mountain are

\* Frequent mention is made of Jericho in Holy Writ. It was the first city taken from the Canaanites by Joshua, who rased it to the ground, and denounced a severe curse upon the person who should rebuild it. This curse was literally fulfilled in the days of Ahab upon Hiel, the Bethelite, by whom the city was rebuilt. (1 Kings xvii. 31) On the distribution of the land into tribes, it fell, by lot, to that of Benjamin, and was one of the cities appropriated to the Priests and Levites, twelve thousand of whom lived within its walls. It was also distinguished for the schools of the prophets that were established there. In the time of our Saviour, Jericho yielded only to Jerusalem for its size, and the magnificence of its buildings. Marc Antony, in the extravagance of his love for the beautiful Queen of Egypt, presented to her the whole territory of Jericho. Vespasian, in the course of the sanguinary war, which he prosecuted in Judæa, rased its walls, and put its inhabitants to the sword. Rebuilt by Adrian in the 138th year of our faith, it was doomed, at no distant era, to experience new disasters. It was again repaired by the Christians, who made it the see of a bishop; but in the twelfth century it was finally overthrown by the Infidels, and has not since emerged from its ruins. In the whole course of my travels, I do not recollect ever to have seen human beings more miserably lodged, or bearing on their persons greater evidence of abject misery, than what I observed in the wretched occupants of the site of Jericho."—*Robinson's Palestine and Syria*, vol. i., p. 176.

found, also, the ruins of several aqueducts, and on the track from Jericho to Jerusalem is seen an immense, open, shallow reservoir, 670 feet long, and 490 feet wide. There are many other vestiges of buildings, and some tumuli, but they consist chiefly of small, unhewn stones, evidently, therefore, of Saracenic construction, and very few large hewn stones are to be found. On the road to Bethel is another large and fine fountain of the purest water, called *Ain-Dulk*, flowing copiously down towards the plain.

**BANKS OF THE JORDAN.**—The Jordan is about seven miles distant from Jericho; it has a double, and in some places a triple embankment, the water rising sometimes, in spring, after heavy rains and the melting of the snows of Hermon, over the lower banks; there are generally along its course deep thickets of the graceful willow, (*Salix Sassaf* and *Vitex Agnus Castus*), Acacias, Tamarisks, oleanders, wild grasses, thorns, bulrushes, and the common cane; “They shall spring up as among the grass, as willows by the water-course.”\* These thickets are alluded to in Scripture, and were formerly inhabited by wild beasts; they are still the refuge of wolves, jackals, and ounces. “Behold,” says Jeremiah, “he shall come up like a lion from the swelling of Jordan against the habitation of the strong;”† they existed in the days of Elisha, for, “when they came to Jordan, they cut down wood,”‡ and the prophet caused the axe-head, which had fallen into the stream, to rise miraculously to the surface. The average breadth of the river opposite Jericho is about a hundred feet; its depth varies from ten to twenty feet. There are a few places fordable when the water is very low, but it is seldom the horses are not obliged to swim; the only shallow fords, about three feet deep, are near the Lake of Tiberias. The bed of the Jordan is of sandy clay, and the banks are generally precipitous. The stream is so rapid, that the most expert swimmer cannot stem it, but is carried down by it. The water is muddy, and of a yellowish colour, being mixed with clay; but its flavour is very soft, and it is light of digestion; its muddy colour was, probably, referred to when

\* Isa. xlv. 4.

† Jer. xlix. 19.

‡ 2 Kings vi. 4, 5.

Naaman asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"\*

VALLEY OF EL-GHOR.—From the Lake of Tiberias to the plain of Jericho, the Jordan, which is the largest river of Palestine, runs through a great valley, called *El-Ghor*; there is verdure along the lower banks of the river; but the higher level of the valley, being scantily watered by tributary streams, and parched by the heat, is, with few exceptions, destitute of vegetation, and presents a barren, insalubrious desert; the breadth of the valley, in some places, is about twelve or fifteen miles, while, at others, it is very narrow: the mountains, on each side, are generally rugged and sterile; those on the east, consist of the Abarim, or Moabite range, with NEBO, or Pisgah, overlooking the valley; and, on the west, are the mountains of Judæa. The plains of Moab and Gilead, on the eastern bank, are, in general, more productive than those of Galilee and Judæa on the western, where the soil is, "in many places, encrusted with salt, having small heaps of a white powder, like sulphur, scattered, at short intervals, over its surface."† There is reason to suppose that the overflowings of the river were greater in ancient time than now; this may, partly, be accounted for by the increased depth of the channel. The banks of this venerated stream, the eastern border of the Promised Land, are hallowed by many interesting associations. It was here "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."‡ But these plains, of old so populous, when trodden by Abraham and Lot, and where they received angels' visits, are now only inhabited by a few wild, wandering Arabs.

The exact locality where the waters were miraculously "driven back,"§ to afford a passage for the Israelites, cannot be ascertained; it is known, only, that this wonderful event

\* 2 Kings v. 12.

† Dr. Robinson's "Biblical Researches."

‡ Gen. xiii. 10.

§ "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" (Ps. cxiv. 5.)

took place, *right against Jericho*. But the monks have, as usual, divined the place, and pretend it was near the supposed site of *Gilgal*; they have built there a convent, dedicated to St. John the Baptist, and set up twelve stones!! No traces, however, of *Gilgal* have ever been discovered. The most accurate explanation of the circumstances attending the passage of the Israelites has been given, as follows, by Dr. Robinson:—

“The waters that came down from above, stood, and rose up upon a heap . . . . and those that came down towards the sea . . . . failed, and were cut off; and the people passed over right against Jericho.\* That is, the waters above being held back, those below flowed off, and left the channel towards the Dead Sea dry; so that the people, amounting to more than two millions of souls, were not confined to a single point, but could pass over any part of the empty channel, directly from the plains of Moab towards Jericho.”†

This wonderful intervention of God towards the accomplishment of his promise to his people was followed by other visible displays of his power, in their favour, no less remarkable; for the walls of Jericho were laid prostrate at the sound of the trumpets and at the voices of the multitude on the seventh day, and the city was given up to the Israelites for utter destruction, only Rahab the harlot, and her household, being saved. The city of Ai, near Jericho, of which no traces exist, was subjected to a similar fate, after God's displeasure had been removed, by Achan and all his household being stoned to death, for having violated the strict prohibition which the Israelites had received, not to take any of the *accursed* property of the Canaanites.‡

The waters of this rapid stream were again miraculously divided, on Elijah striking them with his mantle, in order to enable him and Elisha to pass over, shortly before his translation to heaven in a chariot of fire—and the miracle was repeated the same day, by Elisha, on striking the waters again with Elijah's mantle, which had fallen upon him.

An event equally memorable, and, to the Christian, more deeply interesting, was the baptism of our blessed Saviour, by St. John, when the heavens were opened, and the Spirit of

\* Josh. iii. 16.      † Dr. Robinson's Biblical Researches, vol. ii., p. 267.

‡ Josh. vi. 7, 8.

God descended, like a dove, and lighted upon Him; and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."\* The pilgrims come annually, in large crowds, protected by troops, for the purpose of bathing in the stream where Christ was baptized—they usually carry away staffs of the willow that grows on the banks, after dipping them in the river.

#### WILDERNESS OF EN-GEDI.

• With the exception, however, of the fertile plain of the Jordan, the whole of these extensive regions present as wild and desolate an aspect as it is possible to conceive; "the highways lie waste, and the wayfaring man ceaseth," not a living creature, or anything indicating the habitation of man, is met with. The roads have been, at all times, greatly infested with robbers, and this was most appropriately chosen by our Saviour as the scene of the instructive parable of the good Samaritan. The following brief description, extracted chiefly from Chateaubriand, contains a lively picture of the wild and singular scenery of these districts.

The surface is broken only by deep and dreary glens, hemmed in by precipices, so lofty as to exclude the sun; the chalky summits of the rocks, rent as by a convulsion, shoot into a thousand fantastic shapes. Their sides are perforated by deep caves, which served as a retreat to the saints and prophets of the Old Testament, and to the Christians of the middle ages. Every spot here recalls some of the great events of sacred history. Extraordinary appearances proclaim a land teeming with miracles: the burning sun, the towering eagle, the barren fig-tree; all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery; every grotto proclaims the future; every hill re-echoes the accents of a prophet. God himself has spoken in these regions: dried-up rivers; riven rocks; half-open sepulchres, attest the prodigy; the desert still appears mute with terror, and you would imagine it had never presumed to interrupt the silence, since it had heard the awful voice of the Eternal.

MOUNT QUARANTANA.—On the borders of the plain there

\* Matt. iii. 16, 17.



is a high mountain, difficult of ascent, bare of vegetation, and very much rent, which tradition points out as the one where Christ fasted forty days, and was tempted by the devil; and from the top of which Satan showed Him all the kingdoms and glory of this world.\* A chapel has been erected on its highest point, and there are caves in its sides excavated by the holy men and hermits of the middle-ages, where many sought a refuge from persecution, † and others were accustomed to keep Lent; it is on this account, the mountain received the name of QUARANTANA.

THE MONASTERY OF ST. SABA, rising perpendicularly from the ravine of the Brook Kedron, appears in the heart of this desolate region. Once the refuge of the saints of the wilderness, it is now a scene of complete monastic seclusion. In continual danger from the surrounding tribes of Arabs, it has less the aspect of a convent, than of a fortress, the abode of some ruthless crusader; one of the fathers, by turns, walks his nightly rounds on the top of the towers.

It was among the wild and strong fastnesses of En-gedi, that David concealed himself against the persecutions of Saul; and Saul, when pursuing David, having retired for rest to one of their deep, natural caverns, during the heat of the day, David, who was hid with his followers in its recesses, cut off the skirt of his royal master's robe, while asleep, generously sparing his life.‡ The allied armies of the Moabites and Ammonites encamped also in En-gedi, when they came forth against Jehoshaphat.§ In the direction of the monastery of St. Saba stands a lonely mosque, called *Nebbi Mousa* (the Prophet Moses), which is held in great veneration by the Moslems, who affirm, in opposition to the plainest testimony of Sacred History,|| that Moses was buried there. It contains a catafalque of Moses, gorgeously covered with green silk, enriched with gold ornaments, and is visited by pilgrims in great numbers from all parts of the Turkish empire.

Many birds of prey are seen in these desolate regions,

\* Matt. iv. 1, 12.

† They "wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. xi. 38.)

‡ 1 Sam. xxiv. 4.

§ 2 Chron. xx. 2.

|| Deut. xxxiv. 6.

especially the eagle, hawk, raven, crane, and stork; but there are ~~very few~~ of any other species.

## THE DEAD SEA.

The Dead Sea was anciently called, "Sea of the Plain," "Salt Sea," "East Sea;" and by Josephus, and the Greek and Roman writers, "Lacus Asphaltites," that is, bituminous lake, on account of the bitumen found in its waters.

The bed and shores of the Dead Sea are evidently formed by the crater of an immense extinct volcano, by which Sodom, Gomorrah, Admah, and Zeboim, the cities of the rich vale of *Siddim* (compared in Scripture to the garden of Paradise) were swallowed up at the bidding of the Almighty, for the punishment of their dreadful wickedness. Evidences of volcanic action are seen in several parts of the valley of the Jordan, especially around the Lake Tiberias, and along the banks of the Jordan in the Jaulan district, where masses of basalt, pumice, lava, and sulphur are found. The earthquakes to which these regions are exposed, and the hot mineral springs which they supply, are undoubted indications of the existence of that deep-seated subterraneous heat, to which volcanoes chiefly owe their origin. That the cities were not overthrown by a simple earthquake, is also confirmed by the scriptural narrative, where it is said, that Abraham got up early in the morning, and "looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."\*

The water of the Dead Sea contains one-fourth of its weight in a hundred of saline ingredients, in a state of perfect desiccation. It is also impregnated with other mineral substances, especially with bitumen, which often floats on its surface, in large masses; it is most probably cast up from the bottom by volcanic action, and is recorded to have been seen, after earthquakes, in masses resembling small islands. Considerable quantities of wood, and other vegetable matter, are found cast on the shores, by the great buoyancy of the water, in which it is difficult to swim, the feet being buoyed up to a level with

\* Gen. xix. 28.

the head. Its specific gravity is to that of distilled water, as 1,212 to 1,000, and greater, therefore, than that of any other water known.\*

Josephus relates, that some slaves thrown in with their hands tied behind them, by order of Yespasian, all floated. Modern travellers have floated in its waters without moving, and were able to read a book, or sleep; and a horse, having been driven in on one occasion, did not sink, but floated on his back, violently throwing his legs upwards. After bathing, the skin feels glutinous, hot, and uncomfortable. Owing to its great weight, the water is not so easily disturbed, and raised into waves by the wind, as is the ocean; no white foam plays on the pebbles of its shores; it glitters like molten lead, and is a sea of petrification; the water is slightly greenish, and things seen through it, appear as if seen through oil.

The Dead Sea is situated between two very precipitous ranges of bare limestone mountains, of which those on the eastern or Arabian side are the loftiest. The deep and wide chasm, or cauldron of the rent earth between them, contains the waters of the sea; and their barren, rugged sides, cast a dark and gloomy shade over its surface. The shores are rocky, or consist of a bank of pebbles, covered with a whitish crust of salt; and all objects, after lying some time in the water, become covered with a saline incrustation; pieces of sulphur are also seen upon them.

\* The following is the analysis of the water:—

Chloride of Calcium	.	.	.	.	3.2141
„ of Magnesium	.	.	.	.	11.7734
Bromide of „	.	.	.	.	0.4393
Chloride of Potassium	.	.	.	.	1.6738
„ of Sodium	.	.	.	.	7.0777
„ of Manganese	.	.	.	.	0.2117
„ of Aluminium	.	.	.	.	0.0896
„ of Ammonium	.	.	.	.	0.0075
Sulphate of Lime	.	.	.	.	0.0527
					<hr/>
					21.5898
Water	.	.	.	.	75.4602
					<hr/>
					100
					<hr/>

The proportion of saline matter is rather less in the rainy season.

Considerable quantities of bitumen are found in the rocks along the shores, and could, no doubt, be dug out; it is now exported and sold, for embalming bodies. The slime-pits into which the Kings of Sodom and Gomorrah fell, were probably bituminous wells. The large proportion of saline and bituminous matter contained in the water, renders it incapable of supporting animal or vegetable life; but the exhalations of the lake are not, as represented by some writers, pestiferous, salt water being, on the contrary, antiseptic. The sickliness of the inhabitants is the result of the ague produced by the marshes existing on the shores, and of the excessive heat of summer.

The small shell-fish mentioned by some travellers, had evidently been carried down by the current of the Jordan. No basalt or lava is found, but only the black, shining bituminous stone, called *stink-stone*, because it emits a smell of sulphur when rubbed, and ignites in the fire; it is white on the surface, but black when broken, and is used for making trinkets; lumps of nitre are occasionally seen. At the southern extremity, is a long, low mountain, consisting mostly of rock salt, too bitter for cooking, and called *vsdum*, which may bring to recollection the transformation of Lot's wife into a pillar of salt, for her disobedience to the command of God. There are some hot, brackish springs on the shores, but only two of sweet water, at AIN JIDY, and on the peninsula of the eastern shore. Not a trace of vegetation, nor a patch of verdure is to be found anywhere but in the two last-mentioned spots, except some canes and reeds near the salt-marshes;—all is death-like sterility; not a living creature is seen, because the smallest bird would not find a blade of grass for its sustenance. The scenery is thus awfully wild and sublime, presenting a vivid picture of the grim, terrific abode of eternal death. "Everything here announces," says Chateaubriand, "the country of a reprobate people, and seems to breathe the horror and incest of Ammon and Moab."

The length of the Dead Sea is about thirty-nine geographical miles, and its breadth about nine or ten such miles; all attempts to fathom its depths have hitherto failed. Its depression below

the level of the Mediterranean, as well as that of the entire valley of the Jordan, is about 500 English feet, which is the greatest geographical depression yet known.\* When the rays of the burning sun have been reflected from the barren, heated rocks, during the long days of summer, the climate becomes as intensely hot as that of the tropics. It is probable there exists some deep, subterraneous outlet for its waters, since mere evaporation could never carry off the constant large influx of water it receives from the Jordan, and other lesser streams. The great depth of the bed of the sea, precludes all idea of the possibility of ever discovering any traces of the buried cities.

There can be no doubt that a lake existed in the valley before the destruction of the cities, though probably of smaller dimensions, and that it was enlarged to its present size, by the great volcanic convulsion which engulfed the guilty cities. The bed of the sea now consists of two distinct basins separated by a ridge of rocks, which is forded by the natives when the water is very low; the southern basin was in all likelihood the site of the four cities; that of ZOAR, which is accurately known at this day, is not far from the southern extremity of this basin. On the eastern shore, there is a rocky peninsula projecting into the sea, and a second ford has been noticed by some travellers. A spring of sweet water flows on the peninsula, and is surrounded by vegetation.

The beautiful fountain of Ain Jidy, *En-gedi*, is reached from Carmel, near Hebron, by a very wild, steep, and narrow mountainous pass; the road in some places being cut in zig-zags, on the precipitous sides of the mountain. The fountain issues forth from the rocks, at once a large, pure, and tepid stream, about 400 feet above the level of the sea; it flows rapidly down the side of the declivity towards the sea, its course being traced by a thicket of luxuriant trees and shrubs: wherever the water reaches, there is rich vegetation. The trees and plants are those of the climate of Egypt. The side of the hill was once terraced for cultivation, and near the foot are the

\* Some calculations make the depression above 1,800, but this seems improbable.

ruins of the town of En-gedi; a rich plain descends gradually for half a-mile to the shore, covered with gardens, chiefly of cucumbers, and a few traces of ruins; innumerable birds are heard singing, and birds of prey seen hovering above the cliff. At some distance south, is observed a large ruin on a pyramidal cliff, rising immediately from the sea, called *Sebbeh*, which is supposed to be the site of the celebrated fortress of MASADA, built by Judas Maccabeus, and strengthened by Herod the Great, as a place of refuge for himself. He built there also a splendid palace, and laid up immense treasures; but these fell into the hands of robbers, who took the place by stratagem. After the destruction of Jerusalem, Josephus relates, that the fortress of Masada being besieged by Flavius Silva, the garrison, nearly 1,000 strong, were persuaded by their leader Eleazar, to devote themselves to self-destruction; having chosen ten men to massacre all the rest, 960 persons, including women and children, were slain, and only two women and five boys escaped. This was the last terrible act of the frightful Jewish tragedy.

The "Valley of Salt," mentioned in Scripture, where the Israelites, under David\* and Amaziah,† gained victories over the Edomites, was no doubt at the foot of Usdum, as was also the "city of salt," named with "En-gedi" among the cities in the desert of Judah.‡ Galen calls the salt, gathered round the Dead Sea, "Sodom salt," from the mountain, named Sodom, near the lake; and USDUM may reasonably be supposed a corruption of Sodom. The pillar of salt into which Lot's wife was transformed, for lingering behind her husband, is stated in the Book of Wisdom§ to have been in existence at that period; but the testimony of Josephus, Clement of Rome, and Irenæus, appears equally apocryphal, for no monument of the kind has been seen by other travellers; and the imagination of the ancient writers may easily have been deceived by some of the masses of rock-salt occasionally found lying along the shore. The ridge of the *Usdum* is from 100 to 150 feet high, and its length about five geographical miles. The

\* 1 Chron. xviii. 12.

† 2 Chron. xxv. 11.

‡ Josh. xv. 61, 62.

§ Wisdom x. 7.

structure of the mountain consists of pure rock-salt, with intervening layers of chalk, limestone, or marl, so that its surface has the appearance of common rock; but large masses of pure, crystallized salt, washed down by the rain, are seen hanging like icicles, in the numerous deep fissures of the rock. There are also caverns, penetrating far into the centre of the mountains, the sides of which exhibit thick strata of fossil-salt, exactly as is the case in the salt mountains of the Tyrol, near Salzburg. Numerous torrents, strongly impregnated with salt, run during the rainy season, from the caverns and fissures of the mountain into the lake, and there can be no doubt, that the intense saline quality of its water is caused by the large quantities of salt water that have thus been annually flowing into it for ages. The shore about Usdum is covered with large masses of rock-salt, that have fallen from the rugged cliffs of the mountain.\*

It may be well to add, that the conjecture of the waters of the Jordan having, at some former period, flown by the channel of the wild desert plain, or Valley Arabah, into the Red Sea, is completely disproved, by the fact of the great depression of the Jordan below the level of the sea; and, moreover, that all the mountain streams, in the barren region of Arabah, run in a northern direction to the Dead Sea. The name of Arabah is applied in Scripture to the whole valley of the Jordan, or "Ghor," as far as Tiberias.

#### BETHLEHEM.

Bethlehem is situated about six miles south from Jerusalem; the road first crosses the fertile valley of Rephaim, after which the country is rather stony and barren. About half-way, the Greek convent, Mar-Elia, is reached; in its vicinity there is a well, reported by tradition to be the one in which the wise men from the East, when on their way to visit the new-born "King of the Jews," saw their guiding-star, which they had lost sight of, reflected; "and they rejoiced with exceeding great joy."† This well may be the fountain of *Nephtokah*, mentioned in Joshua xv. 9. The convent has been named Elijah, because it is

\* Dr. Robinson, vol. ii., Art. "Dead Sea."

† Matt. ii. 10.

supposed that the prophet, when fleeing from Jezebel, passed that way to Beersheba; and the monks show, under a tree, the mark pretended to have been left by his body, as he slept on the ground. A ruined tower is pointed out on an eminence to the west, as being the site of the house of Simeon the Just, by whom the infant Jesus was blessed in the Temple; an assertion which rests, however, on no good authority. Further on, near the road, there is a small building of modern construction, covered with a white dome, and used as a mosque, called Rachel's tomb; as the locality corresponds with the Scripture description of the place of her burial, it is not improbable, so far as regards the site, that the tradition may be correct. The village of Rama is seen about two miles to the west, in a situation corresponding with that of ancient Rama, spoken of by Jeremiah, when, foretelling the massacre of the children by Herod, he said, "In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not."\* The same ferocious deed was perpetrated in all the other towns and villages of that district of country.† Bethlehem is here first seen at a distance, occupying a commanding and picturesque situation on the northern brow of a steep hill; the blasted, barren aspect of the country is now exchanged for every appearance of pleasing fertility, agreeing with its name, Ephratab, "the fruitful." "But thou, Beth-lehem Ephratab, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."‡

On the south side, the hill, which consists of white limestone, is steep, rocky, and unproductive; but in every other direction it presents a succession of well-cultivated terraces, on which are grown the vine, the olive, the fig, the mulberry, and the pomegranate; the surrounding country is also thinly planted with olive and fig-trees, and covered with fields of barley or grass, surrounded by hedges, where flocks of goats and large-tailed sheep are seen grazing, tended by their keepers; the country has thus a truly pastoral character, reminding one of

\* Jer. xxxi. 15.

† Matt. ii. 16.

‡ Micah v. 2.



the shepherds to whom angel voices announced the nativity; and of Ruth gleaning in the fields of Boaz. Many of the small watch-towers mentioned in Scripture are also seen in the orchards and vineyards. It is evident, that, by means of the labour of a large and intelligent population, these regions might soon be restored to their former famed productiveness; for Bethlehem signifies "house of bread," in Hebrew; and Beit-Lahm, "house of flesh," in Arabic.

That the present town occupies the site of ancient Bethlehem has never been questioned; the distance of two hours from Jerusalem, corresponds exactly with the six Roman miles of antiquity; it is, however, but a small and poor place, compared with the Bethlehem of Herod's time, and with the importance it had previously acquired as the birthplace and "city of David." The present inhabitants, who number about 3,000, are all Christians; the Turkish quarter of the town having been completely destroyed, by order of Ibrahim Pasha, in the rebellion of 1834. The Bethlehemites are a robust, high-spirited race, who have never crouched either to the Turks or Arabs. They have always been of a turbulent disposition, living in frequent strife with the people of Hebron and Jerusalem; their houses are well built of stone, but those on the declivity of the hill are partly excavated in the rock; they are in general more industrious and thriving than the people of other parts of Palestine, and in addition to their agricultural pursuits, are employed in carving in olive-wood, mother-o'-pearl, and the fruit of the dom-palm, models of the Holy Sepulchre, beads, crucifixes, and other relics, carried by the pilgrims to every part of the world.

The Crusaders occupied Bethlehem, and it was raised in 1110, by King Baldwin, into an episcopal see, which was not, however, of long continuance. The Empress Helena, mother of Constantine, erected a large church and convent over the alleged cave of the Nativity, at a short distance from the town, in a beautiful situation, overlooking the deep, fertile valley on the north; the building, with its massive walls and embattlements, has the appearance of an imposing fortress, and has, in fact, on more than one occasion, served as a refuge for the inhabitants of the town against the inroads of the wild Bedouin Arabs. The

portion of the original doorway not walled up, is low and narrow, making it necessary to stoop to enter. \* The church and convent, though originally belonging to the Latins, is now in the joint possession of the Latins, Greeks and Armenians; and feelings very opposite to those of "peace and goodwill," have been fostered between these rival sects, in their attempts to expel one another. These feuds have more than once caused angry discussions between European powers protecting the respective sects.\* The church is called *Santa Maria di Bethlehem*; its nave is divided into aisles, by forty Corinthian pillars, of one block of granite, two feet and a-half diameter, and eighteen feet high; the roof is of wood, and the building was evidently never completed; it is not used for Divine worship.

The alleged place of the nativity, is a subterraneous grotto, reached by a flight of dark narrow steps, and receiving no light from without, but illuminated by many suspended lamps, the presents of various Christian princes. The grotto is a long, narrow chamber, the walls of which are incrustated with marble, and partly lined with silk; at one end is a recess, occupied by an altar, inlaid with marble, mosaic work, and a border of silver, and having a marble star† in the pavement, indicating, as is asserted, the precise spot where God first appeared "manifest in the flesh." Near the altar, is a trough of marble, said to stand on the site of the manger, in which Jesus was laid. In an opposite recess, is the place where the wise men of the East came to worship; and in another recess, is an altar representing the table on which they deposited their gifts; descending further, a spot is pointed out, where Herod ordered

\* Serious contentions have recently occurred at Constantinople, between the representatives of France, Austria, and Russia, respecting the right of possession of the holy places in Palestine, which threaten to embroil the Government of the Sultan with some of these powers, and to be the occasion of a European war.

† The following instance of the impious lengths to which the rivalry between the Latins and Greeks is carried, is mentioned in the "Land of the Morning:"—"The Greeks, two years ago, stole away the large silver star embedded in the stone, and inscribed, 'Hic de Virgine Maria, natus est Christus.' They came when the Latins were away (so say the Latins), and with nails and hammers wrenched it away."—*Land of the Morning*, p. 139, Rev. H. B. W. Churton, M.A.

the children of Bethlehem to be murdered; and in the convent above are shown the hand of one of them, and the tongue of another, richly enchased as *holy relics*, in gold and pearls.

There is not a tittle of evidence, beyond the vague and unsatisfactory surmises of tradition, in support of the identity of this grotto with the stable of the inn in which Joseph and Mary could find no room.\* The great ignorance and credulity prevailing in the primitive ages of Christianity, deprive the mere traditionary testimony of the inhabitants of these localities of any weight, unless supported by collateral evidence. It has been advanced, that grottoes in eastern countries are sometimes used as stables. I subjoin, on this subject, some very apposite remarks of Maundrell:—

“I cannot forbear to mention, in this place, an observation, which is very obvious to all that visit the Holy Land, viz., that almost all passages and histories related in the Gospel, are represented by them that undertake to show where everything was done, as having been done, the most of them, in grottoes; and that, even in such cases where the condition and the circumstances of the actions themselves, seem to require sites of another nature. Thus, if you would see the place where St. Anne was delivered of the blessed Virgin, you are carried to a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist’s, or of our Saviour’s nativity; if that of the Agony, or that of St. Peter’s repentance, or that where the apostles made the creed, or this of the transfiguration; all these places are also grottoes. And, in a word, wherever you go, you find almost everything is represented as done underground. Certainly grottoes were anciently held in very great esteem, or else they could never have been assigned, in spite of all probability, for the places in which were done so many various actions. Perhaps it was the hermit-way of living in grottoes, from the fifth or sixth century downward, that has brought them ever since to be in so great reputation.”† [The historical notices in the text, show that this practice is of much earlier date than is here assigned.]

It was observed to us, by Bishop Gobat, that there are a number of similar grottoes along the ridge of the hill, on a line with the convent, and that it is much more probable these excavations were, according to the custom of the times, used as places of sepulture. This pretended grotto of the Nativity is to be ranked, therefore, among the many impostures of Popery,

\* Luke ii. 7.

† Maundrell’s Journey, &c, April 19th.

called "pious frauds." It may be remarked, also, how completely this apostate Church contrives to subvert the lesson of deep humiliation and unpreserved obedience intended to be conveyed by the circumstances attending our blessed Saviour's birth—by decorating such a scene with white marble, and adorning it with blue satin, embroidered with silver!! The monks show another subterraneous chamber, in which it is affirmed, not improbably, that Jerome lived fifty years, and made the VULGATE translation of the Bible; his place of sepulture is near, and that, also, of Eusebius, who assisted him in his labours: how little have the inmates of this convent appreciated their true value, and how completely has the blessed Word remained a sealed book to their hearts and understandings! The tombs are, also, pointed out of the distinguished Roman lady *Paola*, and of her daughter *Eutachia*, who followed Jerome to Bethlehem, and founded there, in the fourth century, several religious houses.

Another grotto is shown as the scene of a most extraordinary legend. It is averred that the Virgin, one day, having taken shelter in this grotto from a shower of rain, her milk overflowed and fell to the ground, and that it left white marks, visible to this day; that, still more wonderful, it endued the earth with the power of bestowing on mothers, who have no milk, the means of nursing their children, for which purpose it is only requisite to drink with faith a little of the powder scraped from the grotto, and mixed with water; the demand for this miraculous powder, by the female pilgrims visiting Bethlehem is, as may be supposed, exceedingly great. That a Church having the audacity, authoritatively, to propagate such ridiculous and disgusting impostures, should have been allowed to establish her dominion over the largest portion of Christendom, is a striking proof of the complete fatuity and imbecility in the discernment of spiritual things, with which the mind of man was smitten at the Fall; and this state of spiritual blindness and deadness further proves the absolute necessity of his receiving a new infusion of Divine light and life, for the recovery of his spiritual perceptions; "for the things of God knoweth no man, but the Spirit of God."\*

\* 1 Cor. ii. 11.

The mind, sickened with these superstitious, monkish exhibitions, gladly turns away to behold the hills and valleys, which undoubtedly were the scene of the glorious events attending the blessed Redeemer's nativity. A beautiful and most interesting view of the whole scenery is obtained from the terrace-roof of the convent; the fields, the hills, the rocks, and valleys around, remain unchanged, and present the same aspect as upon that glorious night, when—

“There were shepherds abiding in the field, keeping watch over their flocks at night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them, and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And, suddenly, there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.”\*

The near prospect to the south, presents a broad valley and low, undulating hills, mostly covered with pasturage; and a spot is indicated, about a mile distant, as that where the shepherds heard the heavenly choir singing, “Glory to God in the highest, and on earth peace, goodwill toward men.” This locality is planted with large olive-trees, has a small grotto-chapel in the centre, and is inclosed by a wall; there is nothing improbable respecting the identity of the place; the village, supposed to be that where the shepherds lived, lies a little further off. In the distance, to the East, are the mountains of Moab and Ammon, and the plains of the Jordan; about six miles southward, is seen the high, barren hill of *Tekoah*, which gives its name to the surrounding wilderness, and was the scene of the pastoral life of the prophet Amos.† To the south-east, lie the fastnesses of En-gedi; a good view is also obtained of the conical truncated hill, called the Frank Mountain, supposed to be the Beth-haccerem of Jeremiah: “Oh, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem; and blow the trumpet in Tekoah, and set up a sign of fire in Beth-

\* Luke ii. 8 to 14.

† Amos i. 1.

hacerem; for evil appeareth out of the north, and great destruction." \* \* The mountain is believed to have received the name of "Frank," in consequence of its occupation by the Crusaders: and it was very probably the site of the citadel built by Herod, and named "Herodium;" the ruins of large cistern-aqueducts, and other spacious buildings, are still found.

It was pleasing to recollect, when gazing upon that picturesque scenery, that it was while wandering with his flock among these beautiful hills and glens, that the royal shepherd-boy of Israel learned to sing the praises of God. The same species of birds to which he probably listened (the blackbird, the lark, and the wild dove, are very common in these regions) may still be heard pouring forth their lays from among the luxuriant shrubs and bushes on the banks of the mountain streams. To these interesting features of the scenery, the divine Psalmist no doubt refers in such strains as, "He sendeth the springs into the valleys, which run among the hills, . . . By them shall the fowls of the air have their habitation, which sing among the branches." †

It was probably, also, when meditating on the banks of some of the limpid streams, by which these beautifully verdant and retired valleys are watered, that he was inspired with such Psalms as the twenty-third: "He maketh me to lie down in green pastures, He leadeth me beside the still waters." ‡

\* Jer. vi. 1.

† Ps. civ. 10, 12.

‡ "David appears to have had, almost from his very childhood, the sublimest talents for poetry, and an exquisite taste in music. His harp, therefore, was probably his frequent companion in the field, when he exercised the occupation of a shepherd. And having experienced the inestimable blessing of early conversion, he did not debase his poetic genius, or prostitute his skill in the harmony of sounds, by devoting either of them to the contemptible purposes of versified nonsense and unmanly dissipation.

"When I read the eighth Psalm, I form to myself an idea of David the stripling, and I think I see him watching his flocks in a summer's night, under the expanded canopy of the skies. The air is still. The heavens are serene. The moon, arrived at the full, is pursuing her majestic silent course. The stars (like peeresses on a coronation solemnity) assume their brightest robes, to attend the beauteous sovereign of the night, while both moon and stars concur to shed a soft undazzling lustre on all the subjacent landscape. David, at this happy period, a blameless youth, unpoisoned with ambition, and unfascinated by the witchcraft of court corruption; his heart unpolluted

When leaving Bethlehem, we passed through a large gate, which reminded us of the place where Boaz sat, and called to his kinsmen passing by: "Ho, such a one, turn aside, sit down here;" then before ten men, elders of the city, he redeemed the possession of Naomi, and received with it the hand of Ruth, her Moabitish step-daughter, from whom descended David.\* Less than half-a-mile from the gate, there is a well covered by a porch, with four small arches; its situation corresponds exactly with the "well that is by the gate of Bethlehem," mentioned in the history of David. The town was garrisoned by the Philistines, while David lay concealed in the cave of Adullam,† over the with lust, and his hands undipped in blood; is seated on a rising hillock, or on the protuberant root of some stately tree. All is hushed. Not a bough rustles. Not a leaf 'trembles to the breeze.' The silent flocks are either carelessly grazing by his side, or slumbering securely at his feet. The birds have suspended their songs, until awakened by the superior sweetness of his voice, and the music of his hand. For, charmed with the loveliness of the scene, and rapt by the Holy Spirit into a seraphic flame of exalted devotion, he has laid aside his crook—he has taken up his harp—and is transmitting to the throne of God, these grateful, these inexpressibly beautiful strains of 'admiring thankfulness.' 'When I consider the heavens the work of thy fingers; the moon and stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man that thou visitest him?'<sup>1</sup> Then taking a survey of the pleasing objects that surrounded him, he thus goes on to sing: 'Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen; yea, and the beasts of the field; the fowls of the air, and the fishes of the sea, and whatsoever passeth through the paths of the sea. O Lord our Lord, how excellent is thy name in all the earth.'<sup>2</sup> So warbled the sweet singer of Israel, and thus he addressed God the Son almost eleven hundred years prior to his incarnation."—(Toplady's "Prayers and Meditations," p. 97.)

\* Ruth iv.

† The following is a description of this cave, by a recent traveller:—"After a long ride, we came to the ancient cave of Adullam, in the wild rocky Valley of Rephaim; the only entrance to which was 100 feet from the ground, high in the cliff. In this curious place, the Psalmist of Israel lived for some years—"David therefore departed thence, and escaped to the cave of Adullam; . . . and there were with him about four hundred men."<sup>3</sup> I had brought a compass, some candles, and a great quantity of string, to enable me to thread its dark winding passages. The dragonfly Henry went in along with

<sup>1</sup> Psalm viii. 3, 4.

<sup>2</sup> Psalm viii. 5-9.

<sup>3</sup> 1 Sam. xxii. 1, 2.

## COSTUME OF THE PEOPLE.

hill of Tekoah; his three mightiest captains hearing their royal master express an earnest desire for some of the water of this well, to quench his intense thirst under a summer heat, ventured their lives, and breaking through the host of the Philistines, "drew water out of the well of Bethlehem, that was by the gate, and brought it to David;" nevertheless, "he would not drink thereof, but poured it out unto the Lord," because it was "the blood of the men, that went in jeopardy of their lives."\* The identity of this well has been questioned, because it is believed to derive its water from a deep cistern supplied by the aqueduct which conveys water to Bethlehem and Jerusalem, from the fountain of the pools of Solomon. This does not appear, however, a well-founded objection, since it is most likely that Bethlehem was always supplied with water from this copious fountain. A dry pit is shown at a considerable distance from the town, as the well of David, but this is opposed to every probability.

The dress of the women of Bethlehem is particularly graceful and becoming, and most probably has varied but little from the time of Naomi and Ruth. The young women wear a light veil descending on each side of the face, and closed across the bosom, but showing the front of a handsome head-dress composed of strings of silver coins plaited in among the hair, and hanging down on the neck as a sort of necklace; their robes are full and flowing, and usually red or blue; those of the older women are dark. The dress of the men consists of a linen shirt, which leaves the neck, arms, and legs bare, and is bound round the loins with a leather girdle; the healthy, intelligent look of the native youths thus simply attired, whom we met, reminded us of the shepherd-boy David. The better classes have in addition linen drawers reaching to the knee, and sometimes to the ankle; strong shoes,

me, and we found many large vaulted chambers with shelves, and nooks cut in the rock, no doubt for the convenience of David's men. Often we had to crawl through narrow holes, hardly allowing us room to pass, and sometimes to help each other down deep pits. This cavern is said to extend many miles, even to Hebron."—*Three Days in the East*. By John Macgregor. pp. 53, 54.

\* 1 Chron. xi. 17.



a vest of cloth, or striped silk; and an ample cloak or mantle; they usually wear turbans. The above is the dress worn by both sexes generally, throughout Palestine and Syria, only that a great many of the men have exchanged the turban for the *Turboo'sh*, or red skull-cap. . .

### HEBRON.

It was our earnest wish to visit Hebron, as the town, independent of the deep interest attaching to its ancient historical associations, is said to be one of the most flourishing in Palestine, and the country to retain much of its former beauty and fertility. Having been prevented, however, from accomplishing this excursion, the following brief account has been gathered from the writings of other travellers.

SCRIPTURE VILLAGES.—A number of villages mentioned in Scripture, are found between Bethlehem and Hebron. The identity of the sites of some of these is pretty accurately fixed; such as the *Halhul* of Joshua xxv. 58, where there is a mosque, called "the Prophet Jonas;" Beit-Aânûm, the *Bethanoth* of Joshua xv. 59; Ain-ed-Dirwah, with a tower in the vicinity, called Beit-Sur, the *Beth-zur* of Joshua xv. 58, the reputed site of the baptism of the eunuch, with the water supplied by its large well. Bereikut, the *Berachah* of 2 Chron. xx. 26; Jidur, the *Gedor* of Joshua xv. 58. The modern Tekúa corresponds probably with the ancient *Tekoa*, and the *Eltehon*, of Joshua xv. 58. There are some springs, surrounded with rich vegetation, which may be the upper and nether springs sought by Caleb's daughter. South of Hebron, are several other places corresponding with those mentioned in Scripture; and among others, Debir, now called *Kirjath-Sepher*, the city smitten by Othniel, when he gained Achsah, Caleb's daughter.\* The last valley leading down to Hebron, is reasonably believed to be that of *Eschol*, from whence the spies brought the splendid fruits,† and which is still remarkable for its great fertility. About two miles from the town, the valley of Hebron is entered, still so beautiful and luxuriant as to render it manifest, that God has not ceased to bless the spot where He

\* Josh. xv. 16, 17.

† Deut. i. 24, 25.

used to meet his friend, Abraham. The valley is inclosed by high hills, well cultivated to the summit, in terraces, on the east and west.

HEBRON, "built seven years before Zdan, in Egypt,"\* is called *El-Kham*, or "the beloved," the name by which Abraham is known in the East. It has about sixteen smaller villages dependant upon its jurisdiction, in which several tribes of nomadic Arabs live peacefully under their tents. The town is divided into four quarters, at some distance from one another, with rich gardens intervening, which add to the beauty of its aspect;—the ancient quarter round the cave of Machpelah,—the silk merchant quarter, inhabited by the Jews,—the Sheikh quarter, and the Druse quarter. The houses are well built, with flat roofs and cupolas; the town is generally cleaner, and the inhabitants appear better dressed, and in easier circumstances, than is observed in other parts of Palestine. The women wear ornaments round the ankles, called anklets. There is a large glass manufactory. The bazaars have a respectable appearance, and the business transacted in them is considerable. The population is reckoned at 10,000, of whom 700 are Jews, and the remainder Mohammedans.

The ancient town is supposed to have been built chiefly on the hill where the mosque stands, and upon which traces of ruins are to be seen; this is the more probable, from Hebron having been one of the cities of refuge, which always occupied hills, in order to be seen from afar. It was first the city of Caleb, and then Aaronic. It was from the vale of Hebron, that young Joseph was sent by Jacob to visit his brethren, at Shechem and Dothan: and David, also, went to Hebron, by the special command of God.† The mosque standing over the cave of Machpelah, where the tombs of Abraham and Sarah are asserted to be still in existence, is not allowed to be entered by Christians or Jews; they are only permitted to look through a hole near the entrance, and to pray with their face toward the grave of Abraham. The persons mentioned in Scripture as buried in Machpelah, are Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. The mosque is a large quadrangular building, with two minarets at the opposite

\* Numb. xiii. 22.

† 2 Sam. ii. 1, 3.

corners. The outer walls are about sixty feet high, and surmounted by a battlement; the building has the appearance of a fort, for which purpose it has often been used. The lower part of the walls is no doubt of great antiquity, being constructed of very large stones, with bevelled edges, according to the Phœnician and Hebrew style; some of them are thirty-eight feet long, by three feet four inches deep. The Jews believe this to be a work of Solomon, which is by no means improbable. The upper part of the building is evidently more modern. The interior, now used as a mosque, was formerly a church, built probably by the Crusaders, as its arches are pointed. The following description of the tombs, over which the Mohammedans keep so jealous a watch, is taken from a Spanish traveller, who entered in the disguise of a Moslem pilgrim:—

“The sepulchres of Abraham and of his family are in a temple that was formerly a Greek church. The ascent to it is by a large and fine staircase that leads to a long gallery, the entrance to which is by a small court. Towards the left is a portico resting upon square pillars. The vestibule of the temple contains two rooms; the one to the right contains the sepulchre of Abraham, and the other to the left that of Sarah. In the body of the church, which is Gothic, between two large pillars on the right, is seen a small house, in which is the sepulchre of Isaac, and in a similar one upon the left is that of his wife. This church, which has been converted into a mosque, has a mehercl, the tribune for the preacher upon Fridays; and another tribune for the mueddens, or singers. On the other side of the court is another vestibule, which has also a room on each side. In that upon the left is the sepulchre of Jacob, and in that upon the right that of his wife.

“At the extremity of the portico of the temple upon the right, is a door which leads to a sort of long gallery, that still serves as a mosque; from thence I passed into another room, in which is the sepulchre of Joseph, who died in Egypt, and whose ashes were brought hither by the people of Israel.\* All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets; the entrance to them is guarded by iron gates and

\* Joseph's bones were buried in Shechem. (Josh. xxiv. 33.)

wooden doors, plated with silver, with bolts and padlocks of the same metal. There are reckoned more than a hundred persons employed in the service of the Temple; it is consequently easy to imagine how many alms must be made."

"There is a very old tradition, that Adam and Eve were buried near Hebron. A Jewish traveller, Benjamin, of Tudela, gives, however, a different description of this celebrated cave. He asserts, that the fane called St. Abraham was originally a synagogue of the Jews; that having been converted by the Christians into a church, they erected in it six sepulchres, in the names of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. But that under the church, there are three caves closed by an iron door, which the keeper opens to any Jew for a bribe, and that the last cave contains the six original tombs bearing inscriptions engraved in the stone—that there are also boxes filled with the bones of Israelites that had been brought there.

In the town are shown several tombs, pretended to be those of Abner, Jesse, and even Esau. Without the town, a sepulchre, cut out of the rock, is represented to be that of Othniel. Not far off, in the valley below, is a large pool of ancient, solid masonry, measuring 133 feet square, which is no doubt the pool of Hebron, over which David hanged the murderers of Ishbosheth, after cutting off their hands and feet.† About a mile to the north-west, is seen the immense oak, called by the name of Abraham, and the largest tree in Palestine. The thickest part of the trunk measures twenty-five feet nine inches circumference, and the diameter of the span of the branches is eighty-one feet. It was, no doubt, under such a tree, that Abraham pitched his tent, when "he came and dwelt under the oaks of Mamre, which is in Hebron;"‡ and it was under a tree, also, that he so hospitably entertained, unawares, three angels. The plain of Mamre is supposed, however, to lie to the south-east, though four bare walls are shown to the north, as the alleged ruins of Abraham's house.

The condition of the Jews in Hebron, is not quite so destitute as in other parts of Palestine; many are respectably

\* Travels of Ali Bey, vol. ii., pp. 232, 233.

† 2 Sam. iv. 12.

‡ Gen. xiii. 18.

dressed. The costume of their women is graceful, and they often wear rich ornaments. The following details are extracted from the "Narrative of a Mission to the Jews:"—

"In the afternoon, we paid a visit to the Jewish quarter. We were told that there are about eighty German and Polish Jews in this place. They have two synagogues; one belonging to the Spanish, the other to the Polish Jews. We first visited the Spanish synagogue, the larger of the two. It is not more than forty feet in length, and though clean, is but poorly furnished. The seats were half-broken benches, reminding us of some of our neglected country churches. The lamps were of ornamented brass; the reading-desk nothing more than an elevated part of the floor railed in. There was nothing attractive about the ark; and the only decorations were the usual silver ornaments on the rolls of the law, and a few verses in Hebrew written on the curtain and on the walls. Fourteen children were seated on the floor, with bright sparkling eyes, getting a lesson in Hebrew from an old Jew. The Polish synagogue was even poorer than the Spanish. It had no reading-desk at all, but only a stand for the books. However, it surpassed the other in its lamps, all of which were elegant; and one of them of silver,—the gift of Asher Bensamson, a Jew in London, who sent the money for it to Jerusalem, where the lamp was made.

"Leaving the synagogue, we stepped into one of the *yishvith* or reading-rooms. The books were not well kept, not even clean—the dust was lying thick on some of them, and only two persons were studying in the room. There are three more of these reading-rooms in Hebron."\*

From the highest hill to the south-east of Hebron, a fine view is obtained of the town, the valley, and of the district of the Dead Sea and Jordan. It is probably from this hill that Abraham "looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."† It was most likely in this direction the Patriarch led the three angelic men towards Sodom; and here, also, that he so earnestly pleaded with the Lord, "Wilt thou also destroy the righteous with the wicked?" The view of the Dead Sea, and of the plain, is intercepted by this high ridge, on which Abraham must have

\* "Narrative of a Mission to the Jews," p. 183.

† Gen. xix. 28.

stood, instead of the hill above the town, if he actually saw the plain itself.

BEERSHEBA (well of the oath) is situated about twenty miles from Hebron, and formed the southern extremity of Palestine, as is often expressed in Scripture by the term, "from Dan to Beersheba." It was a favourite residence of the patriarchs, who planted it with groves of trees, and built a town; it derived its name from a well which was dug by Abraham, and from the alliance which he formed there with Abimelech, King of Gerar, giving him seven ewe-lambs, in confirmation of the covenant to which they had sworn; \* its present Arab name, Bir-es-Seba, means, "Well of the seven." It was at Beersheba, Samuel established his sons as judges,† and from thence that Elisha wandered into the southern desert.‡ It was garrisoned by the Romans, in the time of Eusebius, and erected into an episcopal see. The town was reduced to a village, during the wars with the Moslems; and the only remaining vestiges of it, are a few ruins, and two good wells; one of these, according to the measurements of Dr. Robinson, is twelve feet in diameter, forty-four feet deep to the surface of the water, sixteen of which at the bottom are excavated out of the solid rock; the masonry is good, and apparently very ancient; the other well is smaller; the water in both is pure, excellent, and in great abundance.

#### SOLOMON'S GARDENS AND POOLS.

We visited on our return to Jerusalem, Solomon's Gardens and Pools, respecting the identity of which there can be no doubt. The distance from Bethlehem is about two miles and a-half; the road is first stony and barren, but it soon enters a narrow valley, inclosed on both sides by steep hills, with a brook running down its centre, and watering the gardens and plantations. This is believed to be the Valley of Etham. Rehoboam fortified Bethlehem, ETHAM, Tekoa, Beth-zur, and other cities.§ The largest of the fountains supplying the pools, is named Etham. This beautiful and rich glen was undoubtedly the site of Solomon's celebrated garden, *Deliciæ Salomonæ*, to which he used to resort:—"I made me gardens and orchards,

\* Gen. xxi. 28.

† 1 Sam. viii. 2.

‡ 1 Kings xix. 3.

§ 2 Chron. xi. 6.

and I planted trees in them of all kinds of fruit : I made me pools of water, to water therewith the wood that bringeth forth trees."\* Josephus, referring to this locality, says, "There was a certain place, about fifty furlongs distant from Jerusalem, which is called Etham; very pleasant is it in fine gardens, and abounding in rivulets of water; thither did Solomon use to go out in the morning, sitting on high in his chariot."† A tract of land in this valley has been purchased and laid out in a farm and gardens, by Mr. Meshullam, a resident in Jerusalem; the produce he has reaped from it in a few years, by skilful cultivation, is surprisingly great. He has planted 220 fig-trees, 190 peach-trees, 90 pear-trees, and a large number of vines; all of which have rapidly attained a luxuriant growth, and bear an abundance of the finest fruit. He obtains also several crops in the year of excellent potatoes and vegetables, besides having some good pasturage. He supplies the European residents in Jerusalem with good butter, vegetables, and fruits, deriving considerable profits from this little farm. This affords a good specimen of the great resources of the soil, under judicious management.

The Pools of Solomon, called "el-Burak," are works of considerable magnitude, and worthy the renown of this great monarch to whom they have been generally attributed, though there is no direct mention of them in Scripture. The following is a brief description of them :—

They are three in number, of oblong shape, formed in part by excavations from the rock, and partly by inclosures of mason-work; the interior surface being thickly coated with plaster. They are admirably constructed for strength and durability, and are situated on the slope of a rising ground, so that the third receives the waters from the second, and the second in like manner those of the first: they do not differ very materially in breadth, each measuring about 270 feet. The third is the greatest in length, measuring 660 feet; the second is about 600 feet, and the first, or western reservoir, which is nearest to the source of the spring from which it is supplied, is about 480 feet long.

With such capacities the quantity of water they contain is, of course, very considerable, and an abundant supply is thus

\* Eccles. ii. 5, 6.

† Antiq. Jud., lib. viii., pp. 7, 8.

discharged into an aqueduct, through which it is conveyed to Jerusalem. This aqueduct rests on a stone foundation; the water passes through round earthen pipes of about ten inches in diameter, encased in two hewn closely-fitting stones, and overlaid with a rough covering of the same material, well cemented together. In many parts of the hill which it traverses, there is no visible trace of the aqueduct, so deeply is it sunk.

The fountain from which the reservoirs are partly supplied, is about 140 paces distant from the highest of them. The spring is approached by a descent of steps, which leads into a vaulted room, forty-five feet by twenty-four. There is a second room adjoining, but of smaller dimensions; both rooms have been carefully constructed with fine arches of stone, which seem to be of great antiquity. The water rises from the ground in a few places, and after being received into a basin, is thence carried by a channel underground into the pools.\* Allusion is supposed to be made to this fountain, in the Song of Solomon, v. 12, where he compares his bride to the "sealed fountains." Two or three hundred yards from the fountain, to the north-west of the upper pool, is to be seen a *khan* (caravansary) fortified, and of large dimensions, with windows facing a court within. The solidity and dimensions of this structure would lead to the conclusion, that at the time it was reared, there was much greater intercourse than at present with the countries south of Jerusalem.

Near Jerusalem, we passed the road leading to *Emmaus*, the site of which is believed to be now occupied by the village called Abou-Goosh, in a rich valley. It was on this road that Christ, after his resurrection, accosted the two disciples, without being recognised by them, and, "beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself;" their hearts, as they afterwards declared, burning within them, during their Saviour's discourse.† About an hour from Jerusalem, is the former celebrated Armenian *Convent of the Cross*, now very poor and neglected; it is situated on the spot where they pretend the tree grew, from which the cross of Christ was made!

\* They receive water from several other smaller springs, and from the rain.

† Luke xxiv. 13—32.



## PLANTS AND ANIMALS OF PALESTINE AND SYRIA.

Having described the topography of the southern provinces of Palestine, it may be useful and interesting, before proceeding northward, to introduce some account of the productions of the soil and of the animals located in those regions, as being intimately connected with the natural resources of the country.

**PRODUCTIONS OF THE SOIL.**—Palestine and Syria being essentially mountainous regions, their surface presents a succession of hilly ridges, of various elevations, and chiefly of the limestone formation, with intervening valleys, expanding, in a few instances, into plains of moderate extent. The considerable differences of elevation in the surface of the country create in every district a great variety of climate; the depressed valley of the Jordan is the hottest, especially towards the south, where the temperature of the climate, during a part of the year, is as high as that of Egypt.

The cultivated fields produce rich crops of barley, millet, (*holcus*, or *dhurah*,) which was probably the parched corn that Boaz gave to Ruth—wheat, rye, lentils, beans, peas, onions, tobacco, madder, hemp, and flax, besides excellent pasturage. The wheat of Palestine, like that of Egypt, is exceedingly prolific, yielding *thirty, sixty*, and even a *hundredfold*. Among esculent vegetables, the various species of hibiscus are much cultivated, especially the *hibiscus esculentis*, and *hibiscus præcox*. The artichoke is very common, as well as are a variety of salad herbs. The mulberry-tree is grown, for the supply of the few silk manufactories of Hebron, Sidon, and other places round the Lebanon. Rice, maize, and water-melons, are produced in low grounds, which are well supplied with water, and where the indigo and the sugar-cane also grow without culture, as well as on the banks of the Jordan. The cotton plant prospers wherever it has been introduced, and the sesamum, which affords oil. The cochineal plant is said to be grown on all the coast of Syria, in the same perfection as at St. Domingo; and the excellent coffee of the mountains of Yeemen might be cultivated on the southern mountains of Judæa, the climate of both these regions being almost the same.

In the cultivated localities, the fig, almond (luz), olive, orange, lemon, apple, pear, strawberry-tree, apricot, cherry, peach, walnut, and plum, abound in great luxuriance. There are more vineyards in the district of Hebron, than in any other part of Palestine, and their growth is so vigorous, that the bunches of grapes are stated often to weigh six pounds, and every grape from six to seven drachms. One traveller (Sir Moses Montefiore) got a bunch, measuring in length a yard, resembling the one carried on a staff between two of the spies sent by Moses. This district, and the Lebanon, are the only places in Palestine where wine is made, and it is equal in quality to the best Bordeaux. As the Moslems do not openly and habitually drink wine, they use the grapes which they do not eat, in preparing raisins, and especially in making a rich syrup, called dits, of which, in some years, 2,000 cwt. are exported to Egypt. There was in ancient times, one kind of vine—the *sorek* of the Hebrews—held in very high esteem, for the richness and delicacy of its fruit; this was chosen by Isaiah, as a type of the Church in after-ages,—“My well-beloved hath a vineyard in a very fruitful hill; and he planted it with the (*sorek*) choicest vine.”\* The ancients used frequently to boil down the juice of the grape, so as to make a wine as thick as syrup, and very rich; the same custom still prevails in some districts. There is a wild vine, called *labrusca*, in the hedges, bearing small grapes, which seldom ripen; these are no doubt the wild and sour grapes of Scripture.

The hills and valleys abound with a variety of fragrant and luxuriant wild flowers and shrubs; among the former may be named—the blue geranium, wild mignonette, pink mallow, brilliant anchusa, wild pink, lavatera, convolvulus, anemone, ranunculus, asphodel, lupin, iris, tulip, rose, and lily; also the hyssop, so often mentioned in Scripture,† and a variety of aromatic and sweet herbs. All the flowers in these regions far surpass, in the depth and brilliancy of their colours, and deliciousness of their perfume, the flowers of Europe. The blood immortelle (*gnaphalium sanguineum*) is a small plant, sought by the pilgrims on the Mount of Olives; while the

\* Isa. v. 2.

† Exod. xii. 22; Numb. xix. 18; Ps. li. 7.

oriental immortelle (gnaph. orientale) is gathered on Carmel and the Lebanon, and preserved as a memorial of their pilgrimage. Some of the principal shrubs are the pink cyclamen, oleander, yellow-broom, lilac, cistus, myrtle, laurel, laurustinus, honey-suckle, jasmín, pomegranate, clemátis, and acacia. The creepers are often seen winding round the shrubs and trees in beautiful garlands and festoons.

One of the most ordinary wild trees is the *balut*, or ever-green oak; \* another is the terebinth, *pistacia terebinth*, † (which is the oak of Scripture); and also the carob, or locust tree. ‡

\* The noble oak of England, *quercus robur*, is not found in Syria or Palestine.

† The terebinth tree is often mentioned in Scripture; this is the *pistachia terebinthus* of Linnæus, if Celsius be correct in calling the oak of our translation his *terebinthus judaica*. Jacob buried the idolatrous images that his family brought from Mesopotamia under a terebinth tree. An angel appeared to Gideon under a terebinth tree. It was in a valley of terebinth trees that Saul encamped with his host, and under one of them were he and his sons buried. Absalom hung upon a terebinth tree, and Isaiah threatens the idolaters (ch. i., v. 30), that they shall be as a terebinth tree whose leaves fall off; that is, being an evergreen, when the tree dies. On account of their great age, they are employed metaphorically to indicate the prosperous and enduring state of the Jews when they were to be again restored. One of them, under which Deborah is said to have dwelt, according to Josephus, was shown near Hébron at the time of St. Jerome. The wood of the terebinth tree is white, hard, and abounding in resin. The turpentine is obtained by making incisions, which should be done annually. else the accumulated fluid swells, and finally bursts and destroys the tree. From the neglect of this practice, terebinth trees, which used to be so frequent in Judæa, are now become of rare occurrence.—Murray's "*Encyclopædia of Geography*," p. 879.

‡ The "husks," in Scripture, which "the swine did eat," in the affecting and beautiful parable of the prodigal son, in Greek, *κερατια*, are generally, and with much propriety, considered to be those of the fruit of the carob tree, or locust tree (*ceratonia siliqua*); sometimes called St. John's bread, from an idea that its fruit was the locusts eaten by the forerunner of our Saviour; but as locusts have from time immemorial been the food of the people of the East, that word may, very fairly, be taken in its literal sense. The carob forms a middle-sized tree, not unfrequent in the gardens of the curious in England. The husks are still commonly employed for feeding cattle in Palestine, after the seeds are taken out and the juice is pressed from them, which is much esteemed, and used for preserving fruits.—Murray's "*Encyclopædia of Geography*," p. 877.

Among other trees occasionally found, are the beech, ash, lime, and pine, the cedar, the plane-tree, *platanus orientalis*, and the sycamore, *acer pseudo-platanus*, of Europe; but the sycamore of Scripture, into which Zaccheus climbed, is a species of wild fig tree, called *figus sycamorus*, which grows abundantly in Palestine.\* The mountain juniper, black thorn, and prickly oak, cover the higher ridges and sides of the hills; the prickly pear, *figus indicus*, the mustard-tree, aloë, and sumac, are very common, as well as the retem and other shrubs of the desert. The *almug*, or *algum*, the wood of which was formerly used for musical instruments and ornamental works, is now unknown.† The palm-tree, or date-tree, which, in ancient times, grew so abundantly that its fruit was used as food, is now only occasionally seen as a solitary tree, except in the lower lands near Mount Carmel, where it grows in groves. The cypress is seldom found, but in gardens and cemeteries.

In the hotter districts of Jericho and the valley of the Jordan formerly grew the *Amyris Gileadensis*, the odoriferous gum, or oil, of which produced the celebrated balm of Gilead, and the *opobalsamum*; but these, and the henna-tree, used for dyeing, have disappeared. The only aromatic tree now found,

\* The sycamore tree of Scripture, into which Zaccheus climbed, must not be confounded with the tree so called in our country. It is a species of fig (*figus sycamorus*), and is sometimes termed the wild fig tree, although it is the true sycamore, its name being derived from *sycos*, a fig tree, and *moros*, a mulberry; but this appellation is now generally, though very incorrectly, given to the *Acer pseudo-platanus* of Europe. The prophet Amos says, "I was no prophet, neither a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit." From this and from other passages in Scripture, it may be inferred that this tree was of very great importance among the Jews, although its fruit is extremely inferior to that of the true fig, for it has a disagreeable bitterness; nay, it is said by Pliny and other naturalists to be intolerably nauseous, until rubbed with iron combs, after which it ripens in four days. This evidently alludes to the process of caprification. Theophrastus observes, that, when the fruit is mature, it should be pulled some days before it is eaten. Abdollatiff says, that, previous to gathering the figs, a man ascends the tree with a punch and pricks all the fruits with it, one after another; a kind of milky fluid oozes from this opening, and the wounded part afterwards turns black, and in a few days after the fruit becomes sweet and fit for use.—*Murray*, pp. 876, 877.

† 1 Kings x. 12.

is the *myro-balsamum*, or zakkum murha (the *elaagnus angustifolius* of botanists), from the kernels of the nuts of which a balsamic oil is obtained. Amongst other plants of these districts is the Egyptian nubk, or nabk, *rhamnus nabeca*,\* an abundant thorn in Palestine, of which it is believed our Saviour's crown was made, called also *Dom*, and producing an acid fruit; the azba, a species of *sisymbrium*, or water-cress; the gl'ares (*urtica pulcherrima*), a species of nettle; the nadnah, a species of mint; the harfeish, a thistle; the bismas, resembling a marigold; the ricinus, or castor-oil plant; the *Solanum Melongena*, mad apple of Sodom, or egg-plant night-shade; the *asclepias gigantea*, a shrub producing a pod that explodes, and has been considered by some writers as the apple of Sodom; the seyal, or gum-arabic tree (a mimosa); the pistacia vera (*fustak*), with clusters of beautiful white blossoms; a herb with reddish stalks, the ashes of which, being alkaline, are called *kuli*; the willow (*agnus castus*) and a variety of reeds and canes. The mandrake (*mandragora autumnalis*) grows near Hebron and Carmel.

ANIMALS OF PALESTINE.—The horses, mules, and asses, with which the country is well supplied, continue, as in former ages, to be remarkable for the superiority of their breed. The Arab horses, which are procured chiefly from the Bedouins of the desert, are distinguished, besides their swiftness and endurance, for the dexterity and safety with which they travel over apparently impassable mountains. Horses were, however, rarely used by the Israelites before the time of Solomon, when, following the example of the Egyptians and Assyrians, they employed them in war and agriculture.†

\* *Zizyphus spina Christi*.

† "The earliest mention of the horse, perhaps, is that made by Job, who gives a graphic description of the war-horse. (Chap. xxxix. 19.) We find this animal used by the Egyptians, the Canaanites, and the Philistines, in their armies; but the Israelites were forbidden the use of horses. (Deut. xvii. 16.) The reasons of this prohibition are supposed to have been,—  
1. To cut off all commerce with Egypt, lest the people should be tempted to return to idolatry. 2. To prevent them from placing their reliance on cavalry, instead of confiding in the promised aid of Jehovah. 3. To discourage the inhuman art and practice of war. 4. To save the land from an unnecessary burden; its entire surface, both arable and pasture, being

The mules are large, strong, and also wonderfully sure-footed. Many of the asses are of a good shape, and lively in their paces; they descend, no doubt, from the large Egyptian breed, recalling, by their beauty, the onagers of Scripture.\* That asses were bred in great numbers, is shown by the anecdote of Saul seeking the lost asses of his father, Kish.† Handsome white asses are occasionally seen, reminding one of the required for the food of man, to support a numerous population. The importance of this last consideration will appear, when it is stated, that the ground required to furnish subsistence for a horse, will, when sown with wheat, maintain ten human beings; and, with a mixed crop of wheat and potatoes, will supply ample sustenance for double that number. Solomon, however, grossly violated this rule; he had 40,000 stalls of horses, which he had purchased from Egypt." (1 Kings iv. 26; 2 Chron. ix. 25—28.) *Survey of the Holy Land*, by Bannister, p. 178.

\* The onagers, or wild asses of Scripture, named by the Asiatics *koulan*, are still very numerous in the deserts of Great Tartary, but have disappeared from Palestine. They come annually in great troops, which spread themselves in the mountainous deserts, east and north of lake Aral; here they pass the summer, and assemble by thousands in the autumn, for their return towards India, where they pass the winter. They are called *koc-rhan* and *ischaki*, or "mountain ass," by the Persians, who hunt them, as young onagers sell for a high price to the great men of the country; the Tartars hunt them for the sake of their flesh, which is considered delicious. From the stock of these famed onagers proceed the noble race of asses, which serve for the saddle, in Persia, Arabia, and Egypt. They fancifully paint these asses red with henna, in different parts of the body. They are said to support fatigue better than the Arab horses, and to be swifter than camels; the troops of onagers are conducted by a stallion; when one of them sees a serpent, or beast of prey, it makes a cry which collects all the others around him, when each attacks, and strives to destroy the enemy. One of these onagers that was brought to Russia, a male, measured five feet from the nape of the neck to the tail; his height in front was four feet four inches; behind, four feet seven inches; his head, 2 feet long; his ears, one foot; his tail, two feet three inches long; he had a bar or streak crossing the shoulders, as well as one running along the back; the legs were more slender than those of the ass, resembling a young filly; it carried its ears higher than the ass, the ears were elevated, and showed more vivacity in all its movements; the hind-quarter was stronger than the fore-quarter, and would carry the heaviest man; the hair on the body, and the end of the nose, was silvery white, more silky and softer than that of horses; on head, neck, and thighs, the hair was flaxen, or isabella colour; the mane, deep brown.—*Calmel's Dictionary, Fragments of Natural History*, p. 23.

† 1 Sam. ix. 3.

Judges of Israel, who rode on white asses,—“Speak, ye that ride on white asses, ye that sit in judgment and walk by the way.”\* The Great Judge of all was likewise seen, “meek and sitting upon an ass.”† Christians, until very lately, were prohibited in Syria from riding horses, and allowed only the use of asses.

Palestine being, to a considerable extent, a pastoral country, flocks of large-tailed Syrian sheep and long-eared goats are very numerous; it is principally by the latter that milk is supplied; the number of cows in the south of Palestine being small; in the north, however, cows and oxen are more common, and buffaloes are found in marshy districts. The breeds of cattle reared on the hills of Bashan, and on Mount Carmel, in ancient times, were celebrated for their size, strength, and fatness, as is shown in Scripture, by the frequent allusions to the fat and roaring bulls of Bashan.

THE CAMEL has been wonderfully fitted, by its peculiar organization, for the service of man in the immense deserts of the East, being able, by its strength, and its powers of enduring heat, drought, and abstinence, to undergo extraordinary fatigue. On that account, the camel has been aptly termed, “the ship of the desert.” The dromedary is a variety of the species, having finer and rounder shapes, and a smaller protuberance on the back; it is remarkable for its great swiftness, as, according to the Arabs, it can run as much in one day, as their best horses in eight or ten, which, however, is an exaggeration; it is rightly called, by Jeremiah, “the swift dromedary,” and was employed on that account by the messengers of Esther.‡ “Accordingly, these animals were of great value; and some idea of the immense wealth of Job may be formed, from the number of them which he possessed; namely, 3,000 before his troubles, and 6,000 afterwards, besides a large number of other cattle. The Reubenites, the Gadites, and the Manassites took 50,000 camels from the Arabians. (1 Chron. v. 21.) These animals were also used in war.”§

Beautiful tame GAZELLES are sometimes found domesticated

\* Judges v. † Matt. xxi. 5. ‡ Jer. ii. 23; Esther viii. 10.

§ “Survey of the Holy Land,” by Barmister, p. 185.

in villages and houses, and are occasionally seen in the wild state, bounding lightly over the rocks; the force and truth of the inspired songster's beautiful exclamation is then fully appreciated,—“I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field;” \* “Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe, or a young hart.” †

The CHAMOIS and the DEER are still seen in the retired mountains; but the ANTELOPE has disappeared, and the PIGARG is wholly unknown. The wild goat, the fox, the wolf, the jackal, the bear, leopard, panther, and hyena, are encountered sometimes in retired localities. The small animal resembling the rabbit, though of a different species, called in the Arabic, *wubar*, and which is the *hyrax syriacus*, or CONEY of Scripture, is often to be observed in the high rocks, engaged in its quick, lively gambols; it is neither a rodent nor a ruminant; in Scripture, it is also termed, shaphan. “The shaphans are but a feeble folk, yet make they their houses in the rocks.” ‡

BIRDS.—We observed the fact mentioned by other travellers, of the small number of the feathered tribe now existing in Palestine, compared with other countries; this was foretold in the prophecy,—“How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds.” § Birds of prey are numerous, in the extensive wildernesses of Palestine. The principal are, the eagle, vulture, hawk, falcon, kite, raven, owl, cuckoo, ostrich (rather rare). The water birds are the sea gull, cormorant, wild goose and duck, pelican, || stork, heron, alcyon, and swan. Birds of the woods and plains have, as before noticed, become rather scarce. The jackdaw and woodspit are common in the backwoods of Galilee; the bee-catcher (*merops apiaster*), in the plains, groves and valleys of Acre, Nazareth, and Hebron; the nightingale, among the plantations on the banks of the Jordan, and the olive-groves of Judæa; the

\* Song ii. 7.

† Song ii. 8, 9.

‡ Prov. xxx. 46.

§ Jer. xii. 4; iv. 25.

|| David in his sore affliction, said, “I am like a pelican of the wilderness,” in allusion to the pelican being a solitary bird, cared for by God alone.



goldfinch in the gardens of Nazareth,—the turtle-dove, ring-dove, and lark, everywhere. Game is abundant; the partridges (the red, and two other species), are large and fat, and so heavy, that they can be killed with a stick; two species of quails, the *tetrao Israelitorum* and *tetrao coturnix*, are very common, as well as the widgeon, snipe, and every description of water-fowl.

Where the fields are clothed with wild and fragrant flowers and shrubs, the wild bees abound, and build their nests in holes in the rocks; and when the sun is hot, many a rock shines with honey oozing from its fissures, illustrating the Scripture,—“and he made him to suck honey out of the rock.”\* The great abundance of bees may partly account for the presence of the large flocks of the beautiful bird called *merops apiaster*, bee-eater, which are said, also, to pursue the swarms of locusts, and to kill them.

The exact correspondence between the foregoing general description of the present, aspect and productions of the country, and those of former ages, is well exemplified in the 104th Psalm:—

“He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies.”

#### CLIMATE.

“The climate of Palestine, Syria, and of all the mountainous districts of Asia, Africa, and the south of Europe, differs from that of the north of Europe and America, in one essential

\* Deut. xxxii. 13.

particular, viz., that while in the western continents, the alternations of rain and sunshine occur at irregular periods throughout the entire year, the rainy season in the East is confined principally to the latter end of autumn, the winter, and the beginning of spring; while, during the other half of the year, the sky is cloudless, and weather dry. The autumnal rains generally commence about the latter half of October, coming mostly from the west or south-west,\* continuing for two or three days at a time, and falling chiefly at night. This is followed by a few days of dry weather, with the wind blowing from the north,—or north-east. The setting in of the rainy season constitutes the early rains of Scripture, so favourable to the sowing of wheat, barley, and other autumnal crops. The rain continues to fall most heavily, and uninterruptedly, in November and December, pouring down in torrents, with a violence seldom seen in the West. The showers somewhat lessen in frequency and violence, during January and February, but continue to fall at short intervals, until the middle of March; this is the season of the latter rains, most important to the husbandman for committing the spring crops to the earth, and preparing for an abundant harvest, by hastening the growth of the autumnal seed.

From October to March, there is consequently one continued period of rain, without any lengthened interval of fair weather; it is doubtful, whether in ancient times, there were any more distinct and exclusive periods of rain, than at present; and the mention made in Scripture, of the early and latter rains,† may have been intended to apply to the first showers of autumn, and last of spring, both of which are of immense value to the husbandmen; for whenever, in the providence of God, they are deficient, or altogether withheld, famine and drought are the inevitable results, which occasionally happens in the present, as well as in former ages. The giving or withholding the early and latter rain was included by Moses among the blessings or curses with which the Israelites should be visited by God, according to their obedience or disobedience.‡

During the winter, the ground never freezes in the valleys or

\* Luke xii. 54.

† Prov. xvi. 15; James v. 7.

\* † Deut. xi. 14, 17.

plains, and seldom on the lower ranges of hills; but snow often falls on the latter, as at Jerusalem, and is sometimes a foot thick, though it does not lie long. From the cessation of the showers in March, until their return in October, it scarcely ever rains,—a few showers in April and May being a rare occurrence; but morning mists are not unfrequent. The peasant is thus always secure of a good harvest, when there is an abundance of rain, and of a fine season to gather it in; rain in the time of harvest, was as wonderful to an ancient Jew, as snow in summer.\* The heat of summer is intense in the plains and valleys, the thermometer rising sometimes above 100° Fahrenheit; but in the higher grounds, such as Jerusalem, it ranges from 70° to 80° Fahrenheit, the air is light and the nights are cool, there often being a heavy dew. The south wind (sirocco) usually accompanies the greatest heat,—“And when ye see the south wind blow, ye say, ‘There will be heat.’”† Thunder and lightning occur generally in winter, the sky in summer being usually cloudless. The long-continued heat, without rain, destroys the verdure, and the whole country bears the aspect of sterility, the only exception being the foliage of trees and vines, and fields of millet. The cisterns are nearly empty, and the fountains dried up,—and the whole creation, animate and inanimate, seems impatiently to await the return of rain, realizing the language of the Psalmist, “My soul thirsteth for thee, O God, my flesh longeth for thee in a dry and thirsty land, where no water is.”‡ The climate is generally healthy in the high grounds, but in the plains and valleys it is relaxing, and predisposes to dangerous intermittent and remittent fevers, especially in the vicinity of lakes and stagnant water. The Orientals, Arabs, and Hindoos divide the year into six seasons, as some suppose the Hebrews did, though only winter and summer are mentioned in Scripture; these seasons are,—*seed-time*, October 15, to December 15; *winter*, December 15, to February 15; *cold*, February 15, to April 15; *harvest*, April 15, to June 15; *heat*, June 15, to August 15; *summer*, August 15, to October 15.

The barley harvest commences about a fortnight sooner than

\* Prov. xxvi. 1; 1 Sam. xii. 17; Amos iv. 7.

† Luke xii. 55.

‡ Ps. lxxiii. 1.

the wheat harvest, viz., in the second or third week of May ; the crops, of course, ripen a few weeks later on the mountains than in the plains. Grapes ripen in warm localities as early as July ; but the general season for the vintage is September. Apricots, figs, oranges, &c., begin to ripen in May.

## SECTION II.

Journey to Nazareth and Mount Tabor—Ramah—Gibeah—Beeroth—Bethel—Shiloh—Nablous—Jacob's Well\*—The Samaritans: their Pentateuch, Religious Observances, Origin, and History—Religious awakening at Nablous—Samaria: Ancient Ruins, History—Jenin—Esdraelon—Gilboa—Jezreel: Historical Associations—Shunem—Taanach—Megiddo—Esdraelon, the Battle-field of Nations—Nazareth—Holy Places—Religious awakening at Nazareth—An Arab Dinner—Oriental Customs—Country of Zabulon—Mount Tabor: Views, History.

RAMAH.—At about two hours' distance from Jerusalem our road passed near a terraced hill of considerable height, on the top of which stands *Naby-Samuel*, which, according to a probably accurate tradition, is regarded as the place where Samuel was born and buried. The village consists of a few miserable houses and a ruined church, said to have been built by St. George, and now used as a mosque. There seems to be no good foundation for the conjecture that this was the Mizpeh, or gathering-place of Israel. We much regretted not having time to ascend this hill, because it commands a most extensive view of the interior of Judæa, embracing the scenes of many most interesting events recorded in Scripture.

To the right of the road, not far from Ramah, is the village of *Jeba*, the site of GIBEAH, where Saul was born, and where the abominable transaction occurred which led to the almost entire destruction of the tribe of Benjamin.\* It stands on a conical hill, commanding an extensive view of the Dead Sea and Jordan. In a deep, precipitous valley, descending in that direction, lies the village of *Mukmash*, the ancient MICHMASH. Before reaching the village, the valley is contracted by two conical rocks, with steep sides, leaving only a narrow pass between them; this may have been the place from whence

\* Judges xix. 14, et seq.

Jonathan, concealed and alone, made his daring and successful attack upon the Philistines, who garrisoned the town. The two projecting rocks were called Bozez and Seneb.\* The country through which we travelled, formerly that of the Benjamites, had the appearance of great fertility wherever it was cultivated, showing that Benjamin had been allotted a favoured portion.

We next reached *El-Birch*, the site of the BEER, or BEEROTH, of Scripture. There is a good fountain of water, and the remains of the town occupy a rising ground to the north-east. Its population amounts to 700, all Mohammedan. It was here Jotham resided, after flying from his brother Abimelech, at Shechem; and that the prophetess Deborah, also, probably dwelt, "under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim."† There is likewise an uncertain tradition that Joseph and Mary first missed at this place the child Jesus, on their return to Nazareth.

Further on, at a short distance from the road, to the right, is the undoubted site of ancient BETHEL, covered with three or four acres of ruins, but now uninhabited.‡ In the days of Joshua this district was called the "Wilderness of Beth-aven,"§ from whence is probably derived the Arab name, *Beleen*. When the town was built its name was Luz, which Jacob changed into Bethel. Few places are more interesting than Bethel, as will appear by the following enumeration of the principal events with which it is associated in history. It was on the high ground to the east, that Abraham first pitched his tent in the land of Canaan. Here Jacob, when on his way to Haran, had his remarkable dream, in which he beheld the angels of God ascending and descending upon a ladder, and here he built an altar on his return, calling the place Bethel, "House of God."|| It was at Bethel Samuel judged the people¶ once a-year, and that Jeroboam, at a later period, erected one of his golden calves; it was on his return from Bethel, the prophet sent by the Lord to reprove the people for their idolatry was killed by a lion, for disobeying his instructions; \*\* the altars and idols were finally destroyed by King Abijah.††

It was at Bethel, also, the children were devoured by bears for having mocked Elisha, taunting him with the ascension of Elijah,—“Go up, thou bald head.” Deborah, Rebecca’s nurse, died and was buried near Bethel, under an oak, affectionately called by Jacob “the oak of weeping”‡‡ (Allon-bachuth). These ruins are silent witnesses to God’s

\* 1 Sam. xiv. 4, 5.

† Judg. iv. 5.

‡ Brief notices will be introduced of some of the interesting places near our route which we were unable to visit.

§ Josh. xviii. 12. || Gen. xxviii. 10—19; and xxxi. 1—15. ¶ 1 Sam. vii. 16.

\*\* 1 Kings xiii. 24.

†† 2 Chron. xiii. 19.

‡‡ Gen. xxxv. 8.

truth, for He spoke by the mouth of Hosea, "The high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars." \* The ground all around is thickly covered with thorns and thistles. On their return from the captivity, the Jews again occupied Bethel, and it was fortified in the time of the Maccabees. No mention is made of it in the New Testament, but Josephus states that it was captured by Vespasian; † the extent of the ruins, both of churches and other buildings, indicate that it was a place of some importance in the middle ages. ‡

We next entered the rich country of Ephraim. At some distance to the right lies the site of ancient SHILOH, celebrated as the hallowed place where the ark of the Lord was kept for many years, until it was captured by the Philistines, in the battle near Ebenezer; the Arab name is *Seiloun*. There are only extensive ruins on an eminence surrounded by fine valleys,—"Go ye now into my place which was in Shiloh, where I set my name at first, and see what I did to it, for the wickedness of my people Israel." § The road passes through the narrow defile of Mezra, descending rapidly among most luxuriant plantations of vines, figs, and other fruit trees. The hills of Ephraim being in every direction terraced and well cultivated, give a beautiful and picturesque character to the scenery. We reached a copious fountain, near some high, rugged limestone rocks, and the heat being excessive, we experienced the delight of reposing and refreshing ourselves under "the shadow of a great rock." || We passed over several high grounds, and deep valleys in succession, until we reached a beautiful and well-cultivated plain, about two miles in breadth, and five or six in length; it is well watered with running streams from the high grounds, and bounded on either side by a range of fertile hills, studded with villages. Considering the present fertility of this district, the amount of its productiveness in the time of Israel's prosperity must have been immense; it was, on several occasions, the place of assemblage of the tribes of Israel.

At one extremity of the plain, are seen the two hills of Gerizim and Ebal, between which lies *Nablous*, the ancient Sychar. This line of road was often traversed by our Saviour; it was on one of those occasions, when his disciples wished to command fire to come down from heaven upon a Samaritan village, whose inhabitants had refused to receive them, that he rebuked them, saying, "Ye know not what manner of spirit ye are of." ¶ At the north-west end of the plain, on

\* Hos. x. 8.

† Joseph. Bell. Jud. lib. iv. 9.

‡ "Biblical Researches in Palestine," vol. ii., p. 129.

§ Jer. vii. 12.

|| Isa. xxxii. 2.

¶ Luke ix. 52, 56.

a high ground, is the village of *Luban*, believed to be the ancient Lebonah.

• • NABLOUS. • •

Nablous is the Neapolis of the Romans, the Sychar of the New Testament, and the Shechem, or Sichem,\* of the Old Testament. Mounts Gerizim and Ebal rising precipitously to a height of about 800 feet, leave between them a small, deep valley, not more than 500 yards wide in the part occupied by the present town; both mountains are rocky and sterile, with the exception of a few olive-trees, and patches of verdure, seen scattered over Gerizim; there are numerous ancient sepulchres excavated out of the rock at the foot of Ebal. The town, which is long and narrow, lies at the basis of Gerizim, and consists of well-built, high, stone houses, with domes on the roofs. The waters from the fountains flow both east and west towards the Jordan and the Mediterranean, a circumstance first noticed by Dr. Robinson.

The population amounts to 8,000, of whom 500 are Christians, belonging to the orthodox Greek communion; 150 are Samaritans, and about as many Jews; all the remainder are Mohammedans. There is a Greek bishop, who resides at Jerusalem. The people were always of a restless, warlike disposition, frequently in insurrection against their rulers, and ever ready to plunder travellers. They have, however, conducted themselves peaceably for some years, and, living in a rich country, they are generally in easy circumstances. The narrow vale, for some distance round Nablous, has a soil consisting of black vegetable mould, abundantly watered by copious fountains; and it is laid out in orchards and gardens, producing a great variety of fruits, vegetables, and flowers. The luxuriant vegetation and rich verdure in which the town is thus embosomed form a scene of great beauty.

When six of the tribes of Israel were stationed on the sides of Gerizim, and the six others on the sides of Ebal, they could hear with sufficient distinctness the united voices of priests and Levites standing round the ark of God, in the narrow valley beneath, pronouncing first the curses, to which those on Ebal responded, Amen; and then the blessings, to each of which the tribes on Gerizim also responded, Amen.\* This deeply solemn renewal of the national covenant before Jehovah, must have been a highly impressive, and truly sublime scene. How terribly have the curses been fulfilled upon apostate Israel! The sides of Gerizim are in some places precipitous, and overhang the town; so that when Jotham repeated the parable of the trees, from one of the summits of Gerizim, his voice would well be heard by the people in the town below.† Some cultivated fields

\* Deut. xxvii. 12.

† Judg. ix. 7—20.



and patches of pasturage are found on Gerizim, which has not quite so sterile and desolate an appearance as Ebal.

**JACOB'S WELL.—JOSEPH'S TOMB.**—This celebrated well is about two miles from the town, in the plain, at the foot of Gerizim. There is no doubt of this being the situation of the piece of ground bought by Jacob, for a hundred pieces of money, from Hamar, Shechem's father,\* which he afterwards gave to Joseph, and where Joseph, and probably his brethren, were buried. It was the practice of the patriarchs to dig wells, wherever they pitched their tents and sojourned; and Jacob in all probability dug this well, in order to avoid being dependent for the supply of water upon the fountains of a town, whose people were strangers. The well is cut out of the solid rock, nine feet wide, and seventy-five feet deep; and it always must have required, as in the days of our Lord, "something to draw with," while all the neighbouring fountains are shallow. The water is very cool, and the well being always held in high veneration, the people were, no doubt, frequently induced to resort to it, in preference to the fountains nearer the town. Here sat Jesus, wearied with his journey, and taught the poor Samaritan woman one of the sublimest and most momentous lessons of holy writ: "God is a Spirit, and they that worship him, must worship him in spirit and in truth;"† a declaration, breaking completely down the wall of separation between Jews and Gentiles. About a hundred yards from the well, is Joseph's tomb, a building with whited walls, believed, not improbably, to mark the spot where his bones, brought from Egypt, were deposited; the walls are covered with a beautiful vine, planted probably by the Jews, to recal the words of the dying Jacob, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."‡ The adjoining plain is that of Moreh.

**THE SAMARITANS.**—We visited the Samaritan synagogue, where we met the high priest, and several members of this singular and ancient sect. It is a plain room, with an arched recess, in which stands the tabernacle, or heikál, wherein are kept the copies of the law; this recess is at the south-east side of the room, so that the worshipper looking out, may have his face turned towards the site of the old temple on Mount Gerizim; it is screened off with a large thick curtain of green and gold silk brocade. We were shown several copies of the Pentateuch, and other religious books, both in the Samaritan language, and in the Hebrew language, with the true Hebrew (Samaritan) character. Some of these were of high antiquity, especially one large roll, well preserved, and highly valued as the most ancient of all, and which they are reluctant to exhibit to strangers.

\* Gen. xxxiii. 19.

† John iv. 24.

‡ Gen. xlix. 22.

They assert that it was written by Abishua, the son of Phinehas,\* the son of Aaron, and that it is 3,600 years old. The Samaritans have eighteen recognised sections of the law in Genesis, and eight in Deuteronomy; while the Jews have twelve in the former, and ten in the latter book. Many of the Samaritan manuscripts have been procured at different periods, by the learned in England, France, and Germany, and some have been published in the great works, especially of Kennicott,† and Gesenius.‡ The Samaritan language is a mixture of Hebrew, Chaldaic, and Syriac words, with peculiar grammatical inflexions; the present Samaritans can speak very little Hebrew, and their ordinary language is Arabic. Gesenius has ably shown that little value should be attached to the characteristics of the Samaritan Pentateuch; that no critical reliance can be placed on it, and that there are no good reasons for using it as a standard for the correction of the Hebrew text. It is believed to belong to the first or second century of the Christian era.

The Samaritans keep the Jewish passover, naming it *Afseh*, though they do not consider the sacrifice to be typical, but one only of commemoration and thanksgiving. They keep also the feast of weeks (*Hamsin*), corresponding with Pentecost; the day of atonement (*Kibbor*), which they pass in fasting and sorrow for their sins; and the feast of tabernacles (*Sikot*); but they reject all ceremonies not recognised by the law. They expect a great instructor and guide, whom they call Hathab, (or *el-Muhdy*, the guide,) to appear in the world. They believe in the doctrine of the resurrection and day of judgment: They will not eat with Mussulmans or Jews. They practise circumcision, abstain from polygamy, except in the case of barrenness, and keep the Sabbath very strictly. They maintain that it was on Gerizim Abraham was about to sacrifice Isaac, and call the spot Land of Moriah. It was close to this spot they erected their temple, or *Kibleh*, the site of which, now a bare rock, surrounded by vestiges of a wall, they consider holy ground, and tread it only barefooted. They believe this to be the place where the tabernacle of the Lord, with the ark of the covenant, had been pitched. For the same reason, no dead are buried on the sanctified hill, but at its base; not far from the site of the temple there are extensive ruins of a fortress and town.

They keep the passover, by sacrificing as many lambs or kids, a year old, as may be required for the repast of each family, abstaining for seven days from the use of leavened bread. On this and the other

\* 1 Chron. vi. 3, 4.

† Kennicott, *Diss. General*, ed. Bruns. p. 359, et seq.

‡ Gesenius, *Comment. de Pentat. Samaritani* Origine, Indole, &c., Halle 1815.

festivals, they pitched their tents, in former times, upon Gerizim all night, and offered their sacrifices not far from the site of the ancient temple. This spot, which is called Mazbih, "place of sacrifices," is indicated by two rows of stones laid on the ground, and a round pit stoned up, in which the flesh was roasted. But they have for many years desisted from this custom, and kept the festivals in their houses, on account of the exactions and oppressions of the Turkish governors. On the day of Pentecost, each individual kills a cock, which is likewise the custom of the Jews, who name the cock Kapparáh, or "expiation." Since, however, the destruction of the Temple of Jerusalem, the Jews can offer no Paschal lamb, and they only observe those parts of the feast, which include the use of the unleavened bread, herbs, and wine. May not this feeble remnant of the ancient Samaritan nation have been preserved, for the express purpose of transmitting to the present times, without any intermission, an example of the commemoration of the blessed ordinance so mercifully instituted in remote ages as typical of the one and all-sufficient sacrifice of the promised Messiah? The Samaritans are thus living witnesses to the authenticity of the Levitical law, so rashly impugned by some modern philosophizing Christian teachers.

The Samaritans assert that Joshua deposited on Gerizim the twelve stones brought from the Jordan. They shew, also, a spring, near the site of the Temple, named *Najj*, at which, they believe, the great Prophet, or the Messiah, whom they call *El-mukdy*, the Guide, will appear, when he comes upon the earth. They go, four times a-year, in procession, to the top of Gerizim, at their great festivals, reading the law all the way.

The origin of the Samaritans dates from the Babylonish captivity, after which Shechem was always known as the chief seat of the people bearing that name. Shalmaneser peopled the cities of Samaria with men brought from Babylon and Assyria, instead of the banished Israelites, "and they possessed Samaria, and dwelt in the cities thereof."\* They were called, in Hebrew, Cuthcans, from *Cuthah*, a place in Assyria, and, in Greek, Samaritans. It is, however, stated by some historians, that only the rich, and the strong, able to bear arms, among the Israelites were carried away, and that the poor and feeble were left, so that the Samaritans were a *mixed* race of Jews and Gentiles.† The Lord having sent lions among them for their sins, the people applied to the King of Assyria for an Israelitish priest, "to teach them the manner of the God of the land." One was sent, who resided in Bethel; but, while professing to fear the Lord, they corrupted His

\* 2 Kings xvii. 3, 6, 24.

† Hengstenberg, *Authentic. des Pentat. i.* p. 50.

laws, by serving their own idols, "and made unto themselves, of the lowest of them, priests of the high places," for which they were repeatedly visited with severe punishments.\* The Samaritans having desired to be allowed to assist the Jews in the rebuilding of their Temple, after the captivity, were refused, on account of their foreign origin, and this gave rise to the bitter enmity that ever after existed between the two races; the Samaritans hindered, in every way in their power, the rebuilding both of the Temple and City, and were stimulated, by jealous rivalry, to erect a temple of their own, under the protection of Alexander the Great, while he was besieging Tyre;† they appointed as their high priest Manasseh, son of the Israelitish high priest Joiada, who had been expelled Jerusalem.‡ Shechem then became the metropolis of the Samaritans, and was the resort of all the apostate Jews. The Temple on Gerizim was destroyed by John Hyrcanus, B.C. 129, after having stood about two hundred years.§ The enmity and feuds between the two sects increased. Jesus was called a Samaritan, in scorn; and the woman of Samaria was surprised at Jesus asking her to give him to drink, because the Jews had no dealings with the Samaritans.|| The greatest hatred is still exhibited at this day between the Jews and the small remnant of Samaritans at Nablous. About two centuries ago there were small communities of Samaritans at Cairo, Gaza, Damascus, and Jaffa; the Bene-Israel of Bombay are also considered by some, though erroneously, to be the descendants of the Samaritans. All these communities have, however, become extinct, with the exception of the small remnant at Nablous. Shechem, called also by the Jewish common people Sychar, received the name of Neapolis, under Vespasian, as is shown by the inscription, "Flavia, Neapolis," on some of the coins of that period. Ancient Neapolis extended, probably, further along the valley than the present town. The people often rose up against their governors, and about A.D. 200, Neapolis was deprived by Septimus Severus of its rights as a city. They broke out again in a violent rebellion against Justinian; after this, the Samaritans spread widely over the East and West, employed as merchants, and money-changers. The town was repeatedly laid waste by the Mohammedans.

Shechem was a remarkable place in the earliest periods of Jewish history. Abraham first came, in the land of Canaan, "unto the place

\* 2 Kings xvii. 29, &c.

† Joseph. Antiq. 11, 7, 2. The building of this temple is believed by some writers to have been earlier than the time of Alexander.

‡ Nehem. xiii. 28.

§ Joseph. Bell. Jud. i. 2, 6.

|| John iv. 9.

of Sichem, unto the plain of Moreh ;”\* and Jacob, on his return from Padan-aram, came to Shalim, a city of Shechem, corresponding to the village of *Salem*, east of Nablous. It was then, having pitched his tent, he purchased “the parcel of ground,” still occupied by his well and the supposed tomb of Joseph. It was here Dinah was carried away by Shechem, son of Hamor, prince of the country.† Jacob sent his flocks for pasture in these fields when residing at Hebron, and it was on a visit paid there that Joseph was sold by his brethren. After the passage of the Jordan, the Israelites were directed to set up great stones and build an altar on Mount Ebal. Shechem fell to the lot of Ephraim—but was assigned to the Levites, and made a city of refuge. Under the rule of the Judges, Abimelech treacherously got possession of the city, when Jotham reproved him, by delivering his beautiful parable from Mount Gerizim. All Israel came together at Shechem, to make Rehoboam king. It was here the ten tribes rebelled, and Jeroboam, for a time, made the city his royal residence. †

RELIGIOUS AWAKENING, AND SCRIPTURE SCHOOLS AT NABLOUS. —We felt a particular interest in visiting this place on account of its being one of the first in the south of Palestine, where the Christian inhabitants have, under the instruction of a native Scripture Reader, manifested a thirst for Scriptural knowledge, and a desire for a Reformed Church. In the course of last year (1848), about forty of the Christian families openly declared their wish to secede from the Greek Church, and to found a new Church on scriptural principles. But as Bishop Gobat could neither receive them into his Church, nor provide them with an ordained Protestant clergyman, they have remained for the present in their own communion. The Bishop purchased, however, a good house, in which a school has been kept, and the Bible taught. We found an attendance of about thirty-five boys in this school, instructed by an intelligent-looking young native, under the superintendence of some of the respectable inhabitants. The school was first opened by the native Scripture Reader, Michel, who accompanied us from Jerusalem. We were very much pleased with our examination of the boys on doctrinal points, as well as with their reading, writing, and arithmetic; some of them appeared to possess superior intelligence, and likely to become hereafter good pupils for Malta. The prospectus of the College was read with satisfaction by some of their parents, and their reluctance to part with their children

\* Gen. xli. 6.

† 1 Kings xli. 1, 12, 16, 25. Much valuable information respecting the history and literature of the Samaritans has been collected in the learned works of the Rev. Dr. Robinson, and the Rev. Dr. Wilson, entitled “Biblical Researches,” and “Lands of the Bible,” to which the reader is referred for many additional interesting details.

will, I doubt not, give way to their earnest desire for their improvement.\*

These inquiring Christians were, at first, excommunicated and persecuted by their priests; but the Turkish Governor of the town having shown his determination to protect them from interference, either by Priest or Moslem, they have been left for some time unmolested. They propose establishing a girls' school. We resided in the house of one of the elders, and all those with whom we conferred appeared sincere and earnest in their new religious profession.

\* The following extract, from a Report of the proceedings of the Jerusalem Mission, contains some interesting details of the Reformation movements at Nablous:—

"Formerly the natives cared not for the Bible, or for Christianity, or for knowledge. Now they willingly receive the Scriptures, and thirst for instruction. Ere long Nablous (Sychar) took the lead, and sent a deputation to Jerusalem, to declare their fixed determination to separate themselves from the communion of the Greek, and to beg the Bishop to receive them into the communion of the English Church. This request the Bishop refused, and advised them to return home, and give themselves to the study of the Bible, and to prayer. After the lapse of about four months, they returned again, asking for the establishment of a school. He directed them to petition the Greek Patriarch at Jerusalem, who twice positively refused the prayer of the petitioners. Then the Bishop granted their request, and purchased, at his own expense, premises for a school, which was placed under the superintendence of a member of the Greek Church. The school was opened with twelve scholars, but soon increased and prospered, in spite of an excommunication from the Patriarch, and an insidious effort of that prelate to induce the Mohammedan Governor to destroy the school, and burn the class-books, though he knew that the Bible alone was used in the school. The Bishop offered also a large salary to the native teacher of the school to leave it, and take charge of a school under his direction; but this was faithfully rejected. It now numbers forty scholars, male and female. The progress in scriptural knowledge evinced at the first examination, had most important results; a light from above broke in upon them, and the intellectual illumination that they had acquired became, by the Divine blessing, the dawning of the 'day-star in the heart' to many.

"The first examination of the school at Nablous attracted so much notice, that applications immediately poured in for similar institutions from Tiberias, Nazareth, Jaffa, Gaza, Ramleh, Bethlehem, Beit Julia, Ram-Allah, Kerac (an important fortress on the cliffs which overhang the eastern shores of the Dead Sea), and from Salt, on the eastern side of the Jordan, the Ramoth Gilead of Scripture. From all those localities came the same complaint, 'We have been brought up in utter ignorance; our priests cannot, or will not, help;' and the expression of the same determination, 'We will have our children delivered from this miserable situation,' and the same request, 'Establish schools among us.'" The Protestant congregation at Nablous now numbers two hundred.

## SAMARIA.

Samaria, called in Arabic, *Sebastieh*, and, more commonly, *Sebaste*, is about two hours' distance from Nablous. Nothing can exceed the beauty of the scenery through which we passed, for several miles; the road is broader and more level than is generally the case in Palestine, and was no doubt the royal highway to the capital of the Kings of Israel. The valleys are abundantly watered with meandering streams, flowing down in all directions from the surrounding hills; such a copious supply of water invariably produces in hot climates the most luxuriant vegetation, and richest verdure. The sides of the hills, as well as the valleys, are highly cultivated, being laid out in well-tilled fields, luxuriant pasturage, groves and gardens, where the fig, olive, orange, aromatic laurel, walnut, almond, medlar, and other trees, are seen heavily laden with blossoms and fruit.

Several villages lie embosomed in these beautiful plantations, and the country presents a combination of well-cultivated green hills and dales, forming the richest and most picturesque landscape. The double blessing of Jacob and Moses upon the fruitfulness of the land of Joseph continues thus to be realized, although in a minor degree, compared with ancient times. "Blessed of the Lord," said Moses, "be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." \*

After leaving the valley we ascended some hills, where the soil was too thin for the growth of trees, but was covered in several places with the ranunculus, anemone, and lupine, of great size, and of the brightest blue and white. On reaching the high ridge we came in sight of the Mediterranean, expanding beyond the sandy plain of Sharon, and of the insulated hill or mountain on which stood Herod's imperial city of the ten tribes; it is oblong, and rises about eight hundred feet on the eastern side of a wide and fertile plain, encompassed by hills of a still greater height, so that the prospect is extensive, rich, and varied. The city was built on its eastern slope, and the present village stands upon a belt about half-way up; the houses are very miserable, although constructed partly with fragments of the stone of the ruins; the inhabitants have long been notorious for their wild, predatory character.

Near the village are the remains of a large church of the time of the Crusaders, raised, however, on foundations evidently Jewish, as

\* Deut. xxxiii. 13, 14.

they consist of very large, bevelled stones. There is a tradition believed by Christians and Moslems, that John the Baptist was both executed and buried in this church, which is now converted into a mosque; but Josephus relates expressly that he was beheaded in the Castle of Machærus, on the east of the Dead Sea. This church is the only solid ancient building, now remaining on the site of Samaria; for ascending to the top of the hill, and surveying its sides, nothing is seen but large, loose stones, and broken columns; some fallen, others standing erect, on the surface of ploughed and well-cultivated fields. There is every appearance of the ancient buildings having been destroyed, and their materials cast down from the brow of the hill, in order to clear the land for cultivation; masses of stone are thus seen hanging on the steep sides of the hill, accidentally stopped in the progress of their descent by the rude dykes and terraces separating the fields.

Another circumstance to be noticed is, that the materials of the ruins which have been gathered up from the surface of the fields, in order to facilitate their tillage, are piled up in large heaps, or used in the construction of rude stone fences; many of these heaps of stone are seen in the plains at the foot of the hill. These are deeply interesting facts when compared with the prophecy delivered by Micah, above 2,500 years from the present time—"I will make Samaria as an heap of the field; and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." \* How truly wonderful has been the literal accomplishment of this prophecy! It is customary when planting vineyards to collect all the stones which are on the ground into heaps. By the repeated ploughing and digging of the fields, the foundations of the city have actually been exhumed, discovered, and poured down, forming a singularly striking contrast with the foundations and ruins of Jerusalem, which have remained buried and heaped up in mounds and indurated masses, fifty and sixty feet high, on the very site of the buildings of the ancient city.†

Some traces of ruins are seen on the table-land at the summit of the hill, which may have belonged to the ancient fortress; but on the terrace-level, or belt lower down, and along the north-west brow, there are the remains of a splendid colonnade, consisting of a double row of columns at equal distances, and the width of the colonnade measuring fifty feet; the columns are sixteen feet high, and two feet diameter at the base; there are about ninety erect, but without any capitals, and many are fallen; the length of the remaining portion of this remarkable colonnade is three thousand feet, but it is not impro-

\* Micah i. 6.

† See p. 310.



bable that it may have encircled the entire hill, and is to be referred to the time of Herod the Great. The hill is well planted with the fig, olive, and pomegranate; its summit commands a splendid panoramic view, both of the Mediterranean and of the valleys and high hills of Samaria; these have been at all times beautifully wooded and richly cultivated, so that the ancient inhabitants, revelling in the fatness of the land, stood much in need of the warning of Isaiah, "Woe to the crown of pride, to the drunkards of Ephraim, on the head of the fat valleys of them that are overcome with wine."\* Samaria was the city where Ahab built his house for Baal, and ruled with wicked Jezebel, and where Elijah and Elisha so miraculously exhibited on many occasions the power and truth of God.†

Samaria was first built by Omri, King of Israel, B.C. 925. It was the capital of the ten tribes of Israel for two centuries, until they were carried away by Shalmaneser, under King Hoshea, about B.C. 720. Samaria had been almost continually the seat of idolatry, on account of which the inhabitants were punished by several severe famines; it was also the scene of various remarkable miraculous deliverances from the Syrians.‡ After the dispersion of the ten tribes, the city belonged to the Samaritans; it was taken and razed to the ground by Hyrcanus, after a year's siege, but was built up again by Gabinius.§ Augustus bestowed Samaria on Herod the Great, who having established there a colony of 6,000 persons, fortified, enlarged, and greatly adorned the city, and erected in the centre a temple in honour of Augustus, which was celebrated for its dimensions and magnificence.|| In the third century, it became an episcopal see, and continued to enjoy this distinction until the sixth century, when falling into the power of the Mohammedans, it was involved, as many other places of Palestine, in complete destruction. The bishopric was revived while the Crusaders had possession of Palestine, and the title continued in the Romish church until the fourteenth century. There are a few Greek Christians in the village, and a titular Greek bishop of Sebaste resides at Jerusalem.¶

ROAD TO JENIN.—After traversing for some distance the rich plain of Samaria, the road passed near the castle of *Sanour*, a strong fortress of the middle ages, situated on the top of a steep, rocky hill, and in which the independent sheikhs of the country often withstood the authority of the Turkish pashas. There is a very large sheet of water at the head of the plain, called *Merj-Ibnama*, the collection

\* Isai. xxviii. 1.

† 1 Kings xvii. 1.

‡ 2 Kings vi. 24; vii.

§ Joseph. Antiq. 13, 10, 3, and 15, 4.

|| Ibid. 15, 7, 3.

¶ "Biblical Researches," vol. ii. p. 143, where a complete historical notice is given.

of the early and latter rains. We were now crossing the territory allotted to the half-tribe of Manasseh, and distinctly saw how through the fertilizing operation of the abundant springs by which it is irrigated, the promised blessing "upon the crown of the head of him that was separated from his brethren" had been largely realized. An extensive and beautiful view of the hills of Galilee, including Little Hermon, the great plain of Esdraelon, and the district of Nazareth, is enjoyed from the summit of a high ridge beyond this plain. The road descends then by a steep and rocky pass into a valley of rich olive groves, in the midst of which lies the large and substantial Arab village of *Gubatieh*, or *Kübâttyeh*. Beyond this ridge we proceeded by a long, narrow, stony dell, down to *Jenin*, on the border of the plain of Esdraelon.

#### JENIN—PLAIN OF ESDRAELON—GILBOA.

Jenin, the *Ginæa* of Josephus, is situated at the entrance of the glen opening into the Plain of Esdraelon; it is a small town, with stone houses rather well built, and many of them standing in gardens of orange and other fruit-trees, surrounded by thick hedges of prickly pear, with a few fine palm-trees interspersed. There is a fountain in the hills above the town, from which a large stream of water flows through the main street. The population is about 2,000, all Mohammedans, except three or four families of Greek Christians; a handsome mosque stands in the centre of the town. Jenin, lying on the road between Jerusalem and Damascus, is a place of some traffic, and the residence of the sheikhs governing the district of Esdraelon.

THE PLAIN OF ESDRAELON.—This plain, designated by the natives *Merj-Ibn Amir*, is, both physically and historically, one of the most remarkable and interesting districts of Palestine; it forms a large triangle, about thirty miles in its greatest length, and twenty miles in breadth; on the east, towards the Valley of the Jordan, it sends out three great arms, separated by the hills of Gilboa, Samaria, and Little Hermon. On the north, it is bounded by the mountains of Nazareth, and Mount Tabor; on the south-west, by the range of hills which, extending to the Mediterranean, terminate in Mount Carmel; further south, these hills, rising to a greater elevation, constitute the mountains of Samaria, and form the ridge which separates the plain or valley of Esdraelon, from the great plain of Sharon bordering the Mediterranean. The plain is almost without villages or trees, and the heat we were exposed to for many hours, in crossing it, was most intense; although only very partially cultivated, the soil is deep and rich, and its fertility prodigious, for the uncultivated tracts are covered with a forest of immense thistles, from six to eight feet high, bearing

twelve or eighteen rich purple heads, besides thick bushes of the *Spina Christi*, and other thorns, intermixed with patches of luxuriant grass, and beautiful wild flowers. A great portion of the land has thus remained for ages fallow, and labourers only are wanted to render it again, under God's blessing, abundantly productive. The sheikhs of Jenin have of late years employed two or three hundred yoke of oxen, in bringing considerable tracts into tillage, and they obtain rich crops of barley, wheat, millet, beans, chick-pease, lentils, flax, cotton, and sesamum. There is yet, however, only one-sixteenth part of this fertile plain cultivated.

The Plain of Esdraelon is well supplied with water by streams running down from the surrounding hills, which are partly fed by natural springs, but more especially by the early and latter rains that fall in the spring and autumn. The brooks that flow from Tabor and the high grounds on the north, and those from the range of hills south-west of the plain, meeting in the valley that leads to Mount Carmel and the Mediterranean, constitute some of the principal sources of the ancient river Kishon. The quantity of water in the Kishon varies, therefore, considerably at different times of the year, as is the case with all mountain-torrents: the river often swelling to such a size, as to overflow its banks and swamp the surrounding country during seasons of heavy rain, while at other periods the channels of its most distant sources are generally dry.

**MOUNTAINS OF GILBOA AND JEZREEL.**—Many of the localities surrounding this magnificent plain are invested with the deepest interest in the records of sacred history. The mountains of Gilboa are memorable as the site of the city of JEZREEL, where wicked Ahab and Jezebel had a palace, though Samaria was their royal residence; it was at Jezreel that, the King having coveted the vineyard of Naboth to enlarge his own gardens, Jezebel caused Naboth to be stoned to death; for this wicked deed Elijah denounced the awful judgments, "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood [Ahab's], even thine . . . and the dogs shall eat Jezebel by the wall of Jezreel."\* These judgments were fulfilled by the massacre of Jezebel, her son Joram, and of all the house of Ahab, by the hand of Jehu.† Jezreel is mentioned also by Hosea,‡ and in the days of Eusebius and Jerome it was called Esdraela; its present name is *Zer-in*, and it contains only about twenty houses, mostly in ruins, and a low, square tower. There is a good fountain below the village. Jezreel belonged to the tribe of Issachar, and constituted a part of the kingdom of Ishbosheth.

\* 1 Kings xxi. 19, 23.

† 1 Kings xxii. 38; 2 Kings ix. and x.

‡ Hosea i. 4; ii. 22.

At the basis of the northern extremity of the mountain a very large fountain, called *Ain-Jahud*, issues out of a cavern; it is also named *Tubania*, and forms a fine pool, containing fish, out of which a considerable stream flows down the valley eastward towards the Jordan. This is most probably the ancient fountain of Jezreel, where Saul and Jonathan encamped previous to their last battle with the Philistines, and where Saladin and the Christians pitched their tents at a later period. An absurd tradition is related by William of Tyre,\* of its waters having furnished a miraculous supply of fish to the whole Christian army for several days. The Philistines pitched on the opposite hill, near *Sôlam* (Shunem). Saul, forsaken of God, was driven by the depth of his despair to cross over Little Hermon to Endor, in disguise, and consult the "woman with the familiar spirit;" and there he "bowed himself" before the spectre of Samuel, listening to the awful words, "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David." . . . "To-morrow shalt thou and thy sons be with me."† The Israelites were completely defeated on the following day, and fled to Mount Gilboa; Saul's three sons were slain; he killed himself by falling on his sword, and the Philistines, having cut off the head, fastened his body to the wall of *Beth-shan*.‡ The scene of these melancholy events is specially noticed, and awfully cursed in David's most affecting elegy over Saul and Jonathan:—"The beauty of Israel is slain upon thy high places: how are the mighty fallen!" "Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."

It is impossible not to be struck with the present sterility and barrenness of the mountains of Gilboa in the midst of so fertile a country, as a wonderful fulfilment of this prediction. How different must have been their aspect when chosen by Ahab and Jezebel for their residence, and the site of a splendid palace and beautiful gardens. It was on these mountains, also, that Gideon stood, with the 300 chosen men of Israel, while "the Midianites, the Amalekites, and the children of the East, who had gathered together and crossed over Jordan," were "pitched in the valley of Jezreel beneath;" and after Gideon had gone down unto the host, as commanded by the Lord, and heard the dream, he surrounded the enemy's camp with his 300 men, and they brake their pitchers and held up their lamps and blew their trumpets, crying, The sword of the Lord, and of Gideon." . . .

\* Will. Tyr. xxii. 27; and "Biblical Researches," vol. iii. p. 167.

† 1 Sam. xxviii. 17, 19.

‡ 1 Sam. xxviii. and xxxi.

"And all the host ran, and cried, and fled," . . . "and the Lord set every man's sword against his fellow, even throughout all the host." \*

Between the northern extremity of Gilboa and Little Hermon a deep valley, about three miles wide, runs south-east down to the valley of the Jordan, beyond which the prospect is bounded by the higher mountains of *Bashan* and *Gilead*. Near the conjunction of the two valleys stands the village of BEISAN, the site of ancient Beth-Shan and of its fortified accropolis; Tell-Beisan; it contains about eighty houses, and the inhabitants are very lawless. The ruins of the ancient city are extensive; it belonged to Manasseh, was populous and wealthy, and became the largest city of the Decapolis, under the name of *Scythopolis*; it had a celebrated monastery, and was long an Episcopal See.

LITTLE HERMON AND SHUNEM.—Little Hermon is so named in order to distinguish it from the Hermon of Scripture, which is one of the loftiest ridges of Lebanon; it is called *Jebel-ed-Dihy*, in Arabic, and received the name of Hermon, probably, from the monks, in the primitive ages of Christianity. It is a round hill, of no great height, and rather barren, except on the slopes, and it sinks down to a low table-land on the eastern border of the plain of Esdraelon. At the western end, rather high up, and over against Zerin, lies the small, miserable village of *Sôlam*, which is the site of ancient Shunem, belonging to the tribe of Issachar, and so often mentioned in Scripture. The Philistines encamped there before their battle with Saul. It was from thence Abishag, the Shunamite, was brought to aged David.† And it was there that Elisha multiplied the widow's oil, and there that he often lodged in the chamber, fitted up by the Shunamitish woman, whose son he afterwards raised from the dead.‡

TAANACH—MEGIDDO.—The whole extent of the plain of Esdraelon, as far west as Carmel, is seen from *Sôlam*, and the distance measured on the map is at least thirty miles in a straight line, but must be several miles more, following the usual bendings of a carriage road. Elijah must have had supernatural strength given him when he ran that distance in full speed before the chariot of Ahab.§ A little west of *Sôlam* is the small village of *Filleh*, the site of a fortress in the time of the Crusades, and the central point of the battle between the French and Turkish armies in 1799, in which Murat obtained a decisive victory. There are several villages on the western border of the plain; but the only two which are of historical interest are

\* Judges vii.

† 2 Kings iv. 2, 22.

‡ 1 Kings i. 3.

§ 1 Kings xviii. 46.

*Taanuk*, on the site of ancient *Taanach*, often mentioned in Scripture in connexion with Megiddo,\* and *Lejjûn*, the Legio of Eusebius and Jerome. This is, no doubt, the *Megiddo* of Scripture, near which the Kings of Canaan† were so signally defeated by Deborah and Barak, and King Josiah was killed in battle with the Egyptians under Pharaoh-Necho.‡ In ancient times Esdraelon was traversed by excellent highways, along which Ahab could ride in his chariot from Mount Carmel to Jezreel, and Jehu "could drive furiously"§ towards that city from Jordan; but these high roads have completely disappeared, and not the trace of a wheel is to be seen, all transport being made on the backs of mules and horses. The threatened curses of Moses against idolatry and the breach of the Sabbath, have been literally fulfilled in these once wonderfully productive regions:—"And I will scatter you among the heathen . . . Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land. . . . As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."||

The magnificent plain of Esdraelon has been so celebrated for many ages as the chosen scene of warfare—the battle-field of nations—that it will be interesting to conclude this general description of its topography by the following summary of the principal battles fought within and near its boundaries. There is scarcely a warlike nation in the civilized world whose banners have not waved upon the heights of Tabor, Hermon, and Gilboa; and Esdraelon is to be, according to prophecy, the theatre of another last terrible conflict,—the battle of Armageddon,—between the assembled hosts of the three unclean spirits and the servants of the King of kings and Lord of lords. The signal triumph of Deborah and Barak over the hosts of Sisera, the miraculous achievement of Gideon, with his 300 followers, in the overthrow of the Midianites, the defeat and fall of Saul and Jonathan on Gilboa, by the Philistines, have already been noticed. It was in the plain near Aphek, that Ahab obtained a victory over Benhadad,¶ and in the valley of Megiddo that King Josiah was slain by the Egyptians.\*\* Many battles were fought in this plain in the times of the Romans, especially under Gabinius and Vespasian, and also during the Crusades; and near Mount Tabor, Buonaparte obtained a signal victory in 1799, over the Turks.††

\* Joshua xii. 21.

† Judges v. 19.

‡ 2 Chron. xxxv. 23.

§ 2 Kings ix. 20.

|| Levit. xxvi. 33, 34, 35.

¶ 1 Kings xx. 26—30.

\*\* 2 Chron. xxxv. 23.

†† Burckhardt's "Travels in Syria," p. 339.

## NAZARETH.

After ascending the acclivity of the hills on the north border of Esdraelon and winding for some time along the brow, the road descends into the valley of Nazareth, completely closed in by hills on the west, and forming a basin, which has been compared to a cup; the white chalky hills are rather bare, but the valley is green and fertile, and the town occupies the slope of the western hills. The situation of Nazareth is very sequestered and retired, and, on this account, was in all ages a favourite place of concealment for worthless characters; hence arose the bad reputation of its inhabitants, causing the question of the Jews, with reference to Jesus,—“Can there any good thing come out of Nazareth?”\* Several small villages lie scattered over the surrounding hills.

The houses of the town are in general well built of white lime-stone, and have flat-terraced roofs, but without the domes, noticed in the south. The most substantial buildings are those of the Latin convent. There is one mosque, surrounded by cypresses. The gardens are numerous, well stocked with the olive, fig, and other trees and shrubs, and hedged round with the prickly pear. The fields on the lower slopes of the hills and in the valley are well cultivated, and the inhabitants are in general respectably dressed, so that Nazareth has the appearance of being one of the most thriving places in Palestine. The population amounts to about 3,000, of whom above 1,000 are of the Greek communion, 350 Greek Catholics, 650 Latins (Roman Catholics), 250 Maronites, and 600 Mohammedans.

The monks drive a profitable trade by the exhibition of pretended “holy places,” after the example of their brethren at Jerusalem. The following is an enumeration of the principal of these “lying wonders:”—The Chapel of the Annunciation under the great altar of the church of the convent, which consists of several small grottoes, or chambers, said to have formed a part of the dwelling of Joseph and Mary; the window by which the angel Gabriel entered; and a column placed by the Empress Helen on the spot where Mary stood when she heard the salutation; the lower part of this column has been broken and removed, while the upper fragment adheres to the roof *miraculously*, as is asserted by the monks; but more marvellous still, they declare that the other part of the Virgin’s house was taken up by angels at night and carried to Loretto, in Italy, where it has been preserved ever since, and is held in the highest veneration. I have seen this pretended cabin, standing in the centre of the magnificent church of

\* John i. 46.

"Notre Dame de Loretto," encased with the richest marbles: in the interior is shown a statue, in black wood, of the Virgin holding the infant Jesus in her arms, said to have been carved by St. Luke; the statue is decked out in the richest and most gaudy silks, embroidered with gold, and studded with valuable jewels. Besides this celebrated idol, there was also found, it is said, in the cabin, a small earthen basin, asserted to have been the porringer out of which the infant Jesus was fed; and, moreover, a portion of the true cross. The votive offerings presented to this splendid shrine by wealthy devotees from all parts of Christendom constituted at one period an immense treasure, which was mostly carried off by the French, when they invaded Italy under the command of Buonaparte.

Other dark grottoes are shown near the church at Nazareth, as the habitation of Elizabeth and Zacharias, the parents of John the Baptist, and the workshop of Joseph, the carpenter; there is also, at some distance from the convent, a large tabular portion of rock, represented to have been the table upon which our Saviour ate with his disciples. A building is pointed out as being the synagogue where Jesus taught, and a ledge of rock, over the town, as the place from whence the angry Jews attempted to throw him down, and called by the monks "the Mount of Precipitation." The identity of this spot is completely disproved by the language of Scripture, for it is written, "They rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong."\* There are precipitous ledges on the brow of the hill outside of the town immediately above the church of the Maronites, which most exactly correspond with the above description.

The views from the top of this hill are extensive and varied. In the valley, a short distance from the town, there is a beautiful fountain, called after the Virgin Mary, because it is supposed, with great probability, that Mary and Jesus were in the habit of frequenting it to procure water. The women of the town assemble there early in the morning in great numbers to fetch water in large and heavy earthen pitchers, which they carry upon their heads, without holding them, and proceed along the road with remarkable ease and gracefulness. The women, generally, have handsome features, and fine, well-proportioned figures; they are dressed in the picturesque costume of the country, wearing silver anklets,† a great many gold rings, mounted with jewels, upon the fingers, and chains round the neck; their head-dress consists, like that of the women of Bethlehem, of

\* Luke iv. 29.

† The "tinkling ornaments of their feet." (Isa. iii. 18.)



frontlets of gold and silver coins, plaited among the hair, with the ends of the plaits hanging down upon their shoulders. A few of the women in Galilee, as well as at Hebron, wear the nose jewel of Isaiah.

It was with no ordinary feelings of interest and reverence that we gazed upon the country of Joseph and Mary, where the angel Gabriel delivered to the youthful Virgin the Divine message, "Hail, thou, that art highly favoured, the Lord is with thee;"\* where our blessed Saviour, being the Brightness of Jehovah's glory, and express image of his person, took upon him the form of a servant, and passed thirty years of his life in humble obscurity and entire subjection to the authority of his parents, offering, by his conduct in the various relations of life, the most perfect model of wisdom and holiness.† These hills and valleys must have been the familiar haunts of his youth, and in their vicinity were his first miracles performed.

RELIGIOUS AWAKENING IN NAZARETH.—Deputations from some of the Christian inhabitants of Nazareth had waited upon the Bishop while we were at Jerusalem, soliciting to be admitted into the Protestant Church, and we had been requested by our Right Reverend friend, to investigate the objects and ascertain the religious views of these petitioners, as there was, apparently, a conflict of interests between them. We had a long and very important conference with about fifteen of the respectable inhabitants in the house of the chief physician, an aged and benevolent-looking man. The natives were seated upon cushions and small carpets round the room. They all appeared most anxious for the establishment of a good Bible school, and desirous, also, of seceding from their Church, the Greek Catholic. One of them, son-in-law of the physician, and for many years dragoman to the Latin convent, is a very clever and well-informed man, and a good linguist; having become convinced of the errors of Popery, he has separated from the Latins, and given up his office; he offered to begin the school himself, in a large room in his own house, a plan which promises well, and has been recommended to the Bishop. The immediate expense will, therefore, be small, but a well-trained teacher must ultimately be provided. The Prospectus of the College was read aloud by the dragoman, whose name is Georgio, and the meeting were so greatly pleased, that we may, in the course of time, expect pupils from Nazareth. The Arabic tracts, psalters, and Bibles, that we had brought, were eagerly accepted, and we could have disposed of many more. During the two days we were at Nazareth, many of the inhabitants came at night to Michel, our native

\* Luke i. 28.

† Luke ii. 52.

Scripture Reader,\* expressing their urgent wish to become Protestants; and he was engaged, the greater part of each night, in conversation with inquirers on the subject of religion. The advice given them was, to remain, for the present, in their Church, and to read the Bibles they would receive, until they had obtained a better knowledge of the differences between the religious system which they had hitherto professed, and that taught by the Word of God. The manifestation of a desire for Scriptural light and knowledge in this dark place, is a cause of much rejoicing, hallowed and endeared, as it is, to the heart of every true believer.†

AN ARAB DINNER, AND ORIENTAL COOKERY.—According to the Oriental laws of hospitality, our host, the old physician, had prepared a feast for us, which was served up, after our conference had lasted two hours. A small, low table was placed before us, on which there was a tray, covered with several very small dishes of meat, rice, and vegetables, highly seasoned, and variously dressed; one favourite dish, called *pilau*, consists of boiled rice and meat; they use in their cookery, besides salt and spices, verjuice, lemon-juice, pomegranate, saffron, mint, and other aromatic herbs, onions, and garlic; their sauces are rich, being prepared with a great deal of fat, oil, or butter. The savoury venison desired by Isaac, was probably dressed after this manner.‡ Some of their dishes are, however, sweet; a lamb or kid is sometimes stuffed with rice, almonds, raisins, pistaches, &c.; they have a great liking for cakes prepared with honey, and largely indulge in the use of all sorts of rich preserves and confectionary.

Knives and forks had been specially procured for our use, the natives feeding themselves, and sometimes one another, with the fingers of the right hand; the guests who partook of the dinner, came near the table in succession, helping themselves, and then returning to

\* Michel had accompanied us from Jerusalem.

† The following is an interesting account of the progress of this Reformation movement since our visit—it is extracted from a speech of Bishop Gobat, when in England, in 1852:—"At Nazareth, where a Scripture Reader was sent in 1848, some individuals began to read and search the Scriptures, and the desire to do so spread, but many Bibles were taken away by the priests, especially of the Roman Church, the people were excommunicated, and then all were excommunicated who dwelt with them, and ultimately the Turkish Governor was bribed to cast them into prison, from which they could not be released except by paying a heavy fine, sometimes more than the value of all they possessed. When the firman of the Sultan was made known they determined to claim the protection which would be afforded them when registered as Protestants, and they had since asked, as Protestants, for a teacher and minister of the Gospel. Last year the Church Missionary Society sent a pastor among them, and he hoped much good would result."

‡ Gen. xxvii. 4.

their places; but they usually sit round the tables. We were pressed with overwhelming kindness by our host, to partake of *every* dish; the courses were quickly removed, and replaced by a succession of other *ragouts* and *dolmas*, generally very rich, and not altogether agreeable to the palate of a European. To comply with the unremitting intreaties of our host, and do justice to his feast, became at last a formidable task, especially under the exhausting summer heat of Palestine.\*

We were reminded by what we witnessed on this occasion, of several customs noticed in Scripture. The fact of the beloved apostle John leaning his head after supper upon his Saviour's bosom,\* was easily understood, on seeing the guests half-reclining by the side of each other on the floor;—their helping themselves, and one another, with their fingers, and soaking pieces of bread in the sauces of the dishes, explained the circumstance of the sop given by Jesus to Judas.† It is also customary for the master of the feast to invite guests to dip their hand in some favourite dish with himself, which accounts for another version of the same occurrence given by Matthew.‡ The attendants stood near in silence, but watching so intently their master and his guests, as to anticipate almost instinctively their wants, which illustrated the Scripture, "as the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God, until that he have mercy upon us."§ Servants always leave their shoes off at the door, as a mark of respect. Bells are not used in the houses of the East, but the servants are summoned by a call, accompanied with a sharp clapping of hands.

Several persons during the meal came in unnoticed, and sat on the cushions round the room, talking with the host, and those at table, without anything being offered to them; thus it was at Simon's house, at Bethany, when Mary came and anointed the feet of Jesus, while he sat at supper;|| and also on the occasion of the penitent woman washing his feet with her tears, when at supper in the house of the Pharisee.¶ We likewise observed a number of poor people standing and sitting about the door, in the expectation of receiving charity, which reminded us of Lazarus lying at the rich man's gate.\*\* It is usual at the close of meals, for basins to be brought, into which water, often scented, is poured by the servants over the hands of the guests, which are then wiped with a towel of fine linen, sometimes richly embroidered; this custom is mentioned with reference to Elisha, when employed as Elijah's servant.††

\* John xiii. 23.

† John xiii. 26.

‡ Matt. xxvi. 23.

§ Psalm cxlii. 2.

|| John xii. 1—3.

¶ Luke vii. 37.

\*\* Luke xvi. 20.\*

†† 2 Kings iii. 11.

SITES OF ANCIENT TOWNS.—In the vicinity of Nazareth, there are a few villages which can be identified with the sites of ancient places. In a valley, half-an-hour's ride from Nazareth, the village of *Yafa* is the JAPHIA of Scripture, on the border of Zabulon, and supposed to have been the residence of Zebedee, and his sons James and John. It was fortified by Josephus, and stormed and sacked with great slaughter by Trajan and Titus. *Semuniéh*, on a hill, north-west, is the SIMONIAS of Josephus. *Jebáta*, south-west from *Yafa*, is the GABATHA of Eusebius and Jerome.\*

## COUNTRY OF ZABULON.

The district of country lying between Nazareth and the Mediterranean, consists of a succession of undulating hills, rising sometimes to a considerable height, with intervening dales, and one large plain stretching north and east; the land is generally fertile, but only partially cultivated, and the hills are covered with wood and pasture; tobacco and cotton are much grown, and in some places also the sugar-cane; and there are fine large plantations of olives. The chief part of this district was the portion of Zebulun, bordering on that of Asher. The road to Acre passes through the village of *Kefr-kenna*, long supposed to be the Cana of Galilee, where our Saviour's first miracle at the marriage feast was performed. But it has been satisfactorily shown by Dr. Robinson, that the site of this Cana was a ruined village, three miles north of Nazareth, called *Kana-el-Jelil*. The former village was the Kana of Joshua.†

The next village is Sephourieh, the ancient *Sepphoris*, or Zippor, which signifies Bird; so named, because it is perched on the top of a hill. Sepphoris was the largest city in Galilee, and once called Dio Caesarea; it was deemed impregnable, and was one of the five Sanhedrim, or Judicatures of Palestine, the others being Jerusalem, Jericho, Gadara, and Amathus. The rich plain of Zabulon commences at Sepphoris, and extends to the entrance of the pass of Abilene, or fertile valley of Zabulon, which connects the plain of Kenna with that of Acre, and along which is found one of the best roads in Palestine. On the acclivity of a hill, at the termination of the valley, stands the town of Abilene, which no doubt occupies the site of ancient Zabulon, on the border of Asher. There are numerous traces of ancient buildings. These wooded hills abound with gazelles, and are also the abode of leopards, wolves, jackals, and wild boars.‡

\* "Biblical Researches," vol. iii. p. 200.

† Josh. xix. 28.

‡ The Rev. Mr. Nicolayson, and the Rev. J. C. Reichardt, visited last year two villages in the country between Safet and Acre, inhabited by Jewish agri-

MOUNT TABOR.—The distance from Nazareth is about two hours' journey: after leaving the valley, the country becomes hilly and more wooded. There are large plantations of oak, not the *Bahut* or Evergreen, as in Judea, but the common oak; the trees stand at regular distances, intermixed with a few carobs, pistacias, thorns, and other shrubs. The fields are clothed with the richest turf and beautiful wild flowers, the cyclamen, anemone, asphodel, large variegated iris, &c., springing up in great luxuriance. Tabor rises about a thousand feet above the Plain of Esdraelon, on its northern border, separated from Little Hermon by an arm of the plain, and connected by a low ridge with the hills of Nazareth; its sides are covered with trees, chiefly oak, shrubs, and various kinds of brushwood; the top, which is elliptical, is a mile in circumference; at the south-east angle, which is the highest and rocky, are the ruins of a fortress, some parts of which, containing large bevelled stones, are very ancient, while others are evidently Saracenic, and of a later date; the pointed arch of a Saracenic gateway is still standing, called the Gate of the Wind; there are traces of a wall all round the summit, which in some places is tilled, and in others produces pasturage.

The view from the summit of a mountain standing in such an isolated situation, and in the centre of a highly picturesque and interesting country, is extensive, varied, and truly magnificent. To

cultural peasants, who are supposed to be descendants of the Jews, who occupied the land before the destruction of Jerusalem. The following extract from their account of these villages will be read with interest:—

"On the Monday we set out (from Safet) for the village Bakeeah, with a guide on horseback, who was to conduct us there by a longer but more practicable road, which itself proved sufficiently difficult. In the afternoon we arrived, during a heavy shower of rain, and were happy to find shelter in a new-built upper room, belonging to the Druse Sheik of the village.

"Several young Jews distinguishable from the other peasant youths only by their *RYND* (the way in which they wear their hair), soon made their appearance. Of these we made inquiries about the number and occupations of the Jews here, and were happy to find them *genuine peasants*.

"The information we gathered from them was peculiarly interesting, as showing, not only that they are real agriculturists (or genuine peasants), and actual freehold proprietors of the fields they cultivate, but also that their ancestors have been such before, and at the dispersion by the Romans, and continued such in those parts ever since, up to this present time. This their traditionary belief is fully confirmed by their speaking no other language (besides the Hebrew) except the Arabic, as spoken in that part of the country, and by their Druse neighbours; as well as by their being still in possession of their ancestral vineyards and fields.

"Their number (about forty families) is perhaps too inconsiderable for an actual station there; but it will form a most important appendage to that at Safet, and a highly interesting object of occasional visits from Jerusalem."

the north and north-east, Mount Hermon, the loftiest summit of the Anti-Lebanon, majestically rears its head, hoary with unmelted snows;—it is called in Arab *Jebel-esh-Shiekh*, “the King of Mountains;” beneath Hermon, and further west, are seen the lower southern roots of Lebanon, on one of which stands Sâfed, as “a city set upon a hill, which cannot be hid.” To the east appears the deep valley of the Jordan, with a portion of the Lake of Tiberias; beyond which are seen the high table-lands of the countries of Jaulân and Haurân; and, further south, the higher mountains of Bashan and Gilead, clothed with luxuriant pasture. The prospect south is bounded by the mountains of Gilboa and Little Hermon, while the western view extends to Mount Carmel and the Mediterranean. The landscape spreading more immediately round the mountain presents the rich Plain of Gennesareth, with the heights of Hattin on the north, and a splendid view of the Plain of Esdraelon stretching far out to the south and west, and beautifully carpeted with the variegated colours of its immense fields of thistles, wild flowers, and herbage. On the northern slope of Little Hermon (or *Duhy*) is seen the small village of *Duhy*, just below the summit; lower down is the little hamlet of Nein, the ancient NAIN, where Jesus dried the tears of the poor widow by raising her son from the dead; \* and nearer the foot of the mountain, to the east, lies the village of *Endôr*, celebrated by Saul’s visit to the sorceress; another small place, called *Kefr-Musr*, is probably the MEROZ cursed in the song of Deborah and Barak. The beauty of Tabor has often called forth the effusions of poetic imagery, and such splendid views as those obtained from its summit are admirably adapted to the idea of investing the objects of the material creation with the gift of language, and figuratively causing them to give strong utterance to emotions of pleasure or pain. The inspired Psalmist thus exclaims, “The north and the south, thou hast created them; Tabor and Hermon shall rejoice in thy name;” † Tabor representing the south of Palestine, and Hermon the north. Again, in Psalm cxlvi., “Mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl . . . let them praise the name of the Lord, for his name alone is excellent.” The same imagery is used by Jeremiah in his denunciation of judgments against wicked King Jehoiakim: “Go up to Lebanon and cry, and lift up thy voice in Bashan, and cry from Abarim (Moab), for all thy lovers are destroyed.” ‡ The wallings are, in this beautiful metaphor, echoed by the mountains all round the land, from Lebanon to Bashan, from Bashan to Moab, and from Moab to Jerusalem.

\* Luke vii. 11.

† Ps. lxxxix. 12.

‡ Jer. xxii. 20. The word “passages” in our version is “Abarim” in the original.

Tabor is mentioned in the Old Testament as a hill on the border of Issachar and Zabulon. There Deborah and Barak assembled the 10,000 Israelites to oppose the invasion of Sisera with his mighty host, and 900 chariots of iron, and "when Deborah said unto him [Barak], Up, for this is the day on which the Lord hath delivered Sisera into thy hand," the Israelites descending from Tabor attacked and discomfited the host of Sisera, "from Endor to Taanach and Megiddo, where the Kishon swept them away."\* There is a small village at the foot of the mountain, called *Deburieh*; the same, no doubt, as the *Daberath* of the Old Testament. There was also a town named Tabor, probably upon the mountain.† In the New Testament Tabor is not mentioned. The belief that this mountain was the scene of our Saviour's transfiguration, rests only on a tradition dating from the fourth century; a careful investigation of the grounds on which this report is founded, made within the last few years by Dr. Robinson and other travellers, clearly establishes the fact that Tabor cannot have been the scene of this glorious event; the following is a summary of the evidence in support of this conclusion.

"From the days of Deborah and Barak to those of Vespasian, Mount Tabor was a place of arms, whence hosts poured forth in time of war, and a garrison was maintained even in peace. A city was on the summit, called by Polybius, Atabyrion, which was besieged and taken by Antiochus the Great, 218 B.C. It is called by Josephus, Itabyrion; and he speaks of a victory gained there over the Jews by the Romans, under the Pro-consul Gabinius, B.C. 50 or 53. And, later, when Josephus himself held the country of Galilee against the forces of Vespasian, he built new works, and inclosed the city with a wall. Thus we find that a fortified town was upon it, and on the summit as the remains now in existence and the natural shape of the hill sufficiently attest, for more than 280 years; that is, for at least 220 years before the birth of Christ, and for at least 60 after, the latter period including that at which Jesus took his disciples 'to a high mountain apart, and there was transfigured before them.'‡

At the time of his transfiguration, Jesus was residing with his disciples at Cæsarea Philippi (Baniās) close to Hermon, or in the neighbouring villages. It is narrated that "when they came down the hill, much people met him."§ The mount of transfiguration should therefore rather be sought for in that neighbourhood. Several monasteries had been erected on Tabor, but were destroyed by the Mohammedans after the final defeat of the Crusaders.

\* Judges iv. 12—15; v. 19—21, and Ps. lxxxiii. 9, 10.

† 1 Chron. vi. 77.

‡ "Lands Classical and Sacred," vol. ii., p. 136.

§ Luke ix. 37.

## SECTION III.

Plains of Galilee and Hattin—Tiberias—The Jews—Their Fanaticism—Lake and Baths of Tiberias—Scriptural Associations—History of a Native Scripture-reader—Plain of Gennesareth—Magdala—Capernaum—Wandering Arabs—Country of Naphtali—Safed—Hebrew College, Marona—Jacob's Bridge—Lake Huleh—Dan—Banias—Hasbeiya—Mount Hermon—Sources of the Jordan—Religious Reformation at Hasbeiya.

THE fertile plains of Galilee and Hattin, which are traversed between Tabor and Tiberias, are but partially cultivated; being thickly covered with the immense thistles already described, and which are called *khob*, from their blue and violet heads resembling small artichokes; a profusion of beautiful wild flowers are profusely scattered over the fields. The great caravan road from Egypt to Damascus crosses the plain, and there are the ruins of two khans, formerly well fortified for the protection, no doubt, of the caravans from the Bedouin Arabs. At the khan, called *El Tujjâr*, a fair is held every Monday, where the wandering Arabs purchase commodities from the resident population. The large village of *Lubiêh* lies near the road, and another village, called *Kufr-Kenna* (Infidel Cana, because inhabited by Christians), erroneously supposed to be the Cana of Scripture, is seen at a distance.

**HATTIN.**—Rather more than half-way to Tiberias, and a few miles to the left, the *Gebel-el-Hattein* rises, a detached hill of no great height, around which the last great battle of the second crusade was fought in 1187; at each extremity of the summit of the hill a rocky point rises up, giving the ridge the appearance of a saddle, and called "the Horns of Hattin." A few ruins are found on the eastern horn.



The country descends considerably from Hattin towards Tiberias, and the small village of Hattin lies at the foot of the hill, north. Guy de Lusignan, the last Christian king who reigned at Jerusalem, was completely defeated by Saladin in this fatal battle, and after a most frightful slaughter of the Christians, he was made prisoner, with almost all the flower of his chivalry who survived. The Crusaders were encamped in secure positions at Sefurieh, and their defeat was occasioned by the King listening to the advice of the Grand Master of the Templars, to march for the deliverance of Tiberias, which had been taken by Saladin, instead of remaining and intrenching themselves in their advantageous positions, as had been strongly recommended by the barons assembled in a council of war. Saladin treated his prisoners with respect and kindness, with one exception only. Raynold of Chatillon, lord of Kerack, had recklessly broken the truce previously made with Saladin, and had plundered a caravan of merchants passing from Damascus to Arabia; the Sultan, who had sworn to put him to death if he fell into his hands, now executed his purpose; after reproaching him in the presence of the King and other prisoners, for his insolence and cruelty, he invited him to embrace the doctrines of the Prophet, which Raynold refusing to do, Saladin drew his scimitar, and cut him down with a single blow. The following is a summary of the leading events by which the wars of the Crusaders were brought to an end, after this great defeat:—

“The nominal sovereignty of Jerusalem was borne successively by Amaury, brother of Guy of Lusignan, and afterwards by Conrad Count of Tyre, by whom it descended in the female line to Jean de Brienne, afterwards King of Naples, to whose son-in-law, the Emperor Frederick, and his issue, it was confirmed in fief by the Pope. But the battle of Hattin opened the gates of Jerusalem to Saladin, from whose hands it never fell. Nor did the Christian forces ever from that time hold a permanent footing in any part of Palestine, except Tyre, and Sidon, and Kaiffa, and Ptolemais. Ptolemais, named by the Crusaders St. Jean d'Acre, was the first place re-taken. It fell before the arms of our Richard Cœur-de-Lion, after a siege of two years, A.D. 1182, who maintained it and contested a few other of the cities of the sea-coast, during the brilliant but unsuccessful third crusade. Deserted by his colleague, Philip Augustus, and left alone with his English to support the honour of the red-cross standard against the whole power of the East, Richard concluded a treaty with Saladin, securing thenceforth the inviolability of the Holy Sepulchre, the tenure of the monasteries of Jerusalem, Bethlehem, Nazareth, and Carmel, and safe-conduct to Christian pilgrims to the holy places. This treaty generously concluded by Saladin in an interview with his gallant enemy, whose prowess had won his esteem, has ever since been faithfully maintained by the Moslems; maintained notwithstanding the rash and fruitless enterprises that afterwards took place—the total failure of the expedition of Louis IX. of France, in 1249,—and the ill-concerted, though gallant rally of some of the Christian princes in 1270, in which our Edward the First took the field during the lifetime of his father,

and re-captured Acre, which however was again and finally lost ten years after, in the war called the eighth and last crusade." \*

The slope of Hattin has long been held to be the place where our Saviour delivered the admirable Sermon on the Mount, the multitude standing in the plain immediately below, and it has consequently been called "the Mount of Beatitudes;" the locality is better adapted to such an object than any other in the vicinity, and the tradition may probably be correct.

TIBERIAS.—The descent to Tiberias is very steep; the first full view of the lake and town, so often hallowed by our Saviour's presence and by the performance of many of his most wonderful miracles, cannot fail to be deeply interesting. The lake called Gennesareth—Sea of Galilee—Sea of Tiberias, is a beautiful sheet of clear water in a depressed basin, about fifteen miles long, and six miles broad; but the scenery of its banks is rather bare, and by no means picturesque, the high table-lands, especially on the eastern shore, which was the country of the Gadarenes, rising very abruptly like a wall, broken only by a few deep ravines, the beds of mountain torrents; the surrounding hills are of limestone, and present all the appearances of frequent volcanic action, many pieces of black basaltic rock, and scorie of pumice stone being found lying about the shores, and the walls of the town being built of black basalt stone. The town stretches above a mile along the shore, in the form of a parallelogram; it offers a most wretched and ruinous appearance, having been but very partially restored since its frightful overthrow by the great earthquake of 1837. It was formerly well fortified with high, thick walls, flanked by towers; several of these were completely thrown down on that occasion, and the castle, which was very strong, likewise greatly suffered. It is stated, that in the first shock of the earthquake, which lasted five minutes, eight hundred people perished. The streets are narrow, irregular, and filthy. The population is reckoned at 2,000, one-half only of the number reported by travellers in 1822; about 800 are Jews, and the remainder mostly Mohammedans, there being very few Christians. There is but one small Roman Catholic church, dedicated to St. Peter, and said to be built upon the place on the shore where the miraculous draught of fishes was landed, and where our Lord delivered his last charge to Peter.† The Christians of the Greek Church are very poor, and have only one priest. He is an aged, simple-minded man, who appeared to us to have correct views of the Gospel, and not to be devoid of piety; he agreed most readily to our proposal to establish a Bible-school, and to superintend the teaching

\* "Lands Classical and Sacred," vol. ii. p. 139.    † John xxi.

himself with the help of a young assistant; the expense will be small. He was much gratified with our gift of a Bible.\*

We visited several of the Jews' synagogues, schools, and reading rooms. The Jews occupy one separate part of the town, and are principally of Italian, Polish, and German origin. Tiberias is one of the four holy cities, the others being Jerusalem, Hebron, and Sichem. A residence at Tiberias is highly valued, because, first, they expect Messiah to appear on the border of the lake, a belief founded on Isaiah ix. 1, 2; and, secondly, on account of the former celebrity of the town for the study of Hebrew learning. About the middle of the second century the Sanhedrim (national council) having been established at Tiberias, where it continued for several ages, the most esteemed Rabbis taught in the synagogues, and a school was founded for the study of their law and language. It was here Rabbi Judah collected the great body of Jewish traditional law, known as the *Mishnah*. It was in this school, likewise, that subsequently were composed the commentary on the *Mishnah*, called *Gemara* or *Jerusalem Talmud*, and the *Masorah*, a great critical collection intended to preserve the purity of the Hebrew text of the Old Testament.† The Jews of Tiberias are consequently very fanatical: their whole life seems nearly spent in religious exercises, in the study of the Talmud, and in the practice of controversy. All the boys, from the earliest age are diligently trained up in controversial learning in schools conducted by Rabbis, and some of them, at the age of 14 or 15, are considered erudite controversialists. Very few are engaged in secular occupations, this being considered degrading to the character of holy men. They belong to the two classes of Sephardim and Ashkenazim Jews; the latter are principally Germans, and subdivided into the Peroshim or Pharisees, and Khasidim or Puritans; which last are the most numerous. The Germans wear black broad-brimmed hats, and the Russians and Poles large fur caps and black gowns; many of them appear very old and poor: the women are better dressed, generally in white, and some of them may be observed studying folios of the Talmud; a very uncommon sight, however, as they can seldom read. We found them in the synagogues, clothed in their robes, with the *zezith*, or fringes, and wearing over the forehead the phylacteries, or *Tephelin*.‡ The intense and vehement excitement

\* The school was established and carried on by this worthy man until he was recently ordered to close it by the Bishop, who asserted that no school was wanted.

† Some interesting accounts of this Hebrew school are given in the "Lands of the Bible," vol. ii. p. 230.

‡ The phylacteries are strips of parchment on which are written such texts as

exhibited in their devotional exercises, was a scene never to be forgotten; it reminded us of the frantic performances of the Moham-medan dervishes we had witnessed at Cairo, and we cannot give a more faithful description of it than in the words of the "Narrative of a Mission to the Jews."

"Several very venerable men were seated all round; more than half of the worshippers had beards verging to pure white, and grey hair flowing on their shoulders. It was indeed a new scene to us. In reading their prayers, nothing could exceed their vehemency. They read with all their might; then cried aloud, like Baal's prophets on Mount Carmel: and from time to time, the tremulous voice of some aged Jew rose above all the rest in earnestness. The service was performed evidently as a work of special merit. One old man often stretched out his hand as he called on the Lord, and clenched his trembling fist in impassioned supplication. Some clapped their hands, others clasped both hands together, and wrung them as in an agony of distress, till they should obtain their request. A few beat upon their breasts. One man, trembling with age, seemed to fix on the word 'Adonai,' and repeated it with every variety of intonation, till he exhausted his voice. All of them, old and young, moved the body backward and forward, rocking to and fro, and bending toward the ground. This, indeed, is an important part of worship in the estimation of strict Talmudists, because David says, 'All my bones shall say, Lord, who is like unto thee?'\* When all was over, one young man remained behind, prolonging his devotions, in great excitement. We at first thought that he was deranged, and was caricaturing the rest, but were assured that, on the contrary, he was a peculiarly devout man. Sometimes he struck the wall, and sometimes stamped with his feet; often he bent his whole body to the ground, crying aloud, 'Adonai, is not Israel thy people?' in a reproachful tone, as if angry that God did not immediately answer. The whole service seemed embodying to the life the description given by Isaiah, 'Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?' 'Ye shall not fast as ye do this day, to make your voice to be heard on high.'† We never felt more deeply affected at the sight of Israel. It was the saddest and most solemn view of them that we had yet obtained. Sincere, anxious, devout Jews, 'going about to establish their own righteousness.' None seemed happy; even when all was in Deut. vi. 4—9, inclosed in a small leather box, and fixed by straps between the eyes, or on the left arm near the heart. The expressions in Exod. xiii. 16, which are only figurative, have been literally interpreted by the Jews.

\* Psalm xxxv. 10.

† Isaiah lviii. 3, 4.

over, none bore the cheerful look of men who had ground to believe that their prayers had been accepted. Many had the very look of misery, and almost of despair." \*

How truly may it be said of these unhappy Israelites, "the vail is still upon their heart." †. It is to be noticed, as in the case of the wildly fanatic Moslems, that when the services of the synagogue are over, they suddenly pass from a state of apparently high frantic excitement, expressive of intense sorrow and despair, to one of perfect calmness, composure and indifference, walking slowly home, according to Rabbinical rule, in order to mark their reluctance to leave the house of God. This proves how completely the most fervent and self-denying bodily and carnal services in divine worship become *purely mechanical* by constant repetition. It is with reference to the worship of the same Jewish sect that Burckhardt gives the following singular description:—

"They observe a singular custom here in praying; while the Rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice and gestures, the meaning of some remarkable passages; for example, when the Rabbin pronounces the words, 'Praise the Lord with the sound of the trumpet,' they imitate the sound of the trumpet through their closed fists. When a horrible tempest occurs, they puff and blow to represent a storm; or, should he mention 'the cries of the righteous in distress,' they all set up a loud screaming; and it not unfrequently happens, that while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity." ‡

It is intensely painful to see the holy and spiritual things of God desecrated and degraded by such gross and absurd materialism. Sometimes they spend six hours in prayer without stopping, and then keep a jar of water by them to prevent the throat from becoming dry during this prolonged exercise of the voice. There are a few Jews in Tiberias more liberal and enlightened than the rest. We took up our abode in the house of one of these, Dr. Haiim, who is their chief physician. He is an intelligent and well-informed man, of German origin, and is inclined to favour Christianity, on which account he has been much persecuted, and threatened with excommunication. He readily undertook the distribution of the prospectus of the College, and thought we might in time obtain some pupils. He would very gladly have sent his own son, a remarkably intelligent,

\* "Narrative of a Mission to the Jews," p. 278, Synagogue Worship at Sapher.

† 2 Cor. iii. 15.

‡ "Burckhardt's Travels," p. 326.]

well-informed, and studious boy, but was prevented by his being affected with severe chronic ophthalmia. Dr. Haiim and his whole family had been buried under the ruins of their house in the earthquake of 1837; the wife and two eldest children were killed, and this child, then an infant, was for a very long period so disconsolate at the loss of its mother, that it nearly cried itself blind. The shocks of earthquake were repeated for forty days, though the first was the most destructive.

About a mile from the south end of the town there are some very ancient and celebrated hot salt-water springs that were known to Pliny, and much frequented by the Romans; the analysis of the water shows it to resemble that of the Dead Sea; its temperature is 144 degrees of Fahrenheit, and it is copiously supplied by four springs. During the earthquake of 1837, it increased considerably in quantity, and is reported to have been raised also in temperature. Ibrahim Pasha built a large and handsome bath-house near the old one. There are many ruins along the road from the town, showing that it once extended in that direction. These baths, called *Hammam Tuberiah*, are supposed to stand on the site of the Hammath of Joshua; \* and further south was the town of Cinnereth, from which the lake derived its name.

The Lake of Tiberias is exposed, as are all mountain lakes, to very sudden storms of wind, so terrific as quickly to raise a heavy and dangerous surf. It was on one of these occasions our Saviour so wonderfully displayed his sovereign power over the raging elements:—

“And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And his disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.”

The water of the lake is limpid, soft, and palatable, though some have thought it slightly brackish. The lake abounds in good fish, although not so much, it is said, as before the earthquake. There are several varieties of carp, and some other species, the same as in the Nile; viz., *Silurus* and *mugil* (chub), and the *Sparus Galileus*, a kind of bream; also the *Silurus anguillaris*, and a species of *Mormyrus*, supposed to be the oxyrinchus of the ancients. The fishermen use only the line and the hand-net, thrown from the shore; and one small flat-bottomed punt is the only boat now floating on these waters, which had formerly borne well-armed contending fleets and richly-laden vessels. In consequence of the deep depression of the basin of Tiberias, calculated at 328·98 feet below the Mediterranean, and the shelter

\* Josh. xix. 35.

of its surrounding mountains, the climate is as intolerably hot in summer as that of Jericho, the thermometer rising often to near 100 degrees Fahrenheit; but the winters are colder and of longer duration. In summer all the inhabitants sleep on the terrace roofs of the houses, over some of which they erect temporary sheds. The vegetable productions are the same as in the south; a little indigo is cultivated, the melons are of the finest quality, and a few scattered palm-trees are seen near the town.

Many are the hallowed and delightful associations awakened in the mind by the view of Tiberias and its placid lake; besides the remembrance of the mighty act of stilling its waters. "Many a time," writes an intelligent traveller, "have its hushed waves paused as if to listen to a teaching more than human, when the assembled multitudes were gathered on its shores. . . . It was from the banks of these very waters that those humble fishermen were called, who, with all readiness of heart, left all and followed their Divine Master." \* Upon the heaving billows of the same lake did our Divine Saviour calmly walk forth in the night to join his disciples, whose fears He dispelled with the comforting words, "Be of good cheer, it is I; be not afraid." † On the same occasion, when Peter, sinking through fear, cried, "Lord, save me!" he was reproved with the words, "O thou of little faith, wherefore didst thou doubt?" ‡ Our Saviour appeared also to several of his disciples on this favoured shore after He was risen, and, having asked them, "Children, have ye any meat?" He miraculously provided a fish "with a fire of coals," and bread, saying, "Come and dine;" and it was after this, his last meal on earth, He delivered to them the precious message, "Feed my lambs; feed my sheep." § It is believed, with much probability, that the miraculous feeding of the five thousand took place on one of the round green hills above Tiberias; and our blessed Saviour's communings with his heavenly Father must often have been echoed in the same solitudes when "He went out into a mountain to pray, and continued all night in prayer to God." || This account of Tiberias will be concluded with the following brief sketch of its history:—

"Until the utter subjugation of Palestine by the Moslems, the city of Tiberias never ceased to bear an important part in its history. The resistance it offered, under the command of Josephus, to the Roman power is memorable; nor was it reduced till after the great naval battle on its waters, where Titus, Vespasian, and Trajan commanded in person. Six thousand five hundred are said to have perished in this engagement, and in the pursuit and rout on shore at Tarichæa, besides twelve hundred afterwards massacred in cold blood. (Joseph. 'Bell

\* "A Pastor's Memorial of the Holy Land," p. 360.

† Matt. xiv. 24—27.

‡ John xxi.

§ Matt. xiv. 28—31.

|| Luke vi. 12.

Judaic., iii. 17.) In the seventh century, the city was taken from Heraclius by the Kaliph Omar. (Basnage, 'Hist. of the Jews,' as cited by Van Egmont, vol. ii. 30.) Dr. Pococke says that, in the eleventh century, of the Jewish population all but the Rabbins had left it for about eight hundred years. But they still maintained a University here, to which, after that period, their disciples gradually returned. And still there is a Rabbinical College here. The sheiks of Tiberias have always held an independent rule, and, Pococke says, have never been subdued, though often besieged by the Pashas of Damascus." \*

HISTORY OF A NATIVE SCRIPTURE-READER.—As we parted here with the native Scripture-reader, *Michel*, who had accompanied us from Jerusalem, I shall relate some circumstances of his history not devoid of interest, as exhibiting the character of Popery in its true light. He is a native of Jerusalem, of a respectable family (a small merchant's), and was a member of the Latin, or Roman Catholic Church. His first clear views of Scripture truth were received many years since from the American missionaries then at Jerusalem. He soon was strengthened, by Divine grace, publicly to declare his new faith and leave the Latin Church, on which account he was subjected to a series of the most cruel and unrelenting persecutions by the Latin priesthood. He was deprived of the house which he rented from the convent; and, when every other means had failed to bring him back to Popery, he was falsely accused, before the Pasha, of committing some heinous crime, cast into a dungeon, loaded with irons, and repeatedly subjected to the bastinado, in order to make him confess his alleged crime. He was kept under this cruel treatment, and living on very bad food, for six months, during which time he was occasionally visited by one of the Latin priests, who promised him his liberty, if he would return to their Church; he, however, firmly rejected their proposals, saying, he would prefer death. He was then sent, under the guard of some Turkish soldiers, to Constantinople, although very ill and scarcely able to walk, owing to the soreness of his feet; and he most probably would have died on the road, but for the humane treatment of the soldiers. It appears that some Christian friends at Jerusalem had, meanwhile, written to Constantinople in his defence; for when brought before the Judge in that city, this officer, having listened very attentively to his story, set him immediately at liberty, and gave him a sufficient sum of money for his expenses back to Jerusalem. This occurrence happened within the last two or three years; and while it clearly demonstrates that the cruel and murderous spirit of the Church of Rome is UNCHANGED, it affords a good instance of the enlightened, humane, and just policy of the present Sultan's

\* "Lands Classical and Sacred," vol. ii., p. 145.



Government.\* Michel is an intelligent man, decided, yet prudent, well acquainted with the character of his countrymen, and knowing how they are to be managed. He has a good knowledge of the Scriptures, but is, in other respects, illiterate, with the exception of a slight acquaintance with Italian. He devotes his life, with untiring zeal to the dissemination of the Gospel, and his exertions have certainly been much blessed; for, having gone among the Arabs on the other side of the Jordan, he excited a spirit of inquiry, and established two small Bible schools in the town of Salt (Ramothe Gilead), and he is shortly returning thither, accompanied by the Rev. Mr. Bowen.† During the season of Easter he receives into his house some of the country people who are seeking for information on religion, lodges and feeds them, and is engaged day and night in reading the Bible and holding discussions with them. He is in the pay of the London Oriental Scripture Readers' Society, receiving 60*l.* a-year; but it is necessary to grant him occasionally small additional sums for his travelling and other expenses. The foregoing account shows how particularly well adapted NATIVE AGENTS of this description are to the present state of the country, although their usefulness would be increased, if rather better educated, than is the case with good Michel. The training of a certain number of such agents, *free of expense*, is one of the objects of the Colloge at Malta, where they are to receive a course of instruction lasting between one and two years.

PLAIN OF GENNESARETH.—For some distance, to the north of Tiberias, the hills lie close to the western shore of the lake, leaving a few small recesses of arable land, which are cultivated, and in one of which there are several copious springs of brackish water. The general narrowness of these pebble shores explains the reason of Jesus some-

\* I subsequently heard, when at Constantinople, the truth of the above narrative fully confirmed by a gentleman holding a high official situation in that city, who was personally acquainted with all the facts of the case.

† An account of this Mission to the Arabs is given as follows, in a recent Report of the Bishop of Jerusalem:—"Having from the first desired to send the Gospel to the numerous Arabs beyond Jordan, he had sent a Scripture-reader to them with his Bible in his hand, and wherever he went they collected around him; and frequently when he had read a chapter or two he would see many in tears, many confessing their sins, and especially asking him why, since the English had such good tidings so many centuries, they had never sent it to them before. At Ramoth Gilead he had established two schools, but they were closed by the Greek priests; but yet frequently poor Arabs came and prayed him to go forth and assist them. And he hoped eventually to form there a Mission, from which the light might shine upon that desert, which probably the prophet Isaiah had in view when he said, the desert place should flourish like the rose."

times entering into a boat, in order to avoid the pressure of the crowd eager to listen to his Divine teaching. About two hours from Tiberias the mountains recede considerably from the lake, in a curve line, and leave a large tract of flat country, nearly four miles long, and two miles broad, which is the Plain of Gennesareth, so justly celebrated for its fertility and beauty; the soil, which is a rich black mould, is copiously watered by streams running down through numerous channels and rills from several large fountains in the hills; there are fields bearing luxuriant crops, and others clothed with rich pasturage; but a great proportion of the land, especially to the north, is uncultivated, and presents a wilderness of reeds, thistles, and thorn bushes.

MAGDALA.—A small miserable Moslem village, called *Mejdel*, stands at the entrance of the plain; this is, no doubt, the ancient *Magdala*, chiefly known in Scripture as the country of Mary Magdalene, out of whom Jesus expelled seven devils,\* and as the place where he landed, after he sent away the four thousand whom he had healed, and miraculously fed in the wilderness, on the east side of Jordan.† It is also very likely the MIGDAL-EL of Joshua;‡ a few ruins are found on the ground. About two miles west of Magdala, in a high precipitous chalk cliff, are some singular natural caverns, converted, in ancient times, into a fortress, called *Kulat-Ibn-Maan*, and adjoining these are the ruins of *Irbid*, or *Arbela*, supposed to be the BETH-ARBEL of Hosca.§ The deep glen leading up to these heights is called the "Valley of Daves."

On pursuing the tract by the shore of the lake, along the beautiful plain of Gennesareth, we passed coppices of oleanders, rose-laurels, tamarisks, wild-thorns, acacias, and other shrubs, and found the fields carpeted with a great abundance of beautiful wild flowers. Galilee, and especially the land of Gennesareth, was more highly favoured than any other district of Palestine with our Saviour's Divine presence and teaching. How numerous were the sublime discourses which he addressed to eager multitudes crowding round him on the sea-shore, and compelling him, at times, to speak to them from a boat on the water. How powerfully he expounded the glorious doctrines and precepts of the Gospel, illustrating his instructions by impressive parables, unrivalled for their beauty and simplicity. || And then "He went through every city and village, preaching and showing the glad tidings of the kingdom of God," ¶ and confirming his ministry by mighty signs and wonders. If we search, however, for these cities and

\* Luke viii. 2.

† Matt. xv. 39. It is named by Mark (viii. 10) Dalmanutha.

‡ Josh. xix. 38.

§ Hos. x. 14.

|| Matt. xlii.

¶ Luke viii. 1.

villages, where are they to be found? Capernaum, Chorazin, Bethsaida, were large, wealthy, and populous places, the former existence of which is undoubted; but their hardened wickedness, and proud unbelief, called forth from the incarnate Redeemer the following most fearful denunciations:—

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have repented until this day.”

Not a single vestige of two of these cities can be discovered, and the site of Capernaum, called “His own city,”\* is a mere conjecture; even the former existence of such places is wholly unknown to the people of the country, while Tyre and Sidon have never been left without a few inhabitants. Peter, Andrew, and Philip, were from Bethsaida, of Galilee; but there is another Bethsaida, on the opposite side of the Jordan, near Cesarea Philippi.

The springs and fountains in the upper border of the plain are *Ain el-Mudawwrah*, “the Round Fountain,” called by the inhabitants *Capharnaum*, and erroneously supposed to be the site of Capernaum. Another copious stream flows down from *Wady-er-Rubudiyeh*, and formerly turned a mill. At the northern extremity of the plain, near the shore, a third large fountain gushes out from beneath the rocks, and forms a short brook, flowing into the lake; over the source stands a very large fig-tree, from which it takes its name, *Ain-et-Tin*. Near the fountain are the ruins of the large *Khan Minyeh*.

**SITE OF CAPERNAUM.**—A few rods south of the fountain is a low mound, with ruins spread over a considerable surface; but they are not of a remote date. North of the Khan, high rocky hills come down to the border of the lake. This mound is one of the places which has, of late years, been considered the probable site of Capernaum; there appears good ground for believing the fountain to be the Capharnaum mentioned by Josephus, and to which place he was carried when wounded in a skirmish near the Jordan. *Capharnaum* may be considered as a modification of Kapharnahum, meaning the village of consolation, or of Nahum, according to Origen. All the Scripture narratives convey the clear impression of Capernaum lying in the land of Gennesareth, near the shore. Another place, however, called *Tell Hum*, situated between three or four miles north beyond the plain, and

\* Matt. ix. 1.

on a point of land projecting into the lake, has likewise been conjectured to be the site of Capernaum. Extensive ruins are found here, and more especially a confused heap of broken columns, capitals, and entablatures, beautifully sculptured, and which must have belonged to a heathen temple; or a church of elegant structure, and very large dimensions; the hills lie very near the shore at Tell Hum, and the distance of the place from the plain of Gennesareth appears an almost insurmountable objection to its being considered as the remains of Capernaum. Another reason in favour of *Khan Minyeh* is, that it realizes much more completely the implied meaning of prophecy, that no traces whatsoever of wicked Capernaum should be left, but that it should 'be brought down to hell;' while at *Tell Hum*, considerable ruins still exist."\*

WANDERING ARABS.—The plain of Gennesareth is a favourite place of encampment with gypsies and wandering tribes of Bedouin Arabs, dwelling in tents; these Arabs appear to be an intermediate race between the Bedouins of the mountains and deserts, and the more southern tribe of the *Ghawarineh*; the small tribe called *Semekiye* pitch in Gennesareth. These swarthy sons of Ishmael are a singular and interesting race, preserving, to this day, those striking peculiarities in their character and habits of life, foretold in the message delivered by the angel of the Lord, in the wilderness, to Hagar before the birth of Ishmael. Although leading the lives of bootless marauders, and subsisting partly by robbery and murder, they inspire the resident inhabitants of the country with such terror, that they are suffered to enter the towns and villages on market-days, and to go about unmolested, nobody daring to challenge them. "His hand shall be against every man, and every man's hand against him; yet he shall dwell in the presence of all his brethren."† The government is often obliged to employ troops to check their depredations. They generally wear round their head a little yellow shawl, bound by a rope of twisted camel's hair; most of them are clothed with the "abba," or cloak of camel's hair, girt round with a red leather belt; so were clad Elijah and John.‡ Some are, however, half-naked; they carry very long lances, besides having pistols in their belts, and a long fire-lock strung across their shoulders; they ride horses remarkable for their beauty and speed; their tents are oblong and low, shaped like the roof of a cottage, and made of coarse goat's-hair cloth, in black and white stripes, or entirely black. Each tent is divided into two parts; the men's apartment (*mekaud-rabiaa*), and the women's (*mehurrem*), separated by a white woollen

\* The arguments, on both sides of this interesting question, are given at length in "Lands of the Bible," and "Biblical Researches."

† Gen. xvi. 12.

‡ 2 Kings i. 8; and Matt. iii. 4.

blanket, drawn across the tent, and fastened to the three middle posts. A carpet is sometimes laid down on the ground, in the men's apartment, and they recline against the pack-saddles and bags of wheat, piled up along the posts. The women's apartment contains the cooking utensils and provisions. Such were "the tents of Kedar."\* These camps are usually surrounded by multitudes of camels, sheep, and goats, and sometimes by herds of oxen, cows, and buffaloes. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Shebá shall come. All the flocks from Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee."† The rich plain on the east of the Jordan, at the north-end of the lake, called *Batihah*, is permanently occupied by the *Ghawarineh* Arabs, by whom it is partially cultivated. Besides excellent crops of wheat, millet, barley, rice, maize, cucumbers, and gourds, it supplies, also, fine honey; they have large flocks of sheep and goats, and herds of horned cattle; they dwell partly in tents, and partly in huts, made of reeds and rushes. This was a part of the country in which were settled the half-tribe of Manassah, that remained on the east side of Jordan.

SAFED, AND COUNTRY OF NAPHTALI.‡—The range of mountainous country, with intervening plains and valleys, extending north from the district of Nazareth and borders of Zabulon to beyond Banias or Dan, and from the Lake of Tiberias and the Jordan on the East, to the border of Asher West, was the portion of the tribe of Naphtali. These hilly regions are possessed of the same natural fertility as those of Asher and Zabulon, being richly wooded, and their scenery, in some parts, beautifully romantic. There are several villages, which can be identified with towns mentioned in Scripture; the following are noticed in the "Narrative of a Mission to the Jews,"§ and by other writers: on the road from Tyre, before leaving the country of Asher, a village is seen, in a richly cultivated basin, named *Kana*, most probably the *Kanah* of Asher.|| An exceedingly picturesque ravine, or pass, is next entered, called *Wady Deeb*, "valley of the wolf," with hills on each side, above eight hundred feet high; further on is a village called *Jettar*; which, from its corresponding with the *Jipthah-el* of Joshua, renders it probable that *Wady Deeb* is the valley designated by that name.¶ Not far from the road is seen a limestone sarcophagus, eight feet long, and four and a half broad, with a lid two feet thick; fragments of columns lie scattered around, belonging, pro-

\* Ps. cxx. 5.

† Is. lx. 6, 7.

‡ We had not time to explore this interesting district: the following brief account has been gathered from various good authorities.

§ Page 266.

|| Josh. xix. 28.

¶ Josh. xix. 27.

bably, to a small temple raised over it. The village of *Yaron* stands at a distance on the right, and *Maron* on the left. After passing a Maronite village, called *Keft-Birham*, the village of *Jish*, believed to be the site of the *Giscala* of Josephus, is seen on the hills; and in the plain below there is the large crater of an extinct volcano, generally filled with water, and called *Birket-el-Jish*. On the highest point of one of the mountains, east south-east from Tyre, is a village called *Kedes*, which is reasonably conjectured to be the *Kedes Naphthali* of Scripture, one of the most northern cities of refuge, and well situated, being seen from a great distance in several directions. This was the birth-place of Barak, and the broad plain at the basis of the mountain was that of *Zaanaim*, where Heber the Kenite dwelt, and where Barak assembled his army.\* The mountain is broad, partly wooded, and green to the top.†

SAFED prominently stands on the summit of a steep, isolated hill, which forms the northern extremity of a long ridge. It commands a splendid view, including the mountains of Samaria, a small portion of Esdrælon, Tabor, and Little Hermon, the plains of Hattin and Gennesareth, the lake and town of Tiberias; further east and south the prospect takes in the high table-land of *Jaulân*, (the ancient *Gaulonitis*,) a great part of *Haurân*, with the mountain *Kulûb Hauran*, "the dog," and the fine mountains of *Ajlun*, beyond the ghor or glen of the Jordan. The eminence on which stands Safed is the highest point of Galilee, round which the clouds gather, and cause an abundant supply of rain. It is reckoned to be not much lower than the Mount of Olives.

Safed is divided into three quite separate quarters: that occupied by the castle, on the highest rocky point; below the castle, on the steep western and north-western side, the quarter inhabited by the Jews; and a third one lower down, on the south-east, which is the Moslem quarter; the market lies between the two last. The population is reckoned about 5,000, of whom from 1,500 to 2,000 are Jews, chiefly from Poland, with only a few from Austria, Germany, and Spain. The number of Christians is only about sixty, and the remainder are Moslems; the Christians, who belong to the Greek communion, have neither church nor priest. The men are generally well dressed, in ornamented jackets, like active mountaineers; some of the women wear the nose jewel, or ring, fastened by a hole bored through the nostril, and their chins are stained with henna.‡

Previous to the awful catastrophe of the earthquake in 1837, Safed had a population of eight or nine thousand, and is stated to have been

\* Judges iv. 10, 11.

† "Narrative of a Mission to the Jews," p. 264.

‡ Is. iii. 21.

a prosperous place. It appears to have been the central point of the terrific convulsion, and suffered more than any other place, the number killed having been calculated at 5,000, which, however, is most probably exaggerated. The houses of the Mohammedans being built of stone, and occupying the lower and less steep part of the hill, they suffered the least; but the Jewish quarter is very steep, and their houses, often built of mud, stand in rows, one above another, the roofs of one row sometimes serving as the street for the row above them—so that when the roofs were not kept in repair, it occasionally happened that men and camels, going along the streets, fell into the house beneath. The consequence was, that the higher rows of houses falling upon those below, a fearful destruction of human life occurred, before the people could have had any warning to escape; the loss of Jews was estimated at four-fifths of the whole number that perished. Many of those who survived had broken limbs, and were covered with frightful wounds and bruises. Safed and Tiberias suffered a similar destruction in the great earthquake, of October, 1759.

**HISTORICAL NOTICE.**—Although Safed has been represented by an ecclesiastical tradition of modern date to be the *Bethulia* of the book of Judith, this is entirely fallacious, since Bethulia, according to more accurate investigations, must have stood near the plain of Esdraelon and guarded one of the passes towards Jerusalem. There is no historical record of Safed until after the Crusaders had been above half a century in possession of the Holy Land. The tradition of its having been the “city set on a hill,” alluded to by our Saviour, in his “sermon on the Mount,” is, therefore, without foundation. In consequence of the great natural strength of its situation, its possession was always of high importance to the rulers of the country, and it sustained several sieges, in which it was captured and re-taken, during the wars between the Christians and Mohammedans. Safed is described as being a large and prosperous place, of surpassing strength, in the fifteenth century. It was probably about this period that the celebrated Rabbinic school of Safed was founded, which reached its most flourishing state about the middle of the sixteenth century. The first Jewish settlement in this place is supposed to date from the banishment of the Jews from Spain by Ferdinand and Isabella. Safed soon became one of the four holy cities, and there is a Talmudic prediction that Messiah will reign there forty years, before He takes possession of Zion. Among the celebrated Rabbis who taught in this school were Jacob Be-Rab, a Spanish exile; Moses de Trani, of Apulia; Joseph Karo, of Spanish descent; Solomon Alkabez; Moses, of Cordova, the most famous cabalist since the days of Simeon Ben Jochai,

author of the celebrated cabalistic Zohar; \*Moses Galanté, of Rome; Samuel Oseida, and Moses Alsheikh, of Safed. They had a press, at which many of their valuable works were printed, and it is only a few years since it was removed to Jerusalem. The school of Safed grew to the highest reputation under the teaching of these learned men, and their works are of great renown in Hebrew literature. The Jews dwelt in such great numbers in the city that they had eighteen synagogues belonging to various nations, besides the schools in which literature and science were taught. This high prosperity was gradually destroyed by the tyrannical exactions of the Moslems.\* There are now two synagogues of the Aghkenazim, and two of the Sephardim Jews, besides six reading rooms; and the manner in which their divine worship is conducted is characterized by the same degree of high fanatical excitement as that exhibited by the Jews of Tiberias. An account is given in the "Narrative of a Mission to the Jews," of the following most hypocritical and absurd custom respecting the observance of the Sabbath:—

"It was here that we first observed the *eruv*, 'Eruv,' a string stretched from house to house across a street, or fastened upon tall poles. The *string* is intended to represent a wall, and thus by a ridiculous fiction the Jews are enabled to fulfil the precept of the Talmud, that no one shall carry a burden on the Sabbath-day, not even a prayer-book or a handkerchief, or a piece of money, except it be within a walled place. How applicable still are the words of Jesus, 'In vain do they worship me, teaching for doctrines the commandments of men,' "†

There is a place of sepulture, where many of the most celebrated Rabbis are buried, at a village about six miles west-north-west of Safed, called MEIRON, or Marona. These ancient tombs are held in the highest veneration, and annually visited by great numbers of Jewish pilgrims; they are contained in several caves, hewn out of the mountain, and, among others, are specially mentioned the tombs of Simeon Ben Joachi, the reputed author of the Zohar, and of the prophet Hosea. About May, every year, the Jews go, in solemn procession to these tombs, performing many superstitious and heathenish ceremonies, among which is that of burning valuable shawls and clothes dipped in oil, in honour of these reputed saints. It is also reported that many of them convert this festival into an occasion of revelry and intoxication.

One of the fabulous traditions of the Rabbis is the belief in the

\* Dr. Robinson has collected full and interesting details of the ancient history of Safed and its celebrated school. See "Biblical Researches," vol. iii., p. 324. See also the works of Reland, Eusebius, Quaresimus, William of Tyre, Jacques de Vitry, Wilken, Reinaud, Makrizi, De Rossi, &c.

† Matt. xv. 9.



existence of a Sabbatic river, which flows during six days of the week, but rests on the seventh. Josephus represents it as resting six days, and flowing on the Sabbath.\* The situation of this river has not, however, yet been discovered. Josephus and Pliny consider it to be some periodical fountain in or near Judea, but the Rabbis believe it to be situated further east, and the Jews of Jerusalem are reported to have sent lately a deputation in search of this river, and of the lost tribes.

JACOB'S BRIDGE.—LAKE HULEH.—DAN.—BANIAS.—SOURCES OF THE JORDAN.—HASBEIYA.

JACOB'S BRIDGE.—After leaving the beautiful plain of Gennesareth, we ascended some high grounds on the west side of the lake, and came to the *Khan Jubb Yusuf*, so called because a well near it has always been considered by Christian and Mohammedans to be the pit into which Joseph was let down by his brethren. On the east side of the Jordan, a little above its entrance into the lake, there is a low hill, with ruins upon it, called *Et-Tell*, which is, no doubt, the site of the ancient BETHSAIDA of Gaulonitis; having been enlarged by Philip the Tetrarch soon after the birth of Christ, it was named *Julias*, in honour of Julia, the daughter of Augustus.

A considerable way further the Jordan is crossed by a bridge of three arches, called *Jisr Benât Ya'kôb*, "Bridge of the daughter of Jacob;" its erection was later than the time of the crusades, probably about 1400. A strong fortress was built here by the crusaders, which was taken and razed by Saladin; its ruins are found on a mound about a mile below the bridge. The bridge is called Benat Ya'kob because it is erroneously supposed that Jacob forded the Jordan at this place, on his way from *Padan-aram*, while it was over the ford *Jabbok* he crossed, previous to his meeting Esau.† We encamped here for the night, and were greatly refreshed by bathing in the Jordan; the depth varies from about three to eight feet, and the width is about ninety feet. The papyrus is found among the thickets of rushes, canes, oleanders, willows, thorns, &c., that line its banks.

LAKE HULEH.—Proceeding some distance along the Jordan, the valley, or basin, of HULEH is reached, in which is situated the extensive Lake Huleh, known also as the "waters of Merom," where Josiah pitched,‡ and as the Semechonites of Josephus. The lake is about five miles long and four miles broad, with the addition of several miles of marsh at its northern extremity; it receives the various mountain streams that form the sources of the Jordan, which issues out of its

\* Jos. Bell. Jud. vii. 5, 1.

† Gen. xxii. 22.

‡ Josh. xi. 5.

southern extremity. The principal of the streams are *Ain el-Mellahah*, "Fountain of Salt;" *Ain el-Balatah*, "Fountain of the Flat-stone;" *Ain el-Waziyah*; and *Ain edh-Dhahab*, "Golden Fount." The eastern shore of the lake is steep, and some high table-lands rise directly from its banks. On the west shore the plain, called *Ard el-Khait*, is arable, and, in the south end of the valley, well cultivated by a large tribe of Ghawarinesh Arabs, living in tents and reed huts. Higher up there is fine meadow land, on which sheep, goats, oxen, and buffaloes are reared by a tribe of Arabs, called Kerade; it is irrigated by a canal from the river Hasbeiya, and also grows rice.

We passed by the encampment of this tribe, which numbers about 1,000, who reside habitually in the district, occupied in tending their flocks and herds. We stopped to converse with them, and gave them some Arabic tracts, which they accepted for their sheikh, who was absent, and was the only person in the tribe who could read. We asked them if they would like to have a school established in their camp, in order that their children, who were crowding about us, might be taught to read and write. They appeared greatly pleased with the proposal. It would not be at all impracticable or expensive to send there a native Scripture-reader, to communicate a knowledge of the glad tidings of salvation to these interesting, but neglected descendants of Ishmael. They seemed much gratified by our visit, and brought us excellent milk and fresh water. A singular trait of the wild predatory Arabs is mentioned by Burckhardt, in his travels. They extort money from travellers by means of a mound of sand, which they heap together in the shape of a small grave, placing a stone at each extremity of it, and by this process threatening them with death in case of refusal. The sacredness which the Arabs attach to the observance of the laws of hospitality mitigates, in some measure, their natural ferocity. The following remarkable custom, relating to the reception of strangers, is related by Mrs. Romer:—

"When a stranger becomes the guest of a Bedouin Sheikh, his coming is celebrated by the chief causing a lamb or a kid to be brought before him with great ceremony, accompanied by the elders of the tribe, and then immolated by his own hand in the stranger's presence. And while the blood of the victim is still seeping on the ground, its flesh is cut up, seethed, and served up as the repast of welcome to the visitor."

May not this symbol of peace and friendship have derived its origin from a tradition of the offering up of Isaac by Abraham? The Arabs maintain that Ishmael was the intended victim.

DAN.—At the northern extremity of the basin of Huleh the ground rises towards Banias, into a fertile, cultivated plain, called *Ard Banias*.

About four miles before reaching Banias, two springs, one very large, issue from a small eminence, and, immediately uniting, form a rapid stream twelve or fifteen yards wide, which runs into the lower plain; this eminence is called *Tell el-Kadhi*,—meaning Hill of the Judge,—and is, without doubt, the site of ancient DAN (which, in Hebrew, signifies *judicans*). The brook is called *Nahr ed-Dhan*, and forms a junction with the *Nahr Banias*, about an hour from the Tell, below Banias; it is named also *Râs esh-Sheriah*, “Head of the Fountain,” being regarded as the chief source of the Jordan. The eminence is thickly covered with beautiful bushes and trees, and numerous ruins of huts, houses, and old foundations, which extend further to the north. Two mills are turned by the waters. Dan, anciently *Laish*, belonged originally to the territory of Sidon, but was treacherously attacked and captured by the Danites, and became the chief city of their tribe.\* Dan was the last city of Israel in the north of Palestine, and Beersheba the furthest in the south; hence arose the common saying,—from Dan to Beersheba. Dan became notorious as one of the seats of Jeroboam’s abominable idolatries, where he set up one of his golden calves.

BANIAS stands about four miles east of Dan, at the foot of Mount Hermon, or rather of one of the ridges stretching out like roots from the monarch mountain, called *Jebel Heish*. It has always been a place of note, on account of the very large stream of water gushing out directly from the rock and forming one of the famous sources of the Jordan. The spring rises in front of a large and celebrated cavern, the entrance to which is in the perpendicular face of the rock, and has above it several niches with inscriptions, evidently intended for statues; the inscriptions are mostly effaced, but one of them shows that it had been a temple dedicated by a priest of Pan, from whence the town received the name of *Paneas*. Josephus mentions Herod the Great having built a most beautiful temple in honour of Augustus, in the country of Zenodorus, near the place called Panium. Philip, the son of Herod, when Tetrarch of Iturea, enlarged the city and called it *Cæsarea*, to which was added *Philippi*, in order to distinguish it from Cæsarea on the coast of the Mediterranean. It was afterwards improved by Agrippa, who called it *Neronias*; and one of the Greek inscriptions begins with the word Agrippa. It was visited by Vespasian, and after the capture of Jerusalem Titus put to death there many of the Jewish prisoners, by compelling them to fight with one another, or with wild beasts, in the public games.† The city was visited by our Lord.‡

\* Judges xviii. 7, to the end.

† Jo. Bell. Jud. vii. 2, 1.

‡ Matt. xvi. 13.

Banias was erected into a bishopric in the fourth century; it occupies a position of considerable strength, being defended by a castle, built on a high rocky hill, commanding the whole country; it was surrounded by a wall flanked with eight large towers, which still remain, as also a handsome gateway. Banias was consequently exposed to all the vicissitudes of war in the course of many ages, and was often besieged, taken, and plundered, by the various conquerors of the country. The present village contains less than a hundred houses and huts, scattered without regularity. A bridge across the large stream leads to the town; this main stream is joined by a smaller one, issuing from the side of the mountain higher up, and flowing along a deep natural channel. The water of the main spring is so intensely cold, that it was only possible to dip in it, and not safe to remain any length of time; the simple dipping, however, completely relieved one of our party of a burning fever, occasioned by the intense heat of Tiberias. The district of Banias is extremely beautiful and picturesque, in consequence of the rich luxuriance of the vegetation and the great variety in the outline of these mountainous regions; the lower ridges are generally well wooded, while the valleys and glens, watered with running streams, are amazingly productive.

HASBEIYA.—A second root, or spur, branches off from Mount Hermon, and takes a more westerly direction than *Heish* (at the foot of which lies Banias), but continues parallel with it. Between these two ridges lies the beautiful and fertile *Wady et Teim*, or narrow and deep valley of Hasbeiya, which terminates in the broader valley of the Jordan; it is divided into the upper and lower valley, the chief places of each being Rasheiya and Hasbeiya. The valley is narrow, but its steep sides are broken into declivities of various heights, usually well cultivated and studded with many villages. A considerable stream, called *Nahr Hasbeiya*, flows at the bottom, receiving smaller mountain rivulets, which issue from the deep glens on each side. The scenery is very rich and romantic, the hills being adorned with the vine, fig, mulberry, olive, almond, apricot, and walnut; while the oleander, myrtle, cistus, sumac, and a great variety of beautiful shrubs, wild flowers, and fine forest trees, grow in great luxuriance; corn, pasturage, and other crops, are likewise abundant. The basaltic rock, which is common about Banias, disappears as the valley ascends, and the mountains consist chiefly of red and green sandstone.

To the west of the valley of Hasbeiya, separated from it by a mountain ridge, and bounded on the west by another lower prolongation of the Lebanon, is an oval plain, about three miles' diameter, well supplied with water, and extremely productive, the hills being arable, nearly to their summit; it is called *MERJ 'AYUN*, and communicates with the

Huleh basin by a narrow pass, through which a stream flows into the Hasbeiya river. On the other side of the west boundary of this plain is the deep and narrow gorge through which the Lebantes runs out of the valley of Cœle Syria, pursuing its course to the Mediterranean, north of Tyre.

The town of Hasbeiya is situated above 800 feet high, on the south-west side of a steep and wide glen. The population is reckoned at 5,000, of whom about 3,800 are Christians, 100 Jews, 1,000 Druses, 150 Mohammedans. The Christians chiefly belong to the Greek communion. There are, however, a few Greek Catholics and Maronites, and some *Ansairyah*, a sect of the Druses. The houses are erected in irregular rows, one above another, with intermediate terraced plantations of the mulberry, olive, and fig. Many of them have an inner court, surrounded with vines, fig, and other fruit trees, and they are generally well built of stone. The town is provided with a large bazaar, amply stocked with goods. The principal occupations of the people are the manufacture of silk and agriculture, especially the cultivation of olives. The surrounding hills are planted with numerous olive, fig, and mulberry groves in terraces, and a good stream of water runs down the glen into the Hasbeiya river; the source of this river lies some miles higher up to the north-west, and is, without doubt, the most remote and primary source of the Jordan. "The fountain," writes the American missionary, Mr. Thomson, "lies nearly N.W. from the town, and boils up from the bottom of a shallow pool some eight or ten rods in circumference. The water is immediately turned by a strong stone dam into a wide mill-race. This is undoubtedly the most distant fountain, and, therefore, the true source of the Jordan. It meanders for the first three miles through a narrow but very lovely and highly cultivated valley." In the rainy season, however, there is another stream, much higher up, descending from the mountain west, or north-west, of Rasbeiya, and which joins the Hasbeiya fountain. The remarkable mines of solid asphaltum, called *Biyyar el-Hammar*, lie about a quarter of an hour from the fountain.

HERMON,—which the Sidonians call Sirion, and the Amorites Shenir,\* is named by the Arabs Jebel-esh-Sheikh. Hasbeiya stands at the basis of the main central summit of Mount Hermon, which forms the highest point of the Anti-Lebanon range; its elevation is reckoned to be 10,000 feet above the Mediterranean, and is supposed by some to exceed that of SANNIM, which is the highest point of the Lebanon. There are snow and ice upon its summit all the year, though during the summer these are confined to the large deep ravines and crevices of the

\* Deut. iii. 9.

rocks, forming white, broad, radiated stripes. The ascent was accomplished by my travelling companion, the Rev. R. G. Bryan, with the assistance of some guides, and occupied above twelve hours from Hasbeiya. In ancient times it was inhabited by lions and leopards. "Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards,"\* but the only wild beasts now found are bears, wolves, and jackals, in consequence, probably, of the partial destruction of the ancient forests. Hermon is the largest and loftiest mountain in the regions of Palestine, from which all the others branch off as ramifications, subdividing again into lower and lower ranges of hills, with intervening valleys and plains. According to the well-established meteorological law of the clouds being always attracted round lofty mountains, Hermon may be regarded as the great physical agent to which Palestine is indebted for its fertilizing rains as well as its fountains and rivers. The moisture of the atmosphere is first attracted from the immense sandy deserts around its highest ridges, and gathered into masses of thick clouds, which are scattered by the winds over all the surrounding regions, upon the surface of which they descend in dews and refreshing showers. This was, no doubt, the idea of the inspired Psalmist when he used the figure, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion."†

SOURCES OF THE JORDAN.—The doubts long existing on this subject may now be considered to be completely removed. The highest of the various sources is the winter stream descending from the mountain near Rasbeiya; this unites with the large brook issuing from the fountain near Hasbeiya, and the two form the Hasbeiya River; in its course down the deep valley, this river is enlarged by several collateral mountain-streams. In the plain below Banias it receives a stream from the basin of Merj-Ayun, above the place where it is crossed by a bridge with three arches, and it afterwards falls into the lake Huleh. This river is the largest of the tributary branches to the Jordan. At Dan a considerable stream is supplied from Tell-el-Khadi, which joins the large stream of Banias, and the two run together into Lake Huleh. This lake is fed by several other streams, the chief of which are Ain-el-Mellahah, Ain-el-Balatab, Ain-el-Waziyah, Ain-edh-Dhahab, and Nahr-el-Bagharit, besides many other smaller winter rivulets; the Lake Huleh is thus a large reservoir, where the waters of the higher mountainous districts are collected, and by which the Jordan is continually fed at its origin as a separate and distinct river.

RELIGIOUS REFORMATION AT HASBEIYA.—Hasbeiya, from whence

\* Song iv. 8.

† Psalm cxxiii. 3.

I write, is another of the towns of Syria, where the circulation and study of the Word of God has for some years been working a change in the religious principles of many of the Christian population, and with more decided fruits, perhaps, than in any other place in this country. A good many families having publicly seceded from their Church (the Greek), about four years since, in consequence of conscientious objections to its anti-scriptural doctrines and practices, they were fiercely persecuted for some years by imprisonment, fines, banishment, confiscation of property, and excommunication. The majority stood firm under every trial, and during the last year or two they have, through Sir Stratford Canning's able and energetic remonstrances with the Turkish Government, been protected from all interference. The good work was commenced and has been sustained by the American missionaries of Beyrout, who occasionally visit the town. The reformed Christians have a Bible school, attended by about fifty children of both sexes, and of all religious sects, including a few Moslems. The schoolmaster is an intelligent and truly pious man, educated in the American native schools at Beyrout. Our examination of the children was satisfactory. The members of the new church, and their families, assemble for Divine worship in a large room, three times on a Sunday, and every day in the week some time after sunset. The service is conducted by the schoolmaster, and consists in reading two chapters of the Bible, with extempore exposition, and a prayer at the beginning and end of the service, and between the chapters. The whole service was performed with much reverence and earnestness the Sunday on which we attended; there were about thirty present, chiefly men, with a few women and children. There are, we hear, many inquirers throughout the town; the Bible has been widely distributed, and it is thought by the seceders that in a few years the whole population, Christians and Druses, will have become Protestants. They intend building a church as soon as they can procure the funds required, one of the converts having given the ground. We were much pleased with the evidences of simplicity of spirit, sincere piety, and firm faith in the promises of the Gospel that we observed in most of the converts with whom we conversed. We abode several days in the house of one of the elders, a truly pious man; and we noticed that a part of the Sunday, between the services, was spent in reading aloud the Bible, and the "Pilgrim's Progress," in the family circle. They say they are much happier since they became Protestants, than they were before.

We were informed that the Christian population of a whole village between this and Sidon had very recently declared themselves Protestants, had procured Bibles from Beyrout, and formed a new congrega-

gation and a school. We had heard from our American friends before our departure from Beyrout, that these people were anxiously wishing to leave their Church; but it was then considered advisable they should delay for some time adopting such a course. These mountaineers being characterized by great decision of purpose, and manly courage, appear, however, to have taken this important step of their own accord. We distributed many Arabic tracts, New Testaments, Psalters, &c., which were very gladly received. The morning of our departure several members of the interesting Reformed Church of Hasbeiya accompanied us some distance down the valley; this is an Oriental custom when friends are setting out on a journey, which reminded us of the affecting parting of Paul on the sea-shore with the disciples of Tyre. We halted under a large tree, and after a few last words we bid our kind friends farewell, earnestly commending them in secret to the Lord, regretting only that our want of a common language deprived us of the happiness of joining with them in social worship.



## SECTION IV.

Journey over the Anti-Lebanon—Approach to Damascus—Description of Damascus—Oriental Palaces—Influence of Oriental Luxury—Population—The Jews—Oriental Beauty—The Harem—Oriental Female Costume—The Mohammedan Population—Bazaars, Khans, Commerce, and Caravans—Coffee-houses, Gardens—Walls and Antiquities—Leprosy and the Lepers' Hospitals—Religion and Morals—Reformation Movement—A Native Physician—Damascus a Missionary Station—Schools and Missions—Ancient History of Damascus—The Hauran and other Countries East of the Jordan—Hamah—Bashan—Jaulan—Rivers Jabbock and Arnon—Gilead—Rabbath Ammon—Rabbah Moab—Ramoth-Gilead—Nebo.

CONTINUING our journey to Damascus, we crossed over the Anti-Lebanon, ascending through its highest valleys. We stopped the first night at a large village called RASHEIYA, situated immediately at the foot of the loftiest summit of Mount Hermon, and nearly in the highest region where vegetation flourishes. The country, even at this great elevation, is remarkably fertile, abounding in vines, figs, olives, and pomegranates, as well as in the myrtle, oleander, and other beautiful shrubs. Dr. Kitto is of opinion that the summit of Hermon is of an elevation equal to that of Mont Blanc in the Alps. Rasheiya has a population of about 3,000; one-half of whom are Christians, and the other half chiefly Druses, with a few Mohammedans. There are many villages scattered over those districts, with the same mixed population. These mountaineers are a very fine race, with strong and well-proportioned forms, and handsome features, expressive of considerable intelligence, courage, and independence. While sitting early in the morning under a large tree near our tent, we were surrounded by a crowd of most intelligent-looking boys and youths, who eagerly received copies of the Arabic prospectus, and after ascertaining its objects several exclaimed, "We wish to go to Malta; will you take us to Malta?" A few of the men to whom the prospectus was also given, fancying it contained some attack upon their

religion, tore the paper to pieces, throwing it away in great anger. We afterwards learned that the Bishop, alarmed by the Protestant spirit displayed at Hasbeiya, had given strict orders to his people not to receive any books from English travellers. All his efforts, however, will probably fail in stifling the growth of this earnest desire for knowledge in so intelligent and independent a race of people. Before leaving these beautiful regions, I shall observe, in conclusion, that the result hitherto of our tour has been to convince us more strongly at every step, that a great work of enlightenment has already commenced in the countries we have visited, but that a body of well-trained NATIVE AGENTS will urgently be needed to lead the movement in a right direction, and carry it safely forward; and this is an object, for the accomplishment of which the foundation of such a missionary institution as the College at Malta is admirably adapted.

Not long after leaving Rasheiya we commenced the descent of the east side of Hermon, and proceeded down a succession of declivities and winding valleys, quite equal in fertility and picturesque scenery to those on the west side. We encamped at the entrance of the Plain of Damascus, near a village called *Katana*, embosomed in orchards by the side of a stream of the purest water. Travellers generally follow the great caravan road from the south of Palestine and Acre to Damascus, which crosses the Jordan at Jacob's Bridge, and traversing the extensive plains on the east side of the river, is incomparably less picturesque and interesting than the mountain road which we had chosen. The country through which the caravan road passes, is the ancient GÖLAN, of the half-tribe of Manasseh,\* from whence were derived the provincial names, Gaulonitis and Jaulan (but modern Jaulan is situated rather more south). The country is undulating, produces remarkably good pasturage, and is thinly wooded with trees and bushes, chiefly oak; after passing the ruins called *Nawaran*, the *Tell Hanzir*, "the Hillock of the Hog," and the ruined village of *Kaneitarah*, the widely expanding plain becomes more level. The ruins of *Kareimbah*, the village called *Naaman*, with a mosque, several small hillocks, a large khan called *Sasa*, are the places chiefly noticed on the map along the line of the road.

The plain in some parts is stony, and covered with large masses of black spherical basalt. This region formerly belonged to ancient ITURÆA. Owing to the abundance of the pasturage, it is often the repair of the numerous and lawless nomadic tribe of *Anazah Bedouins* of the Desert, for the sake of feeding their large herds of camels, which amount sometimes to above thirty thousand. The immense

\* Joshua xx. 18; xxi. 27.

importance of an unfailing supply of these invaluable animals in the vicinity of oceans of burning and sandy desert has been felt in all ages, and their breeding formed one of the chief occupations of the former inhabitants, the Midianites.

APPROACH TO DAMASCUS.—We commenced our last day's journey to Damascus on the border of the plain, which is well cultivated and increases in fertility as the city is approached, being abundantly irrigated by running brooks from the mountain. The people were engaged in gathering the harvest, and many of them leaving their work, ran up to meet us with offerings of handfuls of beautiful wild flowers, and of newly-reaped corn, with which they fed our horses.

The distant prospect of Damascus varies according to the direction from whence it is approached. A traveller obtaining the first view of the city from the heights of Lebanon, describes the view as follows:—

"As we ascended, we heard the tinkling of bells, and the leading files of a large caravan came toiling over the top of the pass in an opposite direction. Beyond, stretching away into the haze of distance, as far as the eye could reach, was the immense plain of Damascus, a perfect sea of verdure, in the centre of which, marked by a line of white minarets, winding for some two miles long, and relieving most brilliantly from the intense green, appeared that great city itself, with its immense suburbs. In the foliage around it only one opening could be discovered; this was a streak of velvet meadows, through which meandered the river Barrada, the same we had been all day following in its course towards the city, where its waters are drawn off and distributed among the endless channels and watercourses which circulate like silver veins, among the gardens, to maintain their perpetual freshness . . . Such was the great city which now expanded before us, at a distance of a couple of miles, and which Mahomet, taking his stand under the Kiosk above our heads, declared to be the earthly Paradise of the true believer." \*

When approached, however, from the barren and burning desert, the first view of the city in some respects differs, as will be seen by the following rich and glowing description of another traveller:—

"Our way lay through a desert-looking plain, which afforded no promise of all that we had read and heard of the surpassing beauty of El Sham (the Arabic name for Damascus,) and its environs. \* \* \* But, as we drew nearer to it, some evidences of its extraordinary luxuriance of vegetation became apparent. We saw what appeared to be an immense oasis in the midst of a desert—an ocean of dark verdure on the edge of the horizon; as we approached, waving groves became distinguishable, and gradually we could perceive minarets rising above them, and white domes swelling boldly forth from the clustering shades.

\* "Footsteps of our Lord and his Apostles," p. 46. According to another version of this story, Mahomet, on beholding Damascus from this spot, exclaimed, "There is but one Paradise allowed to man, mine shall not be of this world!" and he then turned round his horse, and courageously rode away. It is at all events certain that Mahomet never was within Damascus, the city not having been taken by his followers until two years after his death.

"Imagine what a relief for the eye, after traversing that vast, sterile plain of the Ghouta under the glare of a scorching sun, to repose upon the magnificent mass of groves, and gardens, and orchards that cover a circumference of thirty miles, surrounding the city. The Barrada, divided into two branches (the Pharphar and Abana of Scripture), waters those matchless plantations. All the luxury of the East is there,—shade, fragrance, coolness, the sweet murmur of rushing streams; the tender gloom of rustling boughs; the breeze that languidly fans your cheek, laden with the perfume of the orange blossom and the rose! Well does Damascus merit its Eastern epithet of 'Odours of Paradise!'"

• The foregoing descriptions do not exceed the reality, and no other city in the world is probably favoured with the same combination of the rich, the beautiful, and the sublime.\* The eye is first arrested and refreshed by a distant view of the deepest verdure, expanding for many miles, and combining, on a nearer view, the variegated foliage of luxuriant groves of forest and fruit trees, together with velvet swards of the richest meadow; numerous slender white minarets and swelling domes peering from the midst of this emerald oasis, add a singularly picturesque and novel effect to the prospect; while the lofty ranges of Hermon and the other white summits of Anti-Lebanon, majestically towering on the border of the boundless plain, impart sublimity to the scenery. "Oh, how lovely," says Lord Lindsay, "the city with her picturesque minarets, sailing like a fleet through a sea of verdure!"\* It is not surprising, that the fervid imaginations of Oriental writers should have lavished such hyperbolic encomiums upon the "Queen of Oriental Cities," as well as upon the whole province of Syria.

STREETS AND HOUSES.—The interior of Damascus presents, however, a sad contrast to the charms of its surrounding scenery, as is so generally the case in the present day with all Oriental cities. The immense suburbs we first traversed, are very roughly paved; and rows of miserable houses with mud walls, and little tumble-down shops of the size of a cobbler's stall, stand on either side of the streets. A second gateway was passed, and then we entered the city; but nothing was to be seen except narrow, winding streets or lanes, bordered with monotonous, gloomy-looking, mud-built houses, the dun, dead walls towards the street being perforated only by a few iron-barred, unglazed windows, and small, mean-looking doors of entrance. The streets are generally paved with large blocks of basalt, and have a central causeway for cattle and riders, with a narrow but elevated path on each side for foot-passengers.

It has been truly said of the far-famed magnificence of Damascus, that it is like the beauty of Eastern women, all hidden from the public gaze, under a most ungainly outward garb; and Damascus has been

\* Lord Lindsay's Letters, vol. ii., p. 181.

correctly described as a city of hidden palaces, of copses and gardens, fountains and bubbling streams.

When, however, the houses are entered, the scene completely changes; those even of the middle classes being more spacious and comfortable than their outward appearance indicates. The dwellings of the wealthy realize in some degree, by the magnificence of their architecture and decorations, the glowing, fairy-like descriptions of the Oriental palaces of ancient times, specimens of which are still seen in the celebrated Alhambra and other Arab monuments of Spain. The following description conveys a correct idea of the general plan of these splendid palaces at Damascus, which vary only in the degrees of magnificence of their construction and embellishments:—

“ There is the beautiful garden court, with its tank, and fountain, and trees; and there is the great open alcove, with its fretted roof and its long divan, where the inmates always assemble in summer; and on one side of the alcove, with windows looking upon the court, is the great saloon, where all the splendour, and *recherché*, and costliness of Syrian taste are lavished. The walls are adorned with incrustations of the rarest marbles and agates, with elegant arabesques, with illuminated sentences from the Koran or from the moral poets of the East, with precious wood-work sculptured into delicate devices. The ceilings are moulded into Saracenic domes, embellished with all the beautiful intricacies of the stalactite and the honeycomb style of ornament. The windows are of rich stained glass; the pavements of tessellated marble; the fountains of alabaster or of mosaic work; the niches are enriched with pendant clusters of gilded stalactites. In those gorgeous halls, the raised upper end of which contains the divan, the lower end the fountain, nothing but cushions and carpets are placed; but such is the splendour of their decoration, that they appear to require nothing else.” \*

The palaces which we visited fully corresponded with the foregoing description; the one occupied by the British Consul, Mr. Wood, is second only in magnificence to the palace built by the famous Assaad Pasha. Nothing can exceed, especially, the exquisite beauty of the spacious inner court of this splendid mansion; its large cistern and elegant marble fountains are surrounded by cool, shady arbours of luxuriant vines, orange, lemon, and other trees and shrubs, loaded with delicious blossoms and fruits. There are beds of the richest flowers, including the pale iris of Tiberias, and a variety of rare and graceful creepers, especially the passion-flower, tastefully trained around the trees, and over the walls; so that from the richly decorated apartments opening into this court, the outward senses are continually regaled, and all that poets have dreamed or written of Oriental luxury can be fully realized. The palaces of the Austrian

\* “Temples and Tombs of Egypt,” vol. ii., p. 358.

Consul, and of several of the wealthy Jews and Moslems, are equally splendid constructions, and the gorgeousness of some of them surpasses that of royal mansions in Europe.

On visiting the palace of a very rich Jew, which had just been prepared for Sir Moses Montefiore, we entered from the narrow street by a small, mean-looking door, into a dirty court, passed through some crumbling mud houses, and then to our surprise were ushered into a magnificent court, paved with marble, ornamented with beautiful trees, shrubs, flowers, and fountains, and surrounded on several sides by splendid buildings and colonnades, in the Oriental style. The Jews formerly surrounded their dwellings with the outward appearances of poverty, in order to protect themselves from the oppressive extortions of the Moslems. The hotel where we resided, though on a smaller scale, was fitted up in the same style of Oriental luxury, there being a fountain surrounded by vases of Arabian jasmine, carnations, and damask roses; while large orange and lemon trees and beautiful shrubs, growing round the sides of the court, deliciously perfumed the air, and afforded a grateful shade.

The influence of this Oriental luxury, while intensely fascinating, is rather carnal and sensual than intellectual or spiritual, and its tendency to corrupt the morals and weaken the intellect is but too obvious in the lives of the people. "In such a delicious retreat," writes an intelligent observer, "I can understand, not only the existence of *Kief*, but the absorbing enjoyment of it. *Kief* is the Mussulman's earthly paradise; it is a supineness which surpasses the Italian *dolce far niente*; it is a sort of dreamy beatitude, which plunges both the body and mind into profound inertness, and leaves the senses alone alive to the enjoyment of reclining by the margin of a clear fountain, beneath the quivering shade of luxuriant trees, listening to the rushing of waters, mingled with the liquid notes of nightingales, and inhaling the cold fragrance of latakia, smoked through rose-water." \* Such a mode of existence can only satisfy those who, ignorant of any higher motive of action than a desire to enjoy the carnal pleasures of this transitory life, neglect the nobler faculties and calling of their nature, and aspire to no more exalted or enduring a destiny than that of the brutes that perish. They blindly sink into the seductive habits of a refined heathenish sensuality, adopting for their motto,— "Let us eat and drink, for to-morrow we die." †

The Moslem quarter of the city is the best and richest, the streets being wider and cleaner, the houses larger and better built, and the supply of water more abundant than in the other districts. The Jewish

\* "The Temples and Tombs of Egypt," vol. ii., p. 359.

† 1 Cor. xv. 32.

quarter, as everywhere, is the most crowded, dirty, and ill-constructed; and the Christian quarter approximates to the Jewish in the outward appearance of confinement and wretchedness. There is, however, one street forming an exception, by its great length and breadth, which is called *Stretta* or *Recta*, and corresponds in name with the "Straight-street," mentioned in the account of the conversion of St. Paul. \* The identity of the site is very probably correct, but it must have been many times rebuilt over since the apostle's days; the pretence, therefore, that the houses that belonged to Judas, Ananias, and Naaman, may still be pointed out, is a pure fiction, like the many others got up by the priests. This street is one of the most frequented and commercial in the city. There is a total neglect of sanitary measures in Damascus, as in all the cities of the East; no provision is made for cleansing and draining the streets or supplying the houses with water, which is carried from the public fountains in earthen pitchers. In accordance with the proverbial indolence of Orientals, everything is allowed to lie where it dies, whether it be a camel, a donkey, or a dog. Were it not for the hordes of dogs that live in the streets and quickly devour all animal matter, the city would soon become uninhabitable from pestilence; these animals, while most useful as the only scavengers, are, however, a great annoyance, by obstructing the pathways in the day and howling incessantly at night.

POPULATION.—The absence of public registries creates great uncertainty in the estimate of the population; by some calculations it has been reckoned at 111,552, and by others at 120,000; the amount of the Christians is 15,000, of the Jews 6,000, and the remainder are Mohammedans. The Christians are divided into Greek Catholics, 7,250; orthodox Greeks, 6,350; Syrians, 750; Armenians, 300; Maronites, 300. There are 4,000 Metawilah Moslems, 500 Druses, and the rest are orthodox Mohammedans. A great proportion of the Christians are small merchants or shop-keepers, and some are hand-loom silk-weavers.

THE JEWS.—They belong to the SEPHARDIM SECT, and are nearly all natives of Damascus, there being only a small number of families from other parts of the East, or from Europe. They are chiefly engaged as bankers, money-changers, merchants, shop-keepers, and in various trades and manufactures. Arabic is the language of business. The largest proportion of the commercial transactions of the city is in their hands, and several of the richest bankers belong to their community. The Oriental magnificence of some of their houses has already been noticed, and they are said to contain fine collections of valuable old books. When, on holidays and festivals, the wealthy

\* Acts ix. 11.

Jewesses assemble to receive company, their dress, like that of the Jewesses at Cairo, is particularly elegant and costly.

ORIENTAL BEAUTY—THE HAREM.—After I had been for some time in the East, I felt satisfied that Oriental female beauty had been very much overrated. The outline of the features in many of the Circassians, Greeks, and Jewesses, is, no doubt, very fine in early youth, and the eyes are generally large, brilliant, and expressive; their figures also are good, though usually short. Their personal charms soon, however, become blighted by the habits of life which they are doomed to follow in the harem. Nothing can exceed the indolence and self-indulgence of female existence in the harem; the women take very little exercise, most of the day being passed reclining on soft divans, while they pamper their appetites with large quantities of sweetmeats and a variety of rich messes; in addition to which, by the constant use of relaxing warm and vapour baths, they soon grow so large that the symmetry of their forms and regularity of their features are entirely destroyed, and nothing of beauty remains but the eye. The complexion is also spoilt, becoming sallow, dull, and unhealthy. In fact, the Oriental women are chiefly indebted for their reputation for beauty to the mystery of the veil, which, only allowing their fine dark eyes to be seen, has left a wide sphere to poetic travellers for exaggerated fiction; but, alas! were the use of veils to be banished, what an amount of sallow, bloated, or wrinkled ugliness would be revealed, where these travellers only dream of supernatural beauty. I have often, indeed, thought strangers were much indebted to the veils for the large proportion of wrinkled, faded faces which they concealed from their view; for the beauty of Oriental women very soon passes away, the great majority having ceased to be comely long before the age of thirty. One peculiarity in the taste of Orientals, regarding female beauty, is the high estimation in which they hold fatness as one of its chief conditions; an amount of obesity so completely destructive of the natural elegance and symmetry of the human figure as would be considered a deformity in Europe, being admired and prized in the East as a great merit. "The horses of Egypt," remarks a recent writer, "have long been celebrated for their height, their plumpness, and the stateliness of their pace. Corpulency is regarded as a leading character of beauty in several regions of Africa and other Eastern countries; and even a lady, to be counted beautiful must be fat. . . . It is remarkable that the elegant Theocritus, in his 'Epithalamium,' celebrates the portly size and plumpness of Helen, the most celebrated beauty of ancient times, comparing her to the horses in the chariots of Thessaly." \* The same singular perversion of good taste is held by

\* "Survey of the Holy Land," Bannister, p. 180.



the Hindoos and Chinese, and it has most probably originated in the indolent and luxurious habits of life of these Eastern nations, creating in the higher classes such a general tendency to corpulency, that it ceased to be considered a deformity. Among the more active and intellectual Greeks, however, who are very accurate observers of nature, much more rational and correct ideas of beauty prevail.

When the moral state of the harem is closely examined, a sad picture of depravity and misery is discovered. The women are left wholly uneducated, being unable either to read or write; their time is mostly occupied in attending to their toilette, feasting their appetites, frivolous gossip, and domestic squabbles.\* As respects the intellect, they live and die in a state of mental childhood; and with regard to morals, being without the restraints of either religion or reason, they are wholly abandoned to the sway of the sensual and malevolent passions of our fallen nature. Envy, jealousy, and malice are the natural fruits of this deep moral debasement. The elder women have generally the rule, by custom, over their juniors; factious intrigues against one another, acts of tyranny and cruel revenge, are the inevitable consequences of such a social system; so that, could the private and domestic life of the harems be disclosed, the majority of them would be found little *pandemonia*.

The gratification of revenge, by means of poison, is known to be very common, and the number of murders thus secretly perpetrated will only be known at the day of revelation of all things. The following anecdote was related to me by an English lady long resident in the East. She had been solicited by a Grandee to visit his harem and give instruction to his ladies. She soon became generally popular among them, with the exception of the oldest, who showed undoubted proofs of antipathy to her. On one occasion, however, this old favourite of her lord invited the English lady to a feast, which she proposed giving to the women of the harem. During the entertainment, contrary to her former custom, she loaded her English guest with kind attentions, at which the lady was much pleased. When refreshments were handed round by the slaves, she invited the lady to take a cup of coffee, which was, of course, accepted; while, however, she was beginning to sip it, one of the younger women, seated opposite, gave her a look so intensely earnest and imploring that the idea flashed across her mind that it meant something of serious import.

\* The employments of women in the harems are almost wholly confined to gold embroidery, in which they excel, and the superintendence of cookery. Their amusements consist chiefly in listening to noisy music, and to the absurd recitals of professed story-tellers, or in witnessing the indecent performances of hired dancing girls, besides engaging in childish nursery games.

Her host pressing her, with more than ordinary earnestness, to finish the coffee, she began to suspect treachery, gave back the cup to the slave, and soon withdrew. On reaching home she became very ill, and a European physician, who was called in immediately, declared that she had been poisoned. Some time elapsed before her complete recovery. The preceding details clearly demonstrate the urgent need of attending to female education in the East, without which the success of all other measures for the regeneration of the people must be materially retarded.

The foregoing deplorable account of the social and moral state of the harems is confirmed by the testimony of those who have had frequent opportunities of visiting them. In the clever and interesting letters of "An Englishwoman in Egypt," it is stated that the wives are often treated with great brutality and cruelty by their husbands, who sometimes severely beat them; and that mothers not unfrequently pursue a similar course towards their children, obtaining the help of a man, who is specially employed for the infliction of corporal punishment upon children. Feelings of jealousy and hatred frequently arise between the children of different mothers, and the younger children, being generally the father's favourites, are often left the largest share of his property, while the elder ones are obliged to provide for themselves. The husband has in certain cases the right of life over the inmates of his harem, and the punishment inflicted for unfaithfulness in the wife or concubine is to be tied up in a sack and drowned in the Nile; the crime must be proved by four witnesses, but this, even, is not always required.\*

\* "It is seldom that the wife of a Moslim is guilty of a criminal intrigue without being punished with death if there be four witnesses to the fact, and they or the husband prosecute her; and not always does she escape this punishment if she be detected by any of the officers of justice: in the latter case, four witnesses are not required; and often the woman, if of a respectable family, is put to death, generally in private, on the mere arbitrary authority of the Government, but a bribe will sometimes save her, for it will always be accepted if it can with safety. Drowning is the punishment now almost always inflicted, publicly, upon women convicted of adultery in Cairo and other large towns of Egypt."

"The Fella'hheen of Egypt resemble the Beda'wees in other respects. When a Fella'hah is found to have been unfaithful to her husband, in general he or her brother throws her into the Nile, with a stone tied to her neck; or cuts her in pieces, and then throws her remains into the river. In most instances, also, a father or brother punishes in the same manner an unmarried daughter or sister who has been guilty of incontinence. These relations are considered as more disgraced than the husband by the crime of the woman; and are often despised if they do not thus punish her."—Lane's "Modern Egyptians," vol. i., pp. 410, 272.

There are, no doubt, instances of Moslem harems exempt in a great measure from the vices and misery that have been described, and where peace and harmony habitually prevail; and cases have occurred exhibiting an heroic degree of attachment and faithfulness on the part of wives or slaves. This may be expected, when the heads of the harem are naturally endowed with a large measure of benevolence and uprightness; but such cases are, unfortunately, rare. The absence of polygamy in the Christian harem, lessening the number of females, mitigates the attending evils; but the women are subject to the same tyrannical and cruel treatment by their husbands; and the injurious influences of seclusion from the world, and total neglect of their education, are painfully evidenced in the great laxity of their principles, and puerile frivolity of their conduct.

ORIENTAL FEMALE COSTUME.—The following sketch will convey some idea of the rich and elegant costume of the higher classes of Oriental women. They wear turbans tastefully ornamented with strings and pendants of pearls, or else the Turkish fez and handkerchief set with pearls and diamonds, and a sort of veil depending from the back; the hair is spread over the shoulders, plaited, with the addition, sometimes, of camel's hair; their gowns are made of satins, or other materials, richly embroidered with gold or silk, in the shape of a pelisse, with open breast and pendant sleeves, and fixed by a rich girdle of silk, or a shawl, round the waist; their *shintyani* (or long, loose drawers) are of embroidered satin. Their persons are also adorned with a profusion of gold, diamond, and pearl ornaments, such as necklaces, earrings, bracelets, and anklets. A comparison of the above description of the Eastern female costume of the present day with that given by Isaiah, will show how little it has been altered in the course of many ages.\* This love of splendid dresses is greatly encouraged by the example of the priesthood, who singularly verify the accuracy of the description given in Scripture of an apostate Church, under the figure of a painted Jezebel decked out in gorgeous scarlet apparel. The Rev. Mr. Jowett justly remarks,—“The advice of St. Peter is quite forgotten in this land. The ornament of a meek and quiet spirit appears to be very little known; but *the adorning of plaiting the hair, and wearing of gold, and putting on of apparel*, is most studiously retained. In fact, none can go to

\* “In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails.” —Is. iii. 18—23.

greater excess in this particular, than the bishops and clergy themselves, who on all high festivals, are decked in such gorgeous and almost effeminate robes, as must necessarily lead the fashion, and tend to annihilate the simplicity which becomes Christians." \*

The same gaudy taste prevails amongst the poorer classes, where women, habitually employed in the most menial and humble occupations, will be seen dressed in rich and costly costumes on festivals, and are known to deprive themselves and their families of every comfort for years in order to save the money required for their purchase. \*

THE MOHAMMEDANS.—The Mohammedans, who form the great bulk of the population of Damascus, include a large number of old and wealthy families, constituting the aristocracy of the city. They live in their fine mansions, much secluded from intercourse with Christians and Jews, and occupy all the high offices of State; they take advantage, however, of the better education and greater talent for business of Christians and Jews, whom they employ for the transaction of affairs in the Government offices. The poorer Mussulmans are engaged in trade and commerce, in which they are seldom very successful, in consequence of their indolent habits. . . .

Damascus has long been behind the maritime cities of the East, as regards the progress of knowledge and the liberality of feeling entertained by Moslems towards Christians and Jews. About twenty years ago, no Christian or Jew was permitted to traverse the city on horseback, or to walk on the upper path reserved for foot-passengers in the streets, but was compelled to keep on the lower middle way used by riders and cattle; no Frank could appear in public in the European dress, without being insulted by the Turks, all Europeans being obliged to put on the Arab costume. The Jews compulsorily wore black turbans, and the Christians brown. A great improvement has, however, gradually taken place in the conduct of the Moslems; they were formerly taught to consider themselves superior to the Christians in strength, both of body and mind; and were consequently inclined to look down upon them with supreme contempt; but of late years they have been compelled, by the course of events, to admit their inferiority in each of these respects, having been repeatedly defeated by the Christians in war, and having become convinced, by the superior civilization of Europe, that the principles of science laid down in the Koran and traditions of their saints are altogether erroneous. In this way they have been humbled in their own estimation, are willing to learn from Christians, and disposed to treat them with respect. Europeans are, accordingly, now allowed to wear their national costume in

Damascus, and to follow their own habits of life, without molestation. It is still, however, advisable to be more careful not to offend the religious feelings and prejudices of Mohammedans in this city, than in other places. If a European lady were to take the arm, even of her husband in the street, this would be considered so improper a familiarity by the Moslems, that she would be in danger of being pelted. During our residence here, an English gentleman was attacked by a mob for attempting to sketch some ancient columns standing in the wall of the great mosque, formerly the cathedral of St. John, and he was pursued and pelted with stones, till he reached the door of the English Consul. Soldiers were immediately sent by the Pasha, who arrested and took to prison some of the shopkeepers nearest to the mosque, in order to make them discover the real culprits, which, however, they could or would not do.

The Christians and Jews have recently obtained a share of municipal power, by a firman of the Sultan, through the exertions of our able Consul, Mr. Wood. The firman orders that two Christians, and two Jews shall be members of the municipal council, which was previously composed exclusively of Mohammedans. The Pasha and Moslems were greatly displeased at this innovation, though obliged to submit. This is a very great concession, for it contravenes a law of the Koran, which declares that no Christian shall sit in judgment over a Turk.

BAZAARS, KHĀNS, COMMERCE.—Damascus has been truly described as the most purely oriental of all the cities of the East, being thoroughly free from any admixture of western fashions or ideas. This is specially exhibited in the bazaars, which are the finest in the East next to those of Constantinople, being large, well lighted, and ventilated, and tolerably clean. They are abundantly stocked with merchandize, and there is a separate bazaar for almost every description of goods. The saddlery is in high repute. Damascus is also celebrated for its gold and silver tissues, and striped silk and cotton stuffs; unset precious stones, especially pearls and turquoises, are abundant; every sort of gold and silver trimming is also plentiful and cheap. The following is a lively and true picture of these bazaars: they are "fragrant with the mingled smells of damask roses (sold here in profusion), latakia, and the aromatic odours emanating from the numerous spice and perfumery shops. The veiled women gliding about, the turbaned men seated upon their carpeted shop-boards, dreamily running their fingers over their Mecca chaplets, or inhaling the cold fragrance of their bubbling maghiles; the sweetmeat-vendors hawking about their trays of tempting goods, in the shape of rose-leaf tarts, preserved *mish mishes* (apricots), lumps of delight, consolation to the throat, and a dozen varieties of *halva* (*bon bons*), all equally good; the ice-sellers,

with little pails of frozen cream, and large water jars with a lump of snow from Lebanon, closing the spout,—all these, mixed up with wild-looking dervishes, and still wilder-looking Bedouins from the neighbouring country of the Hauran, form a *tout ensemble* which has not its parallel in any other place.” \*

The customary mode of dealing is, for the seller to ask a price as far as possible above the value of the article, and for the buyer to adopt the opposite extreme; then to wrangle vehemently together, with not a few oaths, until they can arrive at some agreement; this necessarily involves a great waste of time, and much duplicity in the transaction of business. Besides the bazaars, there are some large khans, or warehouses, for wholesale commercial transactions; the *Khan of Assaad Pasha* is the most splendid structure of the kind in the East, being built of alternate layers of black and white marble, having several tiers of large galleries, with nine domes, and the centre of the court ornamented with an immense fountain. It is used as an exchange.

The motley aspect of the population seen in the streets, bazaars, and coffee-houses of Damascus is not less singular than that of the population of Cairo, with the exception that it is more purely Oriental, the proportion of Franks (Europeans) being much smaller, and the people not quite so noisy. A very graphic description of the different nations, with their costumes, is given by Mt. Bartlet in his “Footsteps of our Lord and His Apostles:”—

“First came the Turks themselves, not wearing the red fez cap, and clipped costume, now coming so generally into use in these degenerate days, but with their grave brows overshadowed by turbans of prodigious amplitude and grandeur, with long majestic beards, and robes almost descending to their very heels, most graceful in outline, and costly in material, and infinitely varied in colour. All the different tribes of the Lebanon had their different representatives, each wearing a dress perfectly distinct from the others. There were the Aleppines and northern Syrians, in their fur-lined jackets; Armenians, who being mostly “Rayahs,” or native Christians, and prohibited from using the same brightly contrasted colours as the Turks, had adopted and were generally robed in a sober garb of blue; while the Jews, as usual, even when rich, in order to disarm envy, were sordid in outward appearance, and for the most part dressed themselves in black. Among the crowd might occasionally be seen natives of Persia, in the tightly-fitting dress, with long sleeves, and the bell-shaped conical cap of black wool, somewhat resembling the figures on the Nineveh marbles.” †

To the foregoing list may be added, the crafty Greek, the degraded Egyptian, and the crouching Syrian; the bronzed Arab sheikh of the nomadic tribes of the desert, and the common, fierce-looking Bedouin, with a handkerchief bound round his head by a camel’s-hair rope, and

\* “Temples and Tombs of Egypt,” vol. ii., p. 347.

† “Footsteps of our Lord and His Apostles,” p. 557.

his camel's-hair cloak fixed by a red leather belt, carrying his long lance, and leading his camel through the more civilized crowd.

Damascus retains, however, very little of its ancient commercial prosperity. The caravans which formerly conveyed to that city nearly all the produce of the East Indies, Persia, and other regions of Asia, have lost their chief sources of trade, since the establishment of the cheaper transport to Europe by sea; for the manufacturers of the city and neighbourhood find it now much less expensive to procure from England the Indian indigo used in dyeing their silks, than when formerly brought by the caravans. One of the chief articles of traffic at present, by way of the desert, is large quantities of a superior quality of tobacco, grown in Persia, besides some Persian silks. The caravans have, likewise, lost much of their religious character, the principal object with most of the pilgrims to Mecca being now the profits of trade. I was informed, on good authority, that the camp outside of Mecca resembles a complete fair during the eight or ten days of the pilgrims' sojourn there. In compliance with the custom of sacrificing a sheep to the prophet, some of the pilgrims vie with each other who shall offer the largest sacrifice, and slay as many as fifteen or twenty sheep; a pestilential fever is sometimes bred by the number of carcases putrifying near the camp. The residents of the town and neighbourhood provide large flocks of sheep, which are sold at a great profit; and they convert even the necessary article of water into a source of gain; for having filled their wells and tanks, they cut off all the channels of the natural springs, so as to compel the unfortunate pilgrims to purchase water from them at an exorbitant price. The caravans often consist of between 4,000 and 5,000 camels. As they would find no water direct across the desert, their route lies first to Palmyra, where they enter the caravan track from Aleppo.

There are still a considerable number of silk manufactories at Damascus, and much taste is displayed in the beauty of the patterns, especially of those worked in gold; the looms, however, that we saw, were of the rudest and most primitive construction. The manufactory of the far-famed Damascus' blades has ceased, and they are scarce in the bazaars; the very superior temper of the steel is believed to have been derived from the remarkable purity of the water, and to the same circumstance is attributed the good quality of their dyes.

\* A good carriage-road could be made at comparatively little cost over the Lebanon to Beyrout; this would be an immense benefit to Damascus, and the fertile plains of the Hauran, by affording the means of an easy, cheap, and expeditious transport of their produce to the sea-ports on the coast; while now it is conveyed over the mountain, on the backs of mules or camels. This project has been strongly

recommended to the Turkish Government by our Consul, Mr. Wood, but, hitherto, without success, on the plea that such a road would open an access for foreign troops to the centre of the country.

COFFEE HOUSES, GARDENS, WALLS.—The Damascenes being pre-eminently pleasure-hunters, pass a considerable portion of their time in public coffee-houses and gardens, the number of which is very great. The coffee-houses are situated in the most public streets, and in the gardens outside the walls. In the gardens they consist merely of open sheds, erected amidst trees and beds of flowers, on the borders of running streams, adorned with artificial waterfalls and fountains, combining thus the requisites, so luxurious in a hot climate, of shade, coolness, and fragrance. The most frequented of these cafés stands on the banks of the Barrada, where it divides into channels, forming several cascades, overhung with large trees, under which are built several spacious open sheds. At night the place is lit with small pale lamps, strung upon cords, and suspended among the darkening foliage of the trees; this affords a soft, subdued light, well suited to the scene, while it brightly sparkles where it is reflected by the foaming, troubled waters.

The respectable Turks and Syrians daily assemble here in considerable numbers, and waste hours in sipping coffee, drinking sherbet, eating sweetmeats, inhaling the cool, fragrant fumes of the Narguile, and indulging their love of idle, scandalous gossip. Some sit in silent musing, or even stretch themselves on the ground, lulled into a pensive, dreamy beatitude, by the fanning of the cool breezes and murmurs of the rushing brooks: this café has been aptly named *the chef-lieu of Kiefdom*. The only thing I felt interfering with the real beauty and repose of the place was the occasional musical performances of a noisy, jingling Arab orchestra.

The gardens by which the city is surrounded may be considered its chief beauty, being unrivalled both for their extent and natural luxuriance; the trees, shrubs, and flowers, in which they abound, are left to grow in their wild state, not improved by art. Besides the fruit-trees, which are predominant, they contain many forest trees and flowering ornamental shrubs, such as oaks, poplars, willows, acacias, laurels, &c. The fruit-trees include the fig, vine, olive, orange, lemon, citron, pistachio, peach, apricot, plum, prune, almond, quince, apple, pear, mulberry, walnut, hazelnut, jujube, and pomegranate; the forest trees support the vines, which grow with surprising vigour, stretching, in festoons, from tree to tree. The damask rose is the principal flower, and grows to an immense size and height, its branches drooping with the weight of roses, strongly perfuming the air. Some portions of ground are cleared under the trees for the cultivation of vegetables, melons, and a



few patches of corn; but, with these exceptions, it is covered with rank grasses and weeds. The variegated hues of the green foliage is very pleasing to the eye, and so thick as to form the deepest shade. There are only a few narrow, winding paths through the thickets of wood, which very much resemble an uncultivated wilderness.

These gardens or orchards entirely owe their fertility to the waters of the Barrada river (the Pharpar of Scripture, and Chrysorrhoas, "golden stream," of the Greek geographers), which are conveyed through them by artificial channels; the waters flowing rapidly, are often collected at the lower end of the gardens into fountains, by the side of simple alcoves. These streams, after irrigating the gardens, are conducted to the *Bahārāt el-Merj*, "Lake of Meadows," about six miles east of the city, fertilizing a large tract of beautiful meadow land.

The plain of Damascus, including the gardens, is called *Ghutah*, and was included by Abulfeda among the four terrestrial paradises, the other three being the Strath of Bawwān, in Persia, the Nahr (river) el-Aballatt, and the Soghd of Samarkand; but Damascus was reckoned the first.\* The produce of these orchards, which extend seven miles, is exported to distant places, and they afford a profitable return, even in their wild state. They are inclosed with mud or clay walls, the mud being formed into large bricks, by means of parallel boards, as the construction proceeds. Though the climate is mild and hot the greater part of the year, the vicinity of the mountains creates severe cold in winter, and the snow falls sometimes several feet thick; the winter season is only, however, of short duration.

WALLS AND ANTIQUITIES.—The walls of the city are remarkable, and their foundations, to some way above ground, are of high antiquity, being constructed of large bevelled stones; the upper parts are of more recent workmanship, probably Saracenic. At the termination of the *Straight* street there is a large ancient gate, called *Porta del Sole*, with three entrances, two of which are closed up. Houses are built on parts of the walls, as in St. Paul's time, with windows towards the country. One of these, near the gateway, is shown as that from which the apostle was let down and escaped from the Jews, who were waiting to kill him; but another place, in a more remote situation, is pointed out as the most suitable for such an undertaking; the distance from the ground is between twenty-five and thirty feet. A small cave is shown near the Christian burying-ground, where the apostle is supposed to have concealed himself, and there is another spot, not far from the gateway at the termination of the *Straight-street*, where his miraculous conversion is asserted to have taken place.

\* Abulfed. Tab. Syr., p. 100.

About half-an-hour from Damascus, in the village of Jobar, there is a synagogue, built over a cave, in which, according to a tradition, the prophet Elijah concealed himself during his persecution: it is often visited by the Jews, though there is only one Jewish family in the village. It is a remarkable circumstance that Damascus, although the most ancient city in the world, and older than many ruins, has no antiquities, not the vestige of a triumphal arch, a column, a palace, a public bath, or an amphitheatre having been discovered. It must have possessed, at various periods, magnificent temples to the gods, and palaces for its sovereigns; but so often has it been completely destroyed in the lapse of ages, on account of its great wickedness, that all these have disappeared.

LEPROSY, AND THE LEPERS' HOSPITALS.—It is remarkable that the inhabitants of Damascus are exempt from leprosy, and that while there are few cases of the disease amongst the Jews of Syria, it is very prevalent among those of Palestine. The cases in the hospitals at Damascus come chiefly from the borders of the Hauran, Palestine, and Egypt; there are two hospitals, the Christian and the Moslem; the last is believed by Jews, Christians, and Moslems, to have been founded by *Gehazi*.

Judging from the cases which I examined in the hospital, the disease of the present day corresponds exactly with the leprosy of Scripture. It consists of pustules, scabs, and destructive slowly corroding ulcers, accompanied with a deeply morbid condition of the functions of nutrition, and great general debility. In some cases every feature of the face, the nose, lips, and even the eyes, were almost entirely destroyed by ulceration, or obliterated by an unhealthy swelling; in others the fingers, toes, and other portions of the extremities had gradually dropped off, or become dried up, and apparently dead. In most cases the voice was affected, and very feeble. Many of them were helpless and deeply pitiable cripples, dragging out a most miserable and lingering existence. The disease affects chiefly scrofulous constitutions, and is evidently connected with some inveterately morbid condition of the blood; its progress is generally very gradual, slowly eating up the body, like a devouring canker. There is ample evidence that it is not in the present day a contagious or infectious disease; the facts by which this is established are conclusive, and my own testimony is fully confirmed by that of Dr. J. B. Thompson, the able and learned physician employed for some years in the East, as the agent of the Syrian Society of London. In his published account of the diseases of the East, he states,—

“From all the inquiries I made—and they extended over a period of some five years, while residing in Damascus—I was never, in any one instance, able to

trace the spread of the disease of leprosy to contagion. From the priests of the different Christian denominations I had frequent statements on the subject, and in which they admitted that they had, on all occasions, made no distinction between a leper patient and any other patients; and, on occasions when leper patients are dying, they (the priests) are, in virtue of their sacerdotal duties, obliged to be in close contact with the dying lepers, inhale their offensive breath, remain in their apartments, touch and dress their sores, and do many other needful duties for these poor creatures; and, notwithstanding all this, and their peculiar exposure to the influence of contagion—if such there be—they one and all assert that they never heard or knew of a priest contracting the disease of leprosy in any form: even tradition does not speak of any such occurrence.

"In the present day the bad cases of leprosy are not allowed to go at large, they are obliged to keep within the precincts of the asylums; but the milder cases, and those who are not objects of disgust, or show traces of the disease, are allowed to go at large, and to collect alms for their fellow-sufferers in the hospitals. The people hand these lepers money, bread, &c, and, so far, do not evince any fear of the disease, though Orientals are naturally very fearful and timid about any sickness where contagion is apprehended: though the Moslems are fatalists, still they observe a wise precaution at all times, and are not foolhardy in seasons of epidemic, plague, or cholera."

Dr. Thompson is of opinion, that when persons of a delicate and scrofulous constitution are living in the same room, and breathing habitually the same air as leprosy patients, they might acquire the disease, as, also, by inoculation of its matter. It is hereditary and runs in families, though there are many instances of the children of leprosy parents escaping the disease. Healthy persons have often lived with lepers in the married state, without any injury. By the Moslem laws lepers are pronounced unclean, and must withdraw from society, to live alone; if married, they are legally divorced, by the fact of having the disease; but it is a singular fact, that in the hospitals lepers sometimes intermarry, in order mutually to aid each other when disabled by their frightful distemper.

It seems evident that, in ancient times, leprosy was not considered contagious; the lepers lived in huts, outside the cities, close to the gates and great thoroughfares; they were allowed to beg on the roadside; Naaman travelled to Jerusalem with a large retinue of servants. It is obvious that such freedom of intercourse between the diseased and healthy would not have been permitted had leprosy been found as contagious as the small-pox or scarlet fever. Lepers were banished from society solely on account of the painfully disgusting character of the disease, which is highly offensive both to the sight and smell. It was considered, however, incurable; for, in the case of Naaman, the King of Israel rending his clothes, cried, "Am I God, to kill and make alive, that this man doth send to me to cure a man of his leprosy?"\* It may not be generally known that the pure, soft waters

\* 2 Kings v. 7.

of the Barrada (ancient Pharpar) have from time immemorial been held in high repute for their supposed medicinal qualities in diseases of the skin; and pilgrims on their way to Jerusalem, who are affected with such complaints, often in the present times pitch their tents and remain some days on the banks, in the hope of being healed by washing in the river. This circumstance explains the reason of Naaman so boastfully referring to the waters of Damascus as of superior virtue to those of the Jordan.

**DISEASES OF SYRIA AND PALESTINE.**—The principal diseases of Syria and Palestine are the following:—ophthalmia, intermittent, remittent, and rheumatic fevers; typhus fever, rare; diarrhœa and dysentery; tubercular complaints and consumption, rare; stomach and bowel complaints, very common from inattention to diet; liver diseases rather rare; worms, in adults and children very frequent; skin diseases common, owing to the neglect of cleanliness; leprosy, not frequent; European cholera very prevalent; insanity, very rare: when the Asiatic cholera appeared at Damascus, the mortality was frightful, and still more so, in many cases, the rapidity of the disease. It was remarked, also, that its greatest ravages occurred in the half of the city which is rather low and damp; while it was less destructive in the other half, which is dry, and where the wealthy Moslems chiefly reside.

**RELIGION—MORALS—REFORMATION MOVEMENT.**—The morals of all classes and sects in Damascus are extremely corrupt—unnatural crimes being very prevalent, especially among the Moslems, some melancholy proofs of which came to our knowledge. The Jews approximate to the Turks in the laxity of their morals, and their women, who are betrothed when children, and marry at an early age, are said to be very loose in their conduct. The poor Jews complain also greatly of the oppression and injustice which they suffer from the wealthy members of their community. The annual sum which the Sultan requires them to pay as a tax to the State, is rated and collected by themselves, according to the means of each individual, and the grievance is stated to be that several of their wealthiest bankers and merchants have managed, by getting themselves placed under the protection of some foreign Consul, to be legally exempted from all such taxation; they have in this manner unjustly and disgracefully cast the whole burthen upon their poorer brethren; the truth of this was confirmed to us by good authority. The native Jews of the city are extremely bigoted and fanatic, and will scarcely recognise the European Jews, who are more enlightened and liberal, as belonging to their body. Most of the Jews of the city perform a pilgrimage, at least once in their life, to the four holy cities of Palestine.

The Christian population are kept by their priests in a state of great ignorance and bigotry; their morality is also very low; they are strongly addicted to lying, dishonesty, and every species of deceit. The priests themselves set the example of covetousness and dishonesty, as will be presently shown in the account of their schools. The people are in general extremely apathetic and idle; the hours of business are few, the shops usually opening at ten, and closing at four or five, when the trades-people resort to the coffee-houses and gardens, and pass the evening smoking, sipping coffee, playing at dice, and listening to music, or some professional teller of frivolous stories. During the fine season many go out early in the day to the gardens and orchards, spread their carpets or mats near some running stream, and sit there, occupied as above described.

Such being the unsatisfactory moral and religious condition of the people of Damascus, there is much cause for thankfulness that a spontaneous effort at reformation has taken place among them within the last twelvemonth, through the instrumentality, chiefly, of a native, who is in several respects a remarkable character. Dr. Meshakah, referred to in a former report, is an eminent physician, who, until recently, was in the most extensive practice, and belongs to one of the most respectable Christian families. He studied medicine when very young for a short time in Egypt under Dr. Clot Bey; his general education was at that time incomplete, but being endowed with an inquiring and enlarged mind, he has since taught himself mathematics, natural philosophy, chemistry, geology, and other branches of science, with which his countrymen, in the present day, are generally unacquainted. In religion he was a practical unbeliever, being prejudiced against the Bible by the falsehoods and absurdities taught in his own Church. His scepticism was first shaken by reading an Arabic translation of "Keith on Prophecy;" this led him to a more careful investigation of the evidences of the authenticity of the Bible, which resulted in his complete intellectual conviction of its truth. When the power of the Divine Word subsequently reached his heart, after a severe domestic calamity, he felt he could no longer conscientiously remain a member of his unscriptural Church (the Roman Catholic section of the Greek Church), but that he was bound to make an open profession of his new faith. He accordingly last year publicly addressed a letter to the Patriarch, stating his reasons for seceding from his Church. The Patriarch attempted a public reply, but the Doctor, in a second letter, clearly convicted him of having committed great mistakes through his imperfect knowledge of the Scriptures and of history; and this was done with so much point and wit, that the Patriarch is acknowledged by all parties to have been *completely defeated*, and

the only answer he ventured to make was a public excommunication of the Doctor. This event has created great excitement in Damascus and throughout all Syria, and the correspondence published by the American press at Beyrout is read with avidity. A member of the Greek orthodox Church, a young man of good family at Beyrout, has also published a letter, in which he asserts that the Doctor's arguments apply equally to the errors of the Greek orthodox Church. Several of the inhabitants of Damascus, following the Doctor's example, have seceded from their churches, and united themselves into a reformed congregation, under the direction of the Protestant missionaries. The Sunday on which we attended their public service, there were about twenty-five natives present, all men; one of the American missionaries read the Scriptures, prayed, and preached in Arabic; the hearers seemed much in earnest. The Sunday previous about fifty natives had attended, some probably from curiosity, and others yet only half decided. We had several pleasing interviews with Dr. Meshakah, who is, undoubtedly, an able man, and his sincerity is proved by his cheerfully submitting for conscience' sake to the loss of the greatest part of his medical practice. He is now preparing a work on the Papacy, and the missionaries say he has a remarkable knowledge of the Scriptures.

The priests have taken great alarm, and are adopting the most stringent measures to stop this movement. A letter was received from the Patriarch and Bishops while we were at Damascus, ordering the priests carefully to search every house belonging to members of their Churches, and require the people to give up the Bibles, Testaments, and any other books they had received from Protestants. This order was obeyed, and many books were taken away and destroyed—some of the people saved them by sending them to the houses of the missionaries. Since, however, the firman of the Sultan, granting to all Christians the protection of the law against persecution for their religious opinions, the priests are stripped of their former tyrannical and vindictive power, and can no longer have the people forced from their homes by Turkish soldiers, and driven to church at the point of the bayonet. Their chief resource now will be cunning and falsehood.

Looking at the origin and character of the reformation movement at Damascus, and considering it in combination with many similar religious movements in various parts of Palestine and Syria, which include every class of society, there is good reason to believe that all the efforts of the priesthood will be insufficient to repress their progress, and that the people will, at no very remote period, generally

cast off the priestly bondage by which they have so long been deluded and enslaved.

Damascus is, next to Jerusalem, the strongest hold of the Latin and Greek communions in Syria; they have in this important city a considerable number of monasteries and churches, with a large body of monks and priests. There are three Latin monasteries, belonging to the Franciscans, Capuchins, and Lazarists; the buildings are good, and have libraries attached to them, containing good collections of books in the Oriental and other languages; there are also large day-schools under the direction of the priesthood. Father Tomaso, whom the Jews some years since were accused of murdering, belonged to the Capuchin monastery. There are, besides, a number of detached churches, one of which, the new Greek cathedral now building, is dedicated to the Emperor Nicholas. The great mosque was formerly the cathedral, and dedicated to John the Baptist. "It was originally a heathen temple, erected by the Romans, and there are some remains of fine Roman architecture to be seen in the walls from the roof of a neighbouring house.

When it is considered that Damascus is resorted to by the Bedouin population of the great Syrian desert as their head-quarters, and the chief emporium from whence they supply many of their greatest wants, such as clothing, arms, ammunition, &c.; that it is, moreover, one of the stations where the caravans assemble for the conveyance of merchandise and safe-conduct of pilgrims to Medina, Mecca, and Bagdad, the importance of this ancient city in a missionary aspect cannot be overrated. No efforts, therefore, should be spared to establish there large, efficient, and well-supported missions. It has been truly observed by that zealous and able missionary in the East, Dr. Wilson:—

"The sword of Muhammad was not permitted to be drawn against the Christianity of the East till it had become degenerate; and when the Christianity of that quarter of the world ceases to be degenerate, the sword of Muhammad, though it may make great havoc for a season, will undoubtedly soon be sheathed, never more to be taken from the scabbard. The eyes of the whole Moslem world are towards Damascus, and what is transacted there is noted in many lands." \*

**SCHOOLS AND MISSIONS.**—The state of education and the wants of the people in this respect being one of the chief objects of our mission, we carefully inquired into the condition of the schools. Every Mussulman boy is taught to read, in order that he may learn the Koran, and there are schools attached to almost every mosque; but

\* "Lands of the Bible," vol. ii., p. 366.

writing is very seldom taught, or, in fact, any other branch of knowledge.

As already stated, in the account of the harems, the women of all sects throughout the East are wholly uneducated, and grossly ignorant, moreover, of the simplest household and domestic duties. We were assured by ladies who have long laboured in several parts of the East for the improvement of the female population, that girls are brought up by their mothers in ideas of vanity, and in habits of moral laxity scarcely credible to Europeans. This extreme state of female degradation proves the vast importance of great exertions being made for the education of the female portion of the population, as well as for that of the male; for, as was observed to us by some intelligent natives, however sound may be the principles and extensive the knowledge of the men trained in good Scriptural schools, their children will be corrupted, their domestic affairs badly managed, and their hopes of a progressive improvement defeated, if their wives remain ignorant and immoral. The progress of Christian civilization in these countries must, therefore, be incalculably impeded by the neglect of female education. Few measures could be more conducive to the regeneration of the population of Syria and Palestine than the establishment of large, well-conducted Scriptural schools for native females at Beyrout, Damascus, Jerusalem, Nablous, and Nazareth. The Roman Catholics have already large female schools, conducted by Sisters of Charity, in several of these places.

The schools of the Christian population of Damascus are very small, and the education given in them is superficial and inefficient; the children learn to read Arabic and modern Greek, but not grammatically; and the boys are taught a little writing. They have not the entire Bible, but merely copies of the Psalms, interspersed with absurd legends of saints. A few only of the girls learn to read, but never to write. I remember visiting a girls' school in the great monastery at Bethlehem, which afforded a good specimen of their notions of female education:—there were about twenty young girls, very dirty in their dresses and persons, taught by a young woman of similar appearance, amidst great noise and disorder. Having been asked if I wished to hear them sing, two of the girls, leaving their seats, went and knelt before a picture of the Virgin Mary, at the end of the room, and all the others having likewise knelt facing the picture, they chanted in most discordant tones a canticle to the Virgin. There were scarcely any books in the school, and the mistress was evidently very ignorant.

The Greek priests at Damascus are the less excusable for the bad condition of their schools, as they receive annually from the Emperor



of Russia, in his assumed character of protector of all the Churches belonging to the Greek communion in the East; the sum of 40,000 piastres (400*l.*) expressly granted for the maintenance of their schools in the city; but we heard from good authority that out of this fund from twelve to fifteen thousand piastres only were applied to the support of schools, the remainder being appropriated by the higher clergy to their own purposes. The same is said to be the practice in every other part of the East, and this had at times called forth the complaints of the people.

The Jews have very large schools, in which about five hundred children are received from the age of two years and upwards, and divided into classes according to their ages; the schools were very filthy, and the children dirty and disorderly when we visited them; they contained none but males, the women being left without education. Every male learns to read and write, and is instructed in the Talmudic authors. There is only one book for a whole class, in which each scholar reads in his turn; corporal punishment is used to preserve order, though apparently with very little success.

The only well-organized school is that of the American mission. This mission consists of the Rev. Mr. Barnett and Dr. Paulding, both Presbyterians; the Doctor practises as a physician gratuitously. There is also an agent of the Presbyterian Church of the north of Ireland, the Rev. Mr. Robson,\* who labours in conjunction with the Americans. They were all sent at first to minister exclusively to the Jews, but meeting with little success, in consequence of their deep-rooted bigotry, they are now directing their attention also to the Christians. They are sound and devoted men, and likely in time to be instruments of much good to the people of this dark place. The average attendance when we visited the school was fifty boys, consisting of Jews, Christians, and a few Moslems.

A body of French Lazarists (concealed Jesuits), consisting of a Superior and two assistants, have also conducted a boys and girls' school for some years. The boys' school appeared well managed, but the Superior told us he was obliged strictly to limit the education to secular instruction, for if he introduced religion the children of the Greek Churches would be instantly taken away, so great was the jealousy of their priests. One pupil in the girls' school was threatened with excommunication by the Patriarch, unless she left the school, because she was observed to make the sign of the cross with *one* finger, like the Roman Catholics, instead of using three fingers,

\* This devoted missionary has left in bad health, and has been succeeded by the Rev. Mr. Potter.

according to the practice of the Greeks. The girls' school contains between seventy and eighty children, and is superintended by a native mistress; they are taught to sew and to read, but the parents object to their learning to write, as it might afford the means of engaging in clandestine correspondence. The school is considered, therefore, by the Superior to be comparatively of little use; it was rather curious to hear a Papist complaining of the ignorance and bigotry of the priests and people of the Greek Church, and of the low state of their morals; he was obliged, he said, to refuse receiving Jewish boys, because they stole the clothes of the other children.

ANCIENT HISTORY.—It is affirmed by the Damascenes that their city is the most ancient of the earth; that it was founded by Shem, the son of Noah, upon the spot where Cain killed Abel, and that the wonderful fertility of the soil is attributable to its having been moistened with the righteous blood of the first man who died. When Abraham migrated from Ur of the Chaldees into Palestine, Damascus was a place of some importance, for it is stated that Eliezer, the steward of his house, came from that city.\* The Arabic name of Syria is *Sham*, which is often applied also to Damascus as the capital of the province, with the additional epithet *el-Sham Shereef*, "the noble and beautiful." It was taken and made tributary by David, but it subsequently recovered its independence, and often waged war against the Israelites. Tiglath-pileser, the Assyrian king, carried away the inhabitants of Damascus into captivity, after reducing their city to ruins.† Having been rebuilt, it passed in succession under the sway of the Babylonian, Persian, Grecian, Roman, and Byzantine Empires, and always held the first rank among the cities of the East. During the Roman rule it was distinguished as the memorable scene of the conversion of St. Paul.‡ It was afterward captured by the successor of Mahomet, who having subdued all Syria, made Damascus the capital of the Saracenic Empire, which distinction it retained until, in the eighth century, the Khalifat was transferred to Bagdad. This ancient city next fell under the yoke of the Turks, having been taken in the twelfth century by Timur the Tartar.§ The Egyptians obtained possession of it together with the rest of Syria, in 1838, but it was soon restored to the Turks, through the intervention of the European powers. Damascus may be considered to have existed, therefore, as a populous city for above three thousand years, with the exception only of the short periods of its complete destruction by Tiglath-pileser, and other conquerors; the great fertility and beauty of its soil having led, on such occasions, to the immediate erection of a new city on the ruins of the former.

\* Genesis xv. 2.

† Isaiah xvii. 1.

‡ Acts ix.

§ Gibbon—Decline and Fall, chap. 51 and following.

## THE HAURAN AND OTHER COUNTRIES EAST OF THE JORDAN.

East of the Lebanon and Jordan lies an extensive range of country, including lofty mountainous regions and large fertile plains, stretching to the borders of the Great Desert. In ancient times a great portion of this country was populous and well cultivated; but it has long since been reduced, under the curse of God, to a comparatively desolate and uncultivated condition. It is now chiefly inhabited by nomad tribes of Arabs, and very little of the land is under tillage, the principal source of produce being its extensive pasturage, which is used for the purpose of rearing the large herds of camels required for journeying over the sandy deserts. These regions were formerly the seats of the small kingdoms of the Amalekites, Midianites, Ammonites, and Moabites, who were subjugated by the Israelites. They afterwards were included as provinces of the Assyrian, Roman, and Byzantine Empires, and they acquired under the Romans a high degree of prosperity, as is attested by the splendid ruins still existing on the sites of some of the former cities, besides the remains of roads, bridges, canals, and other useful works scattered over the country. But since the conquest of the Mohammedans, which seems to have everywhere carried with it a blasting influence, they have fallen into their present state of ruin and barbarism.

The fertility of the soil in these regions, and the genial nature of the climate, remain unchanged. In order, therefore, to restore their former prosperity, of which they were deprived on account only of the idolatry and great wickedness of the people, nothing is required but to bring the present ignorant and lawless inhabitants into habits of peace, order, and industry by the introduction among them of the light of a pure and life-giving Christianity, as the only foundation that can secure a durable state of civilization. There is encouragement to labour for such a result in the promise that a time is reserved in the secret counsels of the Almighty for its fulfilment:—

“I will bring again the captivity of Moab, in the latter days, saith the Lord.”  
 “I will bring again the captivity of the children of Ammon, saith the Lord.”  
 “The remnant of my people shall possess them. They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.”\*

The following is a brief statistical account of these regions, according to their ancient geographical divisions:—

“Collectively speaking, they formed the country which was first conquered by the Israelites before the subjugation of the Land of Canaan, and was allotted to

\* Jer. xlviii. 47; Zeph. ii. 9; Isai. lxi. 4, lviii. 12; Ezek. xxxvi. 33, 36.

the tribe of Reuben, Gad, and the half-tribe of Manasseh. In the time of the Romans nearly the whole was comprised under the district called *Peræa*, which was itself divided into the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and *Peræa*, strictly so called; to which some geographers have added Decapolis. Abilene was the most northern of these provinces, being situated between the mountains of Libanus and Anti-Libanus, and deriving its name from the city Abila or Abela.

"Trachonitis was bounded by the Desert on the east, Batanæa on the west, Ituræa on the south, and the country of Damascus on the north, and included the rocky district now called El Ledja. Ituræa, on the east of Batanæa, and to the south of Trachonitis, derived its name from Ietur, the son of Ishmael, and was also called Auranitis, from the city of Auran, which latter appellation it still retains, under that of Haouran. Gaulonitis was a tract on the east side of the lake of Gennesareth and the river Jordan, which derived its name from Gaulan, the city of Og, King of Bashan. Batanæa, the ancient kingdom of Bashan, was situated to the north-east of Gaulonitis, and was celebrated for its excellent breed of cattle, its rich pastures, and for its stately oaks. A part of it is now called El Belka. *Peræa*, in its strictest sense, included the southern part of the country beyond Jordan and Samaria."—Robinson's "Palestine and Syria," vol. ii., pp. 121, 122.

To the foregoing may be added, the two districts of *Epiphania* and *Emessa*, north of Damascus. Not a town is to be found in this extensive range of beautiful and fertile country, the only habitations, besides the encampments of the nomad Bedouins, being a few small miserable villages. This short notice will be concluded by an enumeration of the sites of some of the ancient cities which have been visited by Volney—Burekhardt—Seetzen—Irby and Mangles—Robinson—Buckingham—Lord Lindsay, and other travellers.

*Hamath* in Epiphania is the *Hamath* mentioned in Scripture as the northern boundary of the country allotted to the twelve tribes; it stood on the banks of the Orontes, in a highly fertile territory. *Riblah* \* and *Zedad* † (*Sadad*), Scriptural cities, now villages. *Sadad* contains the largest number of Syrians of any place in Syria. Four days' journey east of Damascus are the celebrated ruins of Palmyra, the ancient "Tadmor in the wilderness;" ‡ not far from *ed-Deir* on the Euphrates, is *Rahabab*, the "*Rehoboth* by the river," of Scripture. §

The "Hauran" of Scripture || was the *Auranitis* of the Romans, and was the eastern boundary of the Israelites. One part is flat, and extremely fertile, the other stony and mountainous; its prosperity was very great, especially under the Romans, as is shown by the ruins of numerous villages; its present capital is *Eshmeskin*. The principal ancient sites are *Edrei* (Edhra), a city of Og, King of Bashan, ¶

\* 2 Kings xxiii. 33.

† Ezek. xlvii. 15.

‡ 2 Chron. viii. 4.

§ Gen. xxxvi. 37.

|| Ezek. xlvii. 18.

¶ Josh. xiii. 31.

with extensive ruins; *Ashtaroth*; \* *Bostra* (Busrah), the capital of Arabia Provincia, supposed by some to be the *Borrah* of Edom, and having considerable ruins; *Kenath*,† subsequently the *Canath* of the Decapolis, with also extensive ruins; *Shaka*, probably the *Saccæa* of Ptolemy.‡

To the south of the Hauran are the beautiful and rich pastoral districts of *Bashan* (which means fat), including the ancient kingdom of Bashan, or *Batanæa*; part also of the *Gaulonitis* (Jaulan), and the rich district, called in Arabic, *Ajlun*, as far as the country of Gilead, once inhabited by the Amorites, the descendants of Canaan. The ancient sites found in these districts are:—the ruins of *Abila*, a town of Decapolis; *Gadara* (Ummkeis), capital of the Gadarenes, and another town of Decapolis; *Gerasa* (Djerash), also a city of Decapolis, the ruins of which are considered equal in beauty to those of Palmyra; *Argob* (Rajeb); *Arbela* (Irbid); *Kafr-Bil*, which is conjectured to be the ancient *Pellu*; *Mahanah* (ancient *Mahanaim*); and *Amatah* (ancient *Amuthus*).§

These districts are bounded to the south by the river *Zerka*, the *Jabbock* of Scripture. Further south lies the country anciently belonging to the kingdoms of the Ammonites and Moabites (both descendants of Lot), and which were allotted to Gad and Reuben. These kingdoms were divided by the River *Arnon*, now called *Modjeb*. The country of the Ammonites included Mount Gilead, and bears now the name of *el-Belka*; it was formerly very highly cultivated, its fertility is undiminished, and tracks remain of a good Roman road. The sites of many of its ancient towns can still be pointed out, of which the following are the principal, though some doubt is attached to the accuracy of a few:—*Ramoth-Gilead* (Es-Salt), *Elealeh* (El-Al), *Heshbon* (Heshban), *Baal-Meon* (Main), *Medeba* (Madeba), *Dibon* (Dhiban), *Aroer* (Arair), *Kiriathaim*? (Kareiyat), *Machærus*? (M'Kaur), *Beth-Hoolah* (Ain-Hajla), *Beth-Nimrah* (Nimrin), *Jaazer* (Sar), and the last, and most remarkable, is *Rabbath Ammon* (Philadelphia), the ancient capital of the Ammonites, which was greatly embellished by the Romans and Greeks, and whose beautiful ruins still attest its former splendour.

The present desolate state of Ammon is noticed by Lord Lindsay as a wonderful instance of the fulfilment of prophecy:—

"The dreariness of its [Ammon] aspect," says the noble writer, "is quite indescribable, it looks like the abode of death; the valley stinks with dead

\* Joshua xiii. 31.

† Numbers xxxii. 42.

‡ Robinson's "Biblical Researches," Appendix, vol. iii., p. 157.

§ Ibid., pp. 165, 166.

camels, one of which was rolling in the stream; and though we saw none among the ruins, they were absolutely covered in every direction with their dung. That morning ride would have convinced a sceptic how runs the prophecy—'I will make Rabbah a stable for camels, and a couching place for flocks,' &c. Ammon is now quite deserted, except by the Bedouins, who water their flocks at its little river. . . . We met sheep and goats by thousands, and camels by hundreds coming down to drink, all in beautiful condition." \*\*

To the south of the Arnon, in the country of the Moabites, are found considerable ruins of *Rabbah Moab* (Rabbah) and of *Kir-Moab* (Kerak), and also of a village which has been identified as the site of the ancient *Zoar*. The east portion of this country bordering on the Dead Sea, is occupied by the high range of the Mountains of Moab, or *Abarim*. *Jebel Attarus*, one of the ridges of this range, has generally been considered as the Mount *Nedbo*, on the highest point of which, *Pisgah*, Moses died, after obtaining a sight of the promised land; this has, however, been disputed, in consequence of Attarus standing considerably below Jericho, instead of being "over against" . . . opposite that city, as stated in Scripture.

*Salt* is at present the only town in the Belka, the rest of the population consisting of Arab shepherds living in tents. The people of Salt (many of whom are Christians) are mostly independent of the Turkish Government, and cultivate the ground for a considerable distance round their dwellings. It would be a good station for a native missionary, and the people have shown a great desire for the establishment of schools; but the attempts made for this object by the Bishop of Jerusalem have hitherto been defeated by the priests. The rich pasturage of Gilead and Bashan was allotted to the tribes of Gad, Reuben, and the half-tribe of Manasseh, who being accustomed to a pastoral life, solicited Moses to be allowed not to enter the promised land, but to remain on the east of Jordan. By making such a choice they committed the sin of Esau in selling his birthright for a plate of red pottage, and severely was their contempt of God's covenanted promise punished; for they were kept in continual trouble by the invasions of the Arab hordes from the East, and of the Syrians from the West; and they were the first of the tribes sent into exile by the Assyrian king, Tiglath-Pileser. †

\* Lord Lindsay's "Travels," vol. ii., pp. 75, 117.

† 1 Chron. v. 26.

**GEOLOGICAL NOTE.**—East of the Jordan, near *Sassa*, on the way to Damascus, a considerable extent of the country is of a volcanic nature, the rocks being generally black and porous, and there are traces of a crater. The whole district, indeed, east of Jordan is calcareous, with a frequent admixture of basalt; and near the Dead Sea are also found granite, porphyry, breccia, and serpentine.

## SECTION V.

Journey across the Anti-Lebanon to Baalbec and Beyrout—Zebedani—Baalbec—Description of the temples—Valley of Cœle-Syria, the Leontes—Passage over the Lebanon—Scenery of the Lebanon—The Promontory, Nahr-el-Kelb, and ancient Assyrian figures—The Maronitè district of Kasrawan—The River Adonis—Jebeil, Batrun, Maseilabah, Mar-Elyas, Belmand—Tripoli—Ansairiyah mountains—Tortosa, Baneas, Jebilee—Ehden—Convents of St. Anthony and Kanobin—Bsherreh, Jebel Mackmel, and Sannip—Convent of Demitry—Ancient temples—Ghuzir—Convents of Ain Warka, Bzummar, Kercim, Baklous, Harissa, Shalleitta, Es Sharfe, Bkirki, Anturah, Hannah Shouair—District of the Druses—Brummana, Buckfeiya, Deir-el-Kummar—Political state of the tribes in the Lebanon—Religion and customs of the Druses—The Druses descended from the Moabites—The Ansairiyah, Ismaiyilah, and Ycsidians—Orthodox sects of Mohammedans—Sonnites—Metawalies—Character of Fatalism—The Badawin Arabs.

THE road from Damascus to Baalbec over the Anti-Lebanon, first ascends the chalky, sterile hill of Salheiyah, at the foot of which is the large and beautiful suburb of that name; on the west of the hill, about six hundred feet above the plain, stands the sepulchre of a reputed Moslem saint, named *Kabbet en-Naar*, or “the Arch of Victory,” from whence a most glorious view is enjoyed of the city, its gardens, and the boundless plains to the east. The road, which is only a rough mountain track, then descends into the valley of the Barrada, and it continues on either side of the banks of the river through the windings of the valley, which in some places is richly wooded and cultivated, there being plantations and gardens of vines, apricot, cherry, walnut, and other fruit-trees, in the midst of highly picturesque scenery. On the summit of a steep hill, the ruins of a church are seen, called *Nebbi-Abel*, marking out, according to tradition, the tomb of Abel.\* Near

\* This curious tradition is as follows:—“When Cain slew his brother, not knowing how to dispose of the body, he threw it across his shoulders, and carried it a considerable way in the hope of finding a hiding-place for it. At last he

a steep bridge the valley contracts into a rocky pass, and the stream falls in a cascade about thirty feet high. The river has to descend about a thousand feet below this level before it reaches Damascus. The principal source of the Barrada is in a wild, beautiful glen, about an hour and a half's journey from the direct road, and is called *Ain Tiji*. "Here," says a recent traveller, "the Barrada rushes in a very large stream—a river born at once out of the base of the rocky hill, pouring forth, I should suppose, thirty or forty tons per minute; enough, at once to turn four or five mills together." \* At some distance lower down, the Barrada (Pharpar of Scripture) is joined by another stream, which has generally been considered the Abana. There are chambers or tombs cut out of the rock, with broken columns and inscriptions, at the entrance of this pass, which have been examined by the American missionary, Dr. De Forrest, and appear to have belonged to the ancient Roman town of *Abila ad Libanum*; a minute account of these ruins and inscriptions, supplied by Dr. De Forrest, is given in the Rev. Dr. Wilson's valuable work, "Lands of the Bible." †

The large village of *Zebedani*, the chief place of the Barrada valley, is about half-way between Damascus and Baalbec, and lying also on the line of road to Beyrout is a stirring, thriving place; the valley forms here a verdant basin, several miles in length, thickly planted with mulberry trees, vines, and some willows and poplars; as no wine is made, the juice of the grapes is reduced into a kind of thick syrup called *dibs*, and used as a substitute for sugar; the inhabitants are three-fourths Mussulmans and the remainder Christians; they feed cattle, and tend silkworms. Beyond *Zebedani* we proceeded over the lower western ridges of Anti-Lebanon, through several valleys and narrow passes, some of which were cultivated and picturesque, but others barren and thinly inhabited. We had some splendid views of the lofty ranges of the Lebanon and Anti-Lebanon, and of the rich valley of Cœle-Syria lying between them.

BAALBEC, the ancient Heliopolis, or City of the Sun, is situated at the foot of the Anti-Lebanon range, above half-way up the valley of Cœle-Syria, opposite the summit of Sannin: the present town, of a quadrangular form, and surrounded by tumbling walls, presents a sad scene of ruin and desolation, few of the miserable hovels being tenanted, and fragments of broken pillars and hewn stone lying scattered in every direction.

perceived a raven making a hole in the ground with its beak, in order to inter one of its young; and taking example of the bird, he flung down his burden, hollowed out a grave with his hands, and consigned the clay of Abel to its parent earth."—Mrs. Romer's "Temples and Tombs of Egypt," vol. ii., p. 373.

\* Rev. W. Churton's "Land of the Morning," p. 267.

† Vol. ii., p. 374.



The wretched population consists of about one hundred families, of whom three-fourths are Moslems of the *Métaweh* sect, (followers of Ali, like the Persians,) and the remainder are Christians. The tombs of the Moslems are in better repair than their dwellings. A curious Arabic inscription on a tombstone, in a ruined mosque east of the town, is mentioned by Lord Nugent as indicating the spot to be that of the sepulture of "the greatest King Saladin (Saleh Alla ed Dhein), who by the wisdom of his mind won all these countries." Saladin is known to have died at Damascus; was he buried at Baalbec?

A minute description of architectural antiquities does not fall within our purpose; the remains, however, of the wonderful monuments of Baalbec afford such a strong testimony to the former wealth and greatness of these countries, towards the possible restoration of which, under sounder religious and moral influences, our inquiries are specially directed, that I shall introduce the following account of these celebrated temples, as briefly conveying a most true and able delineation of their magnificence.

"Baalbec presents a mass of ruins of which the famous Temple of the Sun constitutes only a part. Three distinct epochs of architecture are evident; the most recent is Saracenic, preceded by Roman, and both are superimposed upon an artificial platform of a period unknown, but surmised to date from the time of Solomon. This platform contains those marvellous monster-blocks of stone which baffle all conjecture as to how they could have been conveyed thither from the quarry, and still more how they could have been raised to the position they now occupy. They far exceed in magnitude the wonderful masses of Koom Ombo, and are formed of a compact limestone resembling coarse marble, much heavier than the sandstone of Egypt. The natives of this place quickly resolve all doubts, by assuring you that the whole fabric was raised by the command of Solomon, the most powerful enchanter the world ever saw, and executed by the Djins (Genii), who were his slaves!

"As far as relates to the probability of Solomon having been the founder of the original Temple of Baal at Baalbec, it is a fact that part of the outer wall is composed of immense blocks of stone, with bevelled edges, exactly cut like those still remaining in that part of the ancient foundation of the Temple at Jerusalem which is supposed to be coeval with the reign of Solomon. The second period of constructions at Baalbec is attributed to the time of the Roman emperor Antoninus Pius, and all of those remains are of the Corinthian order, magnificent in their outline, but betraying in their exuberant ornaments some of those faults of sculpture which marked the decline of the art. Perhaps no fragment that remains of the splendor of the Elder World is, however, so perfectly beautiful as the six lofty columns (each one measuring between sixty and seventy feet in height, and surmounted by a noble architrave and cornice), which tower above all the ruins of Baalbec, and form the first object beheld from afar by the pilgrim approaching those shattered fanes. Egypt possesses nothing more imposing—nothing so harmonious—as these pillars, which, all-colossal as they are, have an airy lightness, an elegant richness of detail about them, that enchants even more than it astonishes. These six columns must have formed part of a

colonnade, judging from the fragments of similar ones that lie shivered around ; perhaps it led to the entrance of the great Temple of the Sun, and I can imagine nothing comparable to the effect produced by such an avenue.

"The remains of the temple itself are surpassingly beautiful. Its form is an oblong square, and it is surrounded by a majestic covered portico, supported by lofty Corinthian columns surmounted by the most elaborately sculptured architraves and cornices ; the soffits are adorned with the busts of gods and heroes in high relief, looking down from lozenge-shaped apertures in a ground of delicately carved trellis-work. Great fragments of these soffits encumber the ground, the effect of earthquakes, which, more than war, have been the destruction of Baalbec : but enough still remains uninjured to show how exquisite must have been the beauty of this noble portico in its original state. We were a long time before we could discover the entrance to the temple, for the Saracens surrounded it with a wall, which appears to have been principally intended to prevent all ingress to it. At last, just as we were about to retire from the spot in despair, believing that it had been blocked up for long ages, I espied a low aperture in the wall, half masked with wild brambles, through which I crept, and found myself standing before the great gateway. It is twenty-five feet high, and twenty wide, and is admirably sculptured all round with broad bands of the most delicate ornaments in a wonderful state of preservation, and the interior of the upper part represents an eagle with outspread wings—not the eagle of imperial Rome, but the Eastern eagle dedicated to sun-worship—grasping in its talons a caduceus, and holding in its beak a ribbon, the ends of which, streaming to the right and to the left, are supported by two flying figures of Fame. The soffit containing this beautiful sculpture is composed of three blocks, the centre one of which has been displaced by an earthquake, and has fallen several feet below the other two, where it remains suspended, and appears to menace the head of whoever attempts to cross the threshold. The roof of the temple has completely disappeared : the interior still preserves some fine pilasters, with niches between them, which were doubtless destined to contain the statues of the gods ; and their elaborate embellishment is in perfect harmony with the other portions of this once splendid sanctuary.

"A beautiful gem among the Roman remains at Baalbec is the small circular temple of marble supported upon Corinthian columns (a few of which are yet standing), and having niches between them for statues, which is detached from the great pile, and up to a recent period was used as a Christian chapel for the Greek rite. It is in a very tottering condition, and we did not attempt to enter ; but the exterior is rich in sculptures of great beauty and delicacy. All the written descriptions in the world would, however, fail in conveying a complete idea of the ruins of Baalbec—so grand in their outline, so minute in their details, so saddening in their chaotic destruction."—Mrs. Romer's "Temples and Tombs of Egypt," p. 379.

The foregoing description will be completed by the following few additional remarks. The six beautiful columns which are still standing, and which the writer conjectures to have formed part of a mere colonnade, are considered by antiquarians to have belonged to another great temple that was never finished, superior to the one now remaining. The large raised platform on which these temples were erected, was divided

into several outer courts, round which there were arched chambers, some forty and others thirty feet in diameter, supported by columns and highly embellished, having niches for statues; on one side, these constructions are large, and it is most likely that, according to the plan of Solomon's Temple, they were occupied by the priests and other servants of the temples. 'The platform being raised upon arches, there are long and wide passages running under it. Several very large and strong structures were erected round these ruins by the Saracens, in order to convert them into fortresses. The prodigious size of the stones in the outer walls of the platform, constituting the chief wonder of these ruins, I shall add their dimensions, as stated by a recent traveller, which correspond nearly with our own measurements. "On the west side are three stones, about fifty-seven or sixty feet long, laid over four courses of stones about eight or ten feet long, by four feet high. At the north-west is a corner-stone, fifty-seven feet or more in length, and eleven or twelve feet high. On the north, also, are nine stones perhaps thirteen feet (possibly fifteen feet) high. These nine stones occupy a length of about three hundred and thirty feet. Consequently, eleven or twelve of such stones would be higher than St. Paul's, and thirteen would be higher, I suppose, than the Great Pyramid."\*

The above measurements are rather under than over-rated. Wood and Dawkins measured one stone sixty-nine feet in length, thirteen in depth, and eighteen in breadth; a stone, or, rather, mass of rock, of nearly similar dimensions, is found in a quarry near the town, left ready for removal; the question may well be asked, by what means could this be accomplished? The raised platform is surrounded by a large fosse, intended probably to be filled with water, and some of the enormous masses of rock employed in the construction of the walls have been raised to a height of twenty-five feet.†

\* Rev. H. B. W. Churton's "Land of the Morning," p. 264.

† It is not at all improbable that the Jews may have contributed to the erection of these gigantic monuments, if not their sole originators.<sup>1</sup> The following extract from an interesting pamphlet by a recent writer, contains plausible reasons in support of this opinion:—"That Palmyra and Baalbec, in which is the Temple of the Sun, were originally the work of Solomon, there can be no doubt; nor is there any physical reason why we should deny to them nearly the same antiquity as Petra, or Selah, in Arabia. Notwithstanding the assumption of the classical Vitruvius, or the infidelity of Volney, we must not refuse to the Jews an honest claim to architecture, as well as to philosophy. The Hebrew was the parent language of other cognate dialects. Abraham having migrated from Chaldea, it is probable that he learned from the Assyrians a knowledge of the arts. This fact

<sup>1</sup> It is stated of Solomon, in 2 Chron. viii. 4, that "He built Tadmor (Palmyra) in the wilderness, and all the store cities which he built in Hamath."

In the plain near Baalbec, on the road to Beyrout, there is a small, roofless, octagonal building, called *Kubbet Duris*, surrounded by eight granite columns. The pillars are of different dimensions, and some thicker at the top than at the base; they evidently belonged to some other ancient building, and have been used in the construction of a rude place of religious worship. An isolated pillar of the Corinthian order stands also in the plain towards Sannin, the design of which is unknown. The ancient history of Baalbec is involved in much obscurity; it is probably the *BAALHAMON* of the Song of Solomon,\* the eagle is evidently the Eastern eagle, dedicated to the worship of the sun, and not that of imperial Rome, for it resembles the sculptured eagles of Palmyra. The only testimony, however, on record respecting the building of these temples, is that of John of Antioch, who refers their erection to *Ælius Antoninus Pius*. They have evidently been overthrown by an earthquake, like the stupendous Temple of the Giants at Agrigentum (Girgenti in Sicily). It is instructive to notice how, in parts of the world distant from one another, and at different times, God Almighty has signally punished, by the same direct interpositions of sovereign power, the rebellious pride and idolatry of man's attempts to set up the worship of false gods; how the King of kings and Lord of lords has poured contempt upon man's mightiest works by laying them in a few seconds prostrate

appears from the discoveries of Mr. Layard, on the site of Nineveh. After the Greeks and Romans had been the devastators and conquerors, they became the possessors and repairers of these stupendous monuments in Syria. There are found occasional Greek letters graven on their ruins. The Corinthian and Ionic orders may be seen in all their beauty in these Oriental galleries delineated in the plates of Mr. Wood, with which antiquarians are familiar. The house of the forest of Lebanon is mentioned as having been built by the Jewish king of white marble and cedar, with appropriate decorations of flowers, fruit, cherubic, and animal designs. The foundations of it were laid about B.C. 960, and 160,000 men were said to have been employed in the works. The dimensions of the great temple (at Baalbec) are as follows:—

	LENGTH.	WIDTH.
Steps . . . . .	50 feet	188 feet
Portico . . . . .	48 "	261 "
Hexagonal Court . . . . .	190 "	266 "
Quadrangle . . . . .	404 "	420 "
Peristyle . . . . .	280 "	160 "
Esplanade . . . . .		29½ "

Height, from ground to pediment, 120 feet.

"Though the present superstructures have been assigned to a more recent period of history, yet they may have been raised upon the same ground-work, and modelled proportionally to the former grandeur of the buildings and their compartments."—"Iconography," by Vigil, p. 47.

\* Song viii. 11.

to the ground! After the introduction of Christianity, Heliopolis long resisted the attacks of the Saracen Khalfis, and continued a flourishing place, but being finally subdued, it gradually fell into complete ruin.\*

VALLEY OF CŒLE-SYRIA (HOLLOW-SYRIA, AND, IN ARABIC, BEKAA).—This valley lies between the two lofty ranges of Lebanon and Anti-Lebanon, in a direction north-east and south-west; it is nearly sixty miles in length, and averages about twelve in breadth; it is watered by the river *Litany*, the ancient Leontes, and by a number of clear, rapid "streams from Lebanon."† Although the soil is not so rich as in the valleys of Palestine, it was formerly extremely fertile, owing to the plentiful supply of water, when there were labourers to cultivate it; but being now very thinly inhabited, it is only partially tilled, and bears but scanty crops. The Litany (Leontes) has its main source in the Anti-Lebanon, at the *Ain-Nahleh*, and after flowing down the valley enters at its southern extremity a very narrow, deep, and wild mountainous gorge, through which it rushes for many miles, when it again issues into a plain, and flows into the Mediterranean to the north of Tyre. Not far from the northern end of Cœle-Syria the river *Aazsy* (Orontes) takes its rise in the Lebanon, and pursues a long course at the foot of that range, passing by the HAMATH of Scripture and ANTIOCH; after which it flows into the Bay of Antioch, below Suedia.

At *Maaluleh*, north of Baalbec, there is a remnant of a Christian people, whose vernacular language is still the Syriac. Where the road begins to ascend the Lebanon, there is a large, neat, and thriving village, called ZAKHALI, copiously watered by a rapid mountain-stream, which, after turning several mills, irrigates and fertilizes the adjoining land. The village is well surrounded with mulberry trees, low-trained vines, and tall poplars. The inhabitants, who are chiefly Greek Catholics, are a handsome, intelligent, independent race, very industrious, and well-dressed. While resting there for some hours we were assisted by a number of clever-looking boys, several of whom willingly read to us passages from our Arabic tracts, and appeared eager for instruction; it is a place where the opening of a school might be attempted.

#### THE LEBANON.

The passage across the Lebanon is, in many parts of the mountain, extremely difficult, there being no trace of any road, and large masses

\* Some historical and other interesting accounts of Baalbec will be found in "Lord Lindsay's Letters," vol. ii., p. 360.

† Song iv. 15.

of rock, as steep almost as stone walls, sometimes lying in the way. The scene often combines in a remarkable degree the wild, the sublime, and the picturesque; the summits of bold, precipitous, variously-shaped ridges are seen towering above one another, the highest of them half-covered with snow, and the lower ones with woods of pine and other forest-trees. Deep, wild, and rocky gorges, or else well-cultivated table-lands and romantic valleys, intervene between many of these ridges; while the rushing water-floods, even the floods from Lebanon, and from the tops thereof, descend as mountain-torrents, and flow through the valleys towards the sea, forming several large rivers, such as the Orontes, the Leontes, the Dog River, "ancient Lycus," (*Nahr-el-Kelb*) and the river Ibrahim or "ancient Adonis." The last of these is the scene of the absurd mythological story of Venus and the young hunter.

The table-lands, valleys, and sides of the ridges are, in many parts, richly cultivated and thickly inhabited, being studded with numerous large villages; the population of the Lebanon exceeds that of all Palestine, amounting to two hundred thousand inhabitants. The houses are generally well built, and the people industrious, intelligent, and respectable in their appearance. The whole range of Lebanon consists of whitish limestone, giving the bare rock a white appearance, from whence it probably derived its name: it is cultivated almost to the very top by means, in many places, of terraces built up with great labour along its steep sides; strata of basalt are sometimes seen piercing through the limestone. The vine is extensively cultivated, but it is trained low along the ground, or upon stony walls and broad terraces, and sometimes on fig-trees. The wines produced are almost equal in quality to the best French wines. There are numerous mulberry and olive-plantations, and many of the villages are surrounded with palm-trees, or embosomed in gardens, well stocked with fruit-trees, beautiful shrubs, and flowers; among the latter the wild-rose, woodbine, myrtle, clematis, hawthorn, &c., abound; a great variety of the ordinary tillage-crops are, also, grown. Many highly picturesque views may be obtained by looking down from the heights of abrupt ridges into deep and richly cultivated ravines and valleys. A great number of large lizards, of the richest green and variegated colours, some a foot long, are found in these districts and in Coele-Syria.

The women of the Lebanon are singular in their appearance, from the ancient custom of wearing on the forehead a long conical horn, called TANTOUR; a large veil is thrown over it, covering the face and neck; the length increases with the rank of the wearer, and sometimes is equal to a yard; it is chiefly worn by the married women, but, in the noble classes, also before marriage. It projects either from the centre

of the forehead or from one side of the head, and is rarely left off even at night. It is considered as a pledge of faithfulness, and is worn by Christians as well as Druses. The origin of this singular custom is involved in obscurity. In Abyssinia it is worn by men, and is an emblem of power; it may remind us of the passage of Scripture—"Lift not up your horn on high. . . . Mine horn hast thou exalted." Moses is often painted with a horn, and this custom is no doubt of great antiquity.\*

The proportion of wood in the Lebanon is now small, compared with the immensely thick forests with which it was clothed in former ages: this may be accounted for by the circumstance of the inhabitants of the surrounding plains, now very thinly populated, having been driven during ages of civil war and persecution to seek refuge in these retired mountains, where they have been compelled to cut down the wood, in order to cultivate the soil for their subsistence. On the many occasions, also, when the Turks invaded the fastnesses of the Lebanon, in order to put down the rebellious risings of their warlike inhabitants, they opened their way by hewing down the woods. The kings of Assyria, who ruled over these regions, and persecuted God's chosen people, were proud, cruel idolaters, especially Hazael; and the judgments of God denounced upon the land as the punishment of the Assyrian monarch's wickedness were in this manner accomplished, for in addition to the overthrow of the heathen altars of Baalbec, it was foretold of Lebanon:—

"And the rest of the trees of his forest shall be few, that a child may write them. . . . Behold, the Lord, the Lord of Hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down. . . . And He shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one." † "Lebanon is ashamed and hewn down." ‡ "Upon the mountains and in the valleys his branches are fallen." §

The ruins of several ancient temples are found in various parts of the mountain, some at a great elevation; they resemble in architecture the stupendous erections of Baalbec, the walls being built without cement, and with huge columns in front; one is called *Deir el-Kulah*, near the village Beit Miry; there are five or six more, and they are mostly thrown down.

\* "In illustration of the Bible, the Macedonian coins which bear the title *Εὐεργέτης*, will explain why in Luke xxii. 25, it is affirmed that the Gentiles designate their kings as 'benefactors'; the uplifted horn of the Bed'n or ibex on the helmet of Tryphon, or the ram's horn of Alexander, adopted by his successors, will give an illustration of the metaphor so frequently used in Scripture, of 'setting up the horn on high.'"—Jerusalem Literary Society, 1849, Opening Address.

† Isai. x. 19, 33, 34.

‡ Ibid. xxxiii. 9.

§ Ezek. xxxi. 12.

TOPOGRAPHY AND MONASTIC INSTITUTIONS.—The largest and most important places in the Lebanon are connected with monastic institutions, of which the number is very great; a few of them have already been noticed in the account of the Maronites.\* The most interesting of these localities will now be briefly mentioned in a connected order. • Setting out from Beyrout, the river of Beyrout, ancient "Magoras," is crossed by a bridge; continuing along the Bay of St. George, the supposed scene of the fabulous legend of St. George and the Dragon,† and fording the *Nahr el-Maut*—"River of Death," the high promontory, called *Ras Nahr el-Kelb*, is reached; there being no passage round this headland, a narrow road has been cut out of the rock, a little above the sea: some Roman inscriptions are seen near the road, stating that it had been widened and lowered by the munificence of Antoninus Pius. Maundrel discovered, however, another road, which had been cut in the rock considerably higher up; and here are some curious human figures as large as life carved in mezzo-relievo in the rock, and covered with inscriptions in unknown characters. Very correct drawings of these figures, and copies of the inscriptions, were made by the Rev. Dr. Wilson, and are published in his work already referred to.‡ They bear a striking resemblance to the figures discovered at Nineveh—the characters of the inscriptions are cuneiform, and there can be no doubt that they were the work of the Assyrians during their possession of Syria. On descending the northern side of the promontory, the *Nahr el-Kelb*—"Dog River," or, ancient Lycus, is seen flowing rapidly into the sea from between two steep mountains; it is crossed by a bridge, and descends through a narrow wild ravine. At some distance up this gorge there are several large natural caves through which the river rushes, and also a natural bridge.

THE MARONITE DISTRICT.—The next district is that of *Kasrawan*, the holy land of the Maronites, in which are situated most of their convents and colleges. Beyond the wide bay of Junah, the *Nahr Ibrahim*, the ancient "River Adonis," flows into the sea; it has probably derived the name Ibrahim from some Pasha, and is crossed by a bridge, near which there are the remains of an aqueduct. It was on this river that the funeral rites of Adonis, a supposed hunter born at Jebeil, were performed in Pagan times, to commemorate the grief of Venus at his untimely death. The river was asserted, on these occasions, to become as red as blood; but Maundrel discovered, that, while its waters do assume at times a reddish colour, this is caused by a red earth, which is washed down by torrents of the autumnal rain, from the mountains above. Beyond *Nahr Ibrahim* is the town of *Jebeil*,

\* See p. 242.

† See p. 232.

‡ Vol. ii., p. 408.



near which there is a stone with a Greek inscription. This town is the *Byblus* of the Greeks, and is considered by some writers to be the ancient *Gebal*, or *Gabala*, in the country of the Giblytes, mentioned by Joshua,\* and whose people were employed by Hiram in preparing materials for the Temple of Solomon.† There are, however, differences of opinion on the subject,—the site of *Gabalá* being fixed by others north of Lebanon, between Tripoli and Latakia. Jebeil was formerly a place of considerable size and importance. Beyond Jebeil is *Batrun*, the ancient *Botrys*, now a village of about a thousand inhabitants, chiefly Maronites. In the Wadi Jauz, (or, pomegranate valley), beyond Batrun, stand, on a perpendicular isolated rock, the ruins of the castle of *Maseilabah*. On the summit of the next lofty headland, called *Jebel Hamat*, or *en-Nuriyah*, is the celebrated Greek convent, *Mar Elyas*. Between this and Tripoli there are numerous villages and convents, one of which, called *Belmand*, belongs to the Greeks, and was founded by one of the crusader Counts of Tripoli.

TRIPOLI, situated on the banks of the *Nahr Abu Ali*, the *Kadisha* or holy river, is a large, fortified, well-built, thriving town, with a population of about 20,000 Moslems and Christians, the latter chiefly of the Greek communion. The houses are remarkably well supplied with water, there being a fountain almost in every court. The harbour, about a mile from the town, is small, but the anchorage tolerably good. The town has a considerable trade, exporting silks, sponges, and galls, from the *Ansairiyah* Mountains, also wax, madder, and tobacco. Tripoli is believed formerly to have had three, instead of two divisions, inhabited by three separate colonies from Tyre, Sidon, and Aradus, which afterwards united; from which time it received its present name. It is called *Tarabulus* in Arabia. There are about fifty Jews, and it would be a good missionary station.

The range of mountains north of Tripoli is lower and less fertile than the Lebanon, and is named *ANZEYRY*, or *ANSAIRIYAH*; it is inhabited by a lawless tribe, who have never been brought into complete subjection,—who, like the Druses, are seceders from Mohammedanism, and are called *Ansairiyah*; they pay an annual tribute to the Government, collected by their chief. The tract of country lying between these mountains and the sea, as far as *Latakia*, consists of low hills and plains, which, judging from the ruins of castles and ancient sites of villages, were formerly thickly inhabited and very productive; but this country now is only partially cultivated by the *Ansairiyah*. It is watered by several mountain rivers, the largest of which is the *Nahr-el-Kebir*, “Great River,” or ancient Eleutherus. The other streams are, the Cold River, *Nahr-el-Bered*; the Leper’s

\* Josh. xiii. 5.

† 1 Kings v. 18.

River, *Nahr Abrash*; the Serpent's Fountain, *Ayn-el-Hye*. The following are the principal towns and ancient sites: some ruins round the Serpent's Fountain, supposed to be those of the *Enydra* of Strabo; about a league from the shore the Island of *Ruad*, the *Arvad*, or *Arphad*, of Scripture, and *Aradus* of the Greeks and Romans, formerly a powerful maritime republic; *Tortosa*, called also *Tartous*, or the ancient *Orthosia*, once a place of great strength; *Bancas*, believed to be the *Balanea* of Strabo, and *Valanea* of the middle ages; *Jebilee*, the ancient *Gebala*, according to some authorities, formerly a considerable place, and surrounded by a fertile plain producing cotton and tobacco. Among other ruins are those of a fine Roman theatre.

DESCRIPTION OF THE LEBANON CONTINUED.—On leaving Tripoli to explore the higher regions of Lebanon, the *Wadi-Kadisha*, or valley of the holy river, is ascended. The castle, or citadel, stands at the entrance of the valley, and a little beyond is a celebrated convent of dervishes. The romantic village of *Sgarti* is situated at the foot of the mountain. The ascent to the lofty and beautiful summit occupied by the village of *Ehden* is very precipitous, long, and fatiguing; this height is reckoned the most salubrious and beautiful spot in all Lebanon, and it is finely wooded with very large walnut trees. The Maronite convent of St. Anthony lies in the adjoining deep romantic valley of *Abou Ali*, or *Kasheiya*; it is inhabited by Anchorites, and has a press, with Syriac characters, but not in use. In a secluded part of the deep valley of *Kadisha* is situated the large Maronite Convent of *Kanobin*, the summer residence of the Patriarch. This valley is highly romantic, its rocky sides being well wooded and intersected by a number of mountain torrents. The convent stands half-way down one of the precipitous sides, and is overhung by large rocks. Continuing to ascend above *Ehden*, the village of *Bsherreh*, situated on the brink of the deep ravine of the *Kadisha* is reached, which, together with the village of *Ainette*, form the highest inhabited points of Lebanon, being nearly 6,000 feet above the level of the sea; it is well built, and peopled by a hundred Maronite families, engaged in the silk and dye business, and in cultivating also cotton and tobacco. The cultivation at this great height surpasses that of the valley of Coelo-Syria. About two hours from *Bsherreh*, and rather higher up, is the small plateau once occupied by the ancient cedars, which have been already described.\* The *Jebel Mackmel*, one of the highest summits of Lebanon (8,400 feet) rises above the cedars; and not far to the south the snow-clad summit of *Sannin* majestically towers over the whole range, 10,000 feet above the sea.

Descending from the cedars to the lower ridges of the Lebanon,

\* See page 254.

*Amyun*, the chief village of the *el-Kurah* district, is reached, in the vicinity of which is the convent of *Démétré* (St. Demetrius), inhabited only by two monks. There are also some ruins of an ancient town and temple, called *Naous*, situated in a beautiful spot. South of *Naous* is the village of *Beziza*, near which are found the ruins of a temple, consisting of three Ionic columns and stone walls, called *Kenysset-el-Awamyd*, "Church of the Columns." *Deir Kestun* is another village, with a Greek convent. The provinces of EL BATRUN and EL FERUH contain many other populous and thriving villages, such as *Gkuzir*, a considerable place, with some traffic, on the border of the province of *Kesrawan*. In the neighbouring valleys there are villages and convents innumerable, many of them occupying imposing situations. In the bottom of a deep valley, proceeding south, stands the convent, *AIN WARKA*, celebrated as one of the colleges for the education of youths for the priesthood. On the summit of the next high ridge, to the south-east, is situated the large convent and college of *Bzummar*, belonging to the Armenian Catholics; it is the residence of the Patriarch, and the finest and richest monastical establishment in the province. Not far off are the convents, *Kereim* and *Baklous*, occupying commanding positions and overlooking the sea; the former belongs to the Armenian Catholics, and contains many monks and students. Further south are found the Franciscan *Terra Santa* convent, *Harissa*, the Maronite convent, *Mar Shalleitta*, and the convent of the ancient Syrian Church, *Es-Sharfe*. To the south-west, on the high ridge called *el-Kourket*, is prominently seen the large and rich convent, *Bkirki*, the winter residence of the Maronite Patriarch. Proceeding towards Beyrout is seen the celebrated Jesuits' College of *Anturah*, which is the principal seminary for general education in the Lebanon. At *Bsham*, near *Anturah*, there is a convent of nuns. Some distance to the east, three other convents are found: two on a high and beautiful ridge, called *Mar Elyas*, one of them Maronite, and the other Greek Catholic. At the bottom of a rocky valley lies the Greek convent, *Mar Hannah Shouair*, famed for its Arabic printing-press, founded by the monk Abdallah. The Maronites have also a large convent near *Deir-el-Kammar*, the capital of the Druses. *Zuk Mekaril*, towards the coast, is the principal and richest village of the *Kesrawan*.

THE DRUSES.—The provinces, *es-Sahil* and *el-Metn*, are occupied chiefly by the Druses; their number is reckoned at 70,000, one-third of whom are capable of bearing arms; many of them dwell also in the Anti-Lebanon, and some are found in the Hauran. One of the chief villages in the centre of the district of the Druses is *Brummana*, situated on a high hill, well built and populous; it is the residence of

an Emir, who has a handsome palace. *Bukfeiya* is another large and most thriving place, and is the residence of Emir Haider, successor of the celebrated Emir Bechir in the government of Mount Lebanon. It was at the invitation of Emir Haider that the Jesuits founded their establishment at Bukfeiya; and he has aided them by frequent alms, and constant protection. But the chief town, or capital of the Druses, is *Deir-el-Kammar*, which is well built and wealthy. There are many Druse villages in these districts, such as *Shouair*, *Baruk*, *Rhamdun*, *Kurnayil*, *Ras-el-Meln*, where an Emir lives, *Mukhtarrah*, *Jezzin*, &c. They are supplied with numerous fine springs of water; the hills and valleys are fertile and well cultivated, and the population generally industrious, intelligent, and in good circumstances. At *Bett-ed-Din* the Emir Bechir has a very splendid palace.

The foregoing enumeration of the principal monastical institutions in the Lebanon affords strong evidence of the wonderful activity of the Papacy in extending its baneful dominion, and of the powerful machinery it has at its command for accomplishing that object. It is hoped that these startling facts will deeply impress upon the Protestant people of this country the urgent necessity of much greater efforts being made, than heretofore, to check and neutralize the growing power of Popery in the interesting regions of the East. The obvious way is to take a leaf out of their book, by founding and maintaining Protestant missionary colleges.

POLITICAL STATE OF THE TRIBES OF THE LEBANON.—While the inhabitants of these regions, always difficult of access, followed the destinies of Syria, under the successive dominion of the Assyrians, the Seleucidi (its native sovereigns), the Greeks, and the Romans, they always maintained a considerable degree of independence, only paying the ruling powers a kind of voluntary annual tribute. They were subjugated by the Egyptian Khalifs and Sultans, and, finally, by the Turks, under whose rule they have continued for the last three centuries, with the exception of the short interval in 1832, during which Syria was occupied by the Pasha of Egypt, Mehemet Ali. Christianity was introduced into these mountains about the fourth century, by the Christians seeking refuge in their fastnesses, from the cruel persecutions of the Moslem conquerors of Syria. The Christians have increased rapidly in number, and amount to above 150,000, the very large majority of whom are Maronites. About the eleventh century the sect of heretical Mohammedans, called Druses, sprang up, and though not so numerous as the Christians, they became a more powerful body. These tribes were often engaged in severe struggles for ascendancy over each other, but when united they were able to rebel against their Turkish rulers, and, to a considerable extent, assert

their independence. These advantages were especially gained under the celebrated *Fukr-ed-Din*, a noble Maronite, who had been chosen chieftain. On his family becoming extinct, a member of the Maronite family of Shehab, in Mount Hermon, was elected by the Sheikhs to the sovereign authority. In 1790, the celebrated Emir Bechir, originally a Druse, but who, from ambitious motives, had joined the Maronites, persuaded the Emirs of Metn and the powerful family of Belimmah to follow his example; he favoured the invasion of the Pasha of Egypt, while the Druses remained faithful to the Sultan. Emir Bechir was deposed, and another of the house of Shehab appointed chieftain by the Sultan. Feuds again broke out between these tribes in 1841, secretly fomented, probably, by the Turks, and a civil war ensued, attended on both sides with great destruction of life and property, and many cruelties; this led to the disarming of both parties by the Turks, who have thus obtained, for a time, the chief authority in these mountainous districts.

#### RELIGION OF THE DRUSES.

The Druses are an heretical sect of Mohammedans, descended from the Carmathians, who, about the eleventh century, became perverted from the creed of the Koran by the propagation of the wild and extravagant doctrines of the fanatical Khalif, EL-HAKIM (of the Fatimite race), who reigned at Cairo, and who, according to his disciples, disappeared on the night of the 27th of the month Shouah, at the age of thirty-six. He was assisted by two Persian disciples, equally fanatical, named HAMZAH and MUHAMMAD BEN ISMAIL ED DERAZI, from whom their name (Druse) was derived. The real nature of their religious tenets and ceremonies was long involved in much secrecy and mystery; tolerably correct information has, however, been obtained and published on the subject, by several authors, from whom I shall make some extracts. The creed of the Druses is briefly stated as follows, by De Sacey, in an extract quoted by Dr. Wilson :—

“To acknowledge only one God, without seeking to penetrate the nature of his being and of his attributes; to confess that he can neither be comprehended by the senses, nor defined by words; to believe that the Divinity has shown itself to men at different epochs under a human form, without participating in any of the weaknesses and imperfections of humanity; that it has shown itself at last, at the commencement of the fifth age of the Hejira, under the figure of Hakim Biamr-Allah; that that was the last of his manifestations, after which there is none other to be expected; that Hakim disappeared in the year 411 of the Hejira, to try the faith of his servants, to give room for the apostasy of hypocrites, and of those who had only embraced the true religion from the hope of worldly rewards; that in a short time he would appear again, full of glory and of majesty, to triumph over all his enemies, to extend his empire over all the earth, and to make his faithful worshippers happy for ever; to believe that

Universal Intelligence is the first of God's creatures, the only direct production of his omnipotence; that it has appeared upon the earth at the epoch of each of the manifestations of the Divinity, and has finally appeared since the time of Hakim under the figure of Hamza, son of Ahmed; that it is by his ministry that all the other creatures have been produced; that Hamza only possesses the knowledge of all truth, that he is the prime minister of the true religion, and that he communicates, directly or indirectly, with the other ministers and with the faithful, but in different proportions, the knowledge and the grace which he receives directly from the Divinity, and of which he is the sole channel; that he only has immediate access to God, and acts as a mediator to the other worshippers of the Supreme Being; acknowledging that Hamza is he to whom Hakim will confide his sword, to make his religion triumph, to conquer all his rivals, and to distribute rewards and punishments according to the merits of each one, to know the other ministers of religion, and the rank which belongs to each of them; to give to each the obedience and submission which is their due; to confess that every soul has been created by the Universal Intelligence; that the number of men is always the same, and that souls pass successively into different bodies; that they are raised by their attachment to truth to a superior degree of excellence, or are degraded by neglecting or giving up religious meditation; to practise the seven commandments which the religion of Hamza imposes upon its followers, and which principally exacts from them the observance of truth; charity towards their brethren, the renunciation of their former religion, the most entire resignation and submission to the will of God; to confess that all preceding religions have only been types more or less perfect of true religion, that all their ceremonial observances are only allegories, and that the manifestation of true religion requires the abrogation of every other creed. Such is an abridgment of the religious system taught in the books of the Druses, of which Hamza is the author, and whose followers are called Unitarians.\*"

The general character of a religion consisting of the above tenets, is Deism; but there are amalgamated with it some traces of Judaism, Christianity, and Mohammedanism; the doctrines of an incarnate Deity, and of a second advent of the chief of their religion, are particularly striking; and our inquiries fully confirmed the statement of a highly intelligent traveller, that "throughout the East (may we not say the world?) there is a prevailing expectation of the same character—a looking forth—an eager expectation of the advent of some great and mighty Being, who shall perpetuate and make universal the particular system or superstition to which each section of the human family is addicted."†

The Druses have been conjectured with great probability to be the descendants of the Moabites, who, when they were expelled by the Saracens from their own country, took refuge in the mountains of Lebanon; and it has also been supposed by some students of prophecy, that when the Jews, after their restoration, are partly driven by Antichrist from Jerusalem, they will find an asylum among

\* De Sacy's "Exposé," Introduction, pp. 1—4.

† "A Pastor's Memorial of the Holy Land," p. 386.

the Moabites (Druses) in Lebanon; and that the Moabites will be reinstated in their own country at the final triumph of God's people. The following are the reasons on which the very interesting theory of the Druses having derived their origin from the Moabites is founded, as stated by Mr. Wood, Her Majesty's Consul at Damascus:—

"It is affirmed that the Druses not only believe that Hakim-bi-Emrihy is a personification of the Deity, but of all the prophets likewise, including Moses, our Saviour, Mahomet, &c.; that is, that the same Being visited the earth at different times, under various names, with special missions for particular purposes, and will finally return again.

"With respect to Hamza, thus much is certain, that he promulgated the doctrines of Hakim, and that when he made the attempt so to do at Cairo, he was driven away by other sectarians, and that he travelled northwards, that is, towards Syria, passing in his progress through Kerek, in the country of the Moabites. What proselytes he made it is difficult to say; but this, however, is positive, that the followers of the Druse religion are first to be met with about those regions, and Banias, Djebail-el-Sheik (Mount Hermon), were made the seat of their Government and religion. From thence they spread to the north-east, towards the Haurân, and Djebail Haurân, &c., &c., &c., and to the north-west, or Mount Lebanon, and Anti-Lebanon. Some few got as far as Djebail Allah, near Aleppo; but in this year, 1845, they emigrated also to the south.

"My belief that this people are the Moabites is based on the fact, that as the country from Cairo to Moab is and always was a wilderness, Hamza could only have made converts about Moab, or the first-inhabited regions on his northward journey; and on the traditions of the Druses themselves, that they came from the south, though they do not say that they are originally from Egypt. Whence could they come, therefore, but from Moab, since they are neither Egyptians nor Syrians?

"It may be difficult to determine the precise period at which the Moabites were driven out from their country, but this event could only have happened after the tenth century. It is true that Hamza, the disciple of Hakim, visited their country about this time; but it scarcely follows that their expulsion took place immediately on his appearance amongst them, unless indeed we assume their simultaneous and universal conversion and flight. It is rather, therefore, to be supposed, that their expulsion may be fixed about the eleventh or twelfth century, or from the date when the Saracens commenced their inroads into Syria, with the object of subverting Christianity, and of forcing every sect to embrace Islamism. One of their roads lay through Moab, and as they advanced, the proselytes of Hamza, or Hakim, must have receded before them into Idumea, Mount Hermon, the Lebanons, &c., &c.

"There can be no doubt that Moab was in a very flourishing state under the Roman Emperors, as late as Aurelian and Severus, and later. But the destruction and depopulation of Moab appear to have been contemporaneous with the contests between the Arabs and the Turks. If this be correct, we are thus brought down to the eleventh or twelfth centuries, and to the epoch when the Saracens commenced their inroads. This supposition appears to receive additional weight from the fact that the Druse Sheiks, or Chiefs of the present day, pretend invariably that they established themselves in the Lebanons six or seven

hundred years ago. Their emigration, therefore, from the south, must date as far back as the period specified above.

"If Beyjāmin de Tudela visited Lebanon in 1160, or between the eleventh and twelfth centuries, he must have found the Druses already established there, and forming a formidable people, in consequence of their expatriation and settlement in a mass connected with the Dogzians, who possibly may have been confounded with the former, but who probably were the original inhabitants of that part of Lebanon which extends beyond Nahr-el-Kelb, or the Dog River, and who, as tradition says, worshipped a dog, as the Kelbize, above Laodicea, do to this day.

"With all these premises, we are led powerfully to the conclusion, that the Moabites were driven from their cities between the years eleven and twelve hundred, and that the total and final destruction of Moab occurred likewise about this period, or during the contests between the Arabs and the Turks, or 'Wanderers,' as they are termed in Scripture.

"With reference to the prophecy, 'I will bring again the captivity of Moab in the latter days,' it is a singular fact, that after the expulsion of the Egyptians from Syria, in 1810, the Druses should have made an attempt by memorializing the Sultan, to establish themselves in Idumea, which borders on Moab; and that to this moment they should entertain the project of retreating thither, in the event of political combinations unfavourable to themselves. This incident might excite less attention, were it not that many other circumstances tend directly or indirectly to show that 'the latter day' spoken of is fast approaching."\*

Their system of religion is not altogether free from idolatry, for, in some villages, they have a gold or silver statue of their legislator exhibited on the occasion of their great ceremonies, to which they offer prayers as to God himself. With regard to their customs Niebuhr observes:—

"The Druses are divided into Akals, that is to say, Ecclesiastics; and Djahels, or Seculars. The Ecclesiastics are dependent upon three Akals, who are Sheiks among them; of whom one dwells in the district Arkub, the second in the district Tschuf el Heite, and the third in the district Hasbeia. The Akals are distinguished from the Seculars by their white dress. They have generally good houses on the hills; and, judging by those few which I saw on the road from Saide to Damascus, it seems to me that they have not chosen the worst situations. On Thursday evening, which among the Orientals is called the night of Friday, they assemble in the house of one or other of their fraternity, to perform their worship and pray for the whole nation: the wives of Ecclesiastics may be present, but they do not admit Seculars, not even a Sheik or an Emir. They despise all employments of honour in the world—but perhaps in this they make a virtue of necessity—for, on the return of Hakem, they hope to be kings, viziers, and pachas. They do not marry the daughters of Seculars; and they even carry their aversion to the property of the great so far, as not to eat with the Sheiks and Emirs of their own nation. Akals eat only with Akals; and with the peasants and other poor people, who they are certain earn their bread by labour."—"Voyages en Arabie," &c., vol. ii., p. 349.

\* "The Afghans the Ten Tribes, and the Kings of the East.—The Druses the Moabites." By the Right Hon. Sir G. H. Rose, pp. 154—157.



Burckhardt gives the following particulars on the same subject:—

"It is a singular belief, both among the western Druses and those of the Haouran, that there are a great number of Druses in England; an opinion founded, perhaps, upon the fanatical opinions of the Christians of Syria, who deny the English to be followers of Christ, because they neither confess nor fast."

"It seems to be a maxim with them to adopt the religious practices of the country in which they reside, and to profess the creed of the strongest; hence, they all profess Islamism in Syria; and even those who have been baptized, on account of their alliance with the Shehab family, still practise the exterior forms of the Mohammedan faith. There is no truth in the assertion that the Druses go one day to the mosque, and the next to the church; they all profess Islamism: and whenever they mix with Mohammedans, they perform the rites prescribed by their religion. In private, however, they break the fast of Rantadan, curse Mohammed, indulge in wine, and eat food forbidden by the Koran. They bear an inveterate hatred to all religions except their own, but more particularly to that of the Franks, chiefly in consequence of a tradition current among them, that the Europeans will one day overthrow their commonwealth.

"Nothing is more sacred with a Druse than his *public* reputation. He will overlook an insult if known only to him who has offered it; and will put up with blows where his interest is concerned, provided nobody is a witness; but the slightest abuse given in public he revenges with the greatest fury. This is the most remarkable feature of the national character; in public, a Druse may appear honourable; but he is easily tempted to a contrary behaviour, when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power among them; the son no sooner attains the years of maturity than he begins to plot against his father.

"The Akals superintend Dîyne worship in the chapels, or, as they are called, Khaloue (خلوة); and they instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold or silk in their dress."

"There are different degrees of Akal, and women are also admitted into the order; a privilege which many avail themselves of, from parsimony, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them. The best feature in the Druse character is that peculiar law of hospitality which forbids them ever to betray a guest. I made particular inquiries on this subject, and I am satisfied that no consideration of interest or dread of power will induce a Druse to give up a person who has once placed himself under his protection. Persons from all parts of Syria are in the constant practice of taking refuge in the Mountain, where they are in perfect security, from the moment they enter upon the Emir's territory."—"Travels in Syria," pp. 200—204.

#### THE ANSAIRIYAH.

This sect, called also Nasairiyah, or Ansarians, inhabit chiefly the mountains between Tripoli and Antioch, and a few other places in Syria. They profess an absurd jumble of doctrines, much resembling those of the Druses, and having some analogy also with the tenets of

the Mormonites. The semi-fabulous origin of the sect is thus stated by Assemani, translated from the Syriac:—

“Whereas many desire to know the origin of the Nazaræi, receive the following account from us. In the year of the Greeks 1202,\* there appeared an old man in the region Akula [this is Cupha, a city of Arabia, as Bar-Hebræus elsewhere notices] in a village which the inhabitants call Nazaria. This old man having the appearance of a person given to severe fasts, great poverty, and strict devotion, many of the natives of that place followed him; out of whom having chosen twelve, according to the number of the Apostles, he commanded them to preach a new doctrine to the people. The Governor of the place, hearing of this, commanded to apprehend him; and, having cast him into a dungeon in his own house, swore that on the following morning he would have him crucified. On the same night, the Governor going to bed, half-intoxicated with wine, placed the key of the dungeon under his pillow; a maid of the household perceiving this, when he was fast asleep, withdrew the key; and, pitying this old man, given to fasting and prayer, opened the dungeon, set him at liberty, and then restored the key to its former place: the Governor, going in the morning to the dungeon, and opening it with the same key, and finding no person, imagined the culprit to have been miraculously removed; and as the maid through fear kept silence as to what she had done, the report spread abroad that the old man had escaped from the prison while the doors were shut. A short time after, having found two of his disciples in a distant country, he contrived to persuade them that he had been delivered by angels from the prison, and conveyed to a desert-place. He then wrote a book of his religion, and gave it to them with an order to promulgate it, and invite men to receive his new doctrines. These doctrines were of the following nature:—‘I, such an one, commonly believed to be the son of Othman, of the town Nazaria, saw Christ, whose Jesus, who also is the Word, and the Director, and Achmed the son of Mohammed the son of Hanaphia of the sons of Ali; the same also is the Angel Gabriel: and he said to me, Thou art the Reader, thou art the Truth. Thou art the camel that retainest anger against the Infidels. Thou art the heifer bearing the yoke of the Believers. Thou art the Spirit. Thou art John the son of Zacharias. Preach, therefore, to men that they kneel four times in their prayers; twice before sunrise, twice after sunset, toward Jerusalem, saying each time these three verses; God is sublime above all, God is high above all, God is the greatest of all. On the second and sixth festival, let no man do any work; let them fast two days every year: let them abstain from the Mohammedan ablution: let them not drink strong drink, but of wine as much as they please. Let them not eat the flesh of wild beasts.’ Having delivered these ridiculous doctrines, he went to Palestine, where he infected the simple and rustic people with the same teaching: then departing, he hid himself; nor is his place known to this day.”—“Assemani Bib. Orient.,” vol. ii., pp. 319, 320.

“Assemani,” says Mr. Jowett, from whose interesting “Researches” the above extract is borrowed, “then proceeds to give various reasons why the persons formerly called *Assassini* are the same with these *Nazaræi*, or *Ansari*. He says that they were originally Mohammedans, and afterwards became semi-Christians. He adds, also, that the Druses bitterly persecute them, as a people loose in morals and hostile to their sect.”

\* Corresponding to A.D. 891.

The following additional details respecting this singular sect are given in the "*Lettres Edifiantes et Curieuses*," from Niebuhr and Burckhardt's Travels:—

"The doctors of their sect are called Sheikhs. These doctors amuse them with their foolish imaginations: for example—they teach them that God has been incarnate several times—that he has been incarnate, not only in Jesus Christ, but also in Abraham, Moses, and other persons celebrated in the Old Testament. They even attribute the same honour to Mahomet; an absurdity into which even the Turks have never fallen.

"This is not all. They imagine that they honour Jesus Christ by maintaining that he did not die on the Cross, as the Christians profess, but they add that he substituted another man who died in his place. They likewise say that Mahomet ordained that another body, in lieu of his own, should be put into the tomb which had been prepared for him.

"They have borrowed from Christianity the Communion; but the mode in which they practise it is perfectly fanatical, for they celebrate it with wine and a morsel of meat. They admit only men to this Communion, excluding women and children. It is in their secret assemblies that the men observe this practice among themselves.

"They celebrate some of our festivals: for example—those of Christmas, the Circumcision, Epiphany, Palm Sunday, Easter, and some of our apostles' and saints' days.

"When they are at their prayers, they turn themselves toward the sun; which has led some to say that they adore the sun: but on this point, they are not agreed."—"*Lettres Edifiantes et Curieuses*," vol. i., pp. 361—364.

"The soul of a devotee among the Ansari can enter Paradise, after it has passed through a small number of bodies; but the soul of another must have passed through eighty. The souls of Infidels must pass through five frightful degrees—Fesgh, Nesgh, Mesgh, Wegsch, and Resgh; and, after that, must remain in the world as sheep, till the return of Sochra, that is, Fatima. Who could believe that the founders of such religions could possibly find followers?"—"Niebuhr," vol. ii., pp. 360, 361.

"They are divided into different sects, of which nothing is known except the names, viz., Kelbye, Shamsye, and Mokladjye. They entertain the curious belief, that the soul ought to quit the dying person's body by the mouth; and they are extremely cautious against any accident, which they imagine may prevent it from taking that road: for this reason, whenever the Government of Latakia or Tripoli condemns an Anzeiry to death, his relations offer considerable sums that he may be impaled instead of hanged. I can vouch for the truth of this belief which proves at least that they have some idea of a future state. It appears that there are Anzeiryys in Anatolia and at Constantinople. Some years since, a great man of this sect died in the mountain of Antioch, and the water with which his corpse had been washed, was carefully put into bottles and sent to Constantinople and Asia Minor."—"Burckhardt's Travels in Syria," p. 156.

#### THE ISMAIYILAH.

The history and opinions of the small sect of Ismailiyah, or Ismaelites, are little known. They are believed to have derived

their origin from Ismail ibn Jafar, Sadik, the sixth Imam (head of the Shiites), and to profess the doctrine of the union of the Deity with Ali. The reason of the information respecting them being so scanty is, that very few even among themselves are initiated in the secret principles of their faith, and also that, when living among Turks, they assume the character of Mussulmans, in order to escape persecution as apostates. They were too well known in the time of the crusades by the name of Assassins, and they still have their chief seat in the castle of *Masyad*, on the mountains west of Hamah. Niebuhr states respecting them :—

“ Concerning the religion of the Ishmaelites, I have learnt nothing certain. The Mohammedans and the Oriental Christians relate of them things incredible. The number of the Ishmaelites is not great. They live principally at Killis, a town between Shugr and Hama ; also in Gebel Kalbie, a mountain not far from Latachie, between Aleppo and Antioch. They are called Kestun, from the name of a village in this country.”—Niebuhr, vol. ii., pp. 361, 362.

The Jesuit missionaries also observe :—

“ The Ishmaelites inhabit a small territory named Cadmus. Their life is so brutal and shameful, that they are not fit to be spoken of; except it be to humiliate man, by making him feel, that there is no depth of degradation, disorder, and extravagance, to which he may not sink, when he takes his passions for his guide.”—“ *Lettres Edifiantes et Curieuses*,” vol. i., p. 365.

#### THE YESIDIENS.

“ The Yesidiens,” says Mr. Jowett, “ may not improperly be quoted, as forming a part of the population of Syria. They are, by some, considered to have had their origin in Persia ; but they are met with in the countries which lie between Persia and the north of Syria,\* and even in Syria itself, as may be inferred from the fact of a Jesuit missionary’s seeking them out, in his visits to Aleppo and Scandaroon. An account of them is found in Mosheim’s Ecclesiastical History, Vol. iv., pp. 252, 253, and note : Century 16. Sect. iii., part i. The following brief extracts are from Niebuhr, in his ‘ *Travels near Mosul*,’ and from the ‘ *Jesuit Missions in Syria*.’

“ Speaking of a village entirely inhabited by Yesidiens, Niebuhr thus describes them :—

“ ‘ They are called Yesidiens, and also Dausin : but as the Turks do not allow the free exercise of any religion in their country, except to those who possess sacred books, as the Mohammedans, Christians, and Jews, the Yesidiens are obliged to keep the principles of their religion extremely secret. They therefore pass themselves off for Mohammedans, Christians, or Jews ; following the

\* Tournefort says of them that they are a wandering race, and “ stretch every year quite from Mosul or New Nineveh, to the sources of the Euphrates.”—(*English Translation of Tournefort’s Voyage into the Levant*, vol. ii., letter 6th.)

party of whatever person makes inquiry into their religion. They speak with veneration of the Koran, of the Gospel, of the Pentateuch, and the Psalms; and when convicted of being Yesidiens, they will then maintain that they are of the same religion as the Sonnites. Hence it is almost an impossibility to learn anything certain on the subject. Some charge them with adoring the devil, under the name of "Tscillebi," that is to say, Lord. Others say that they exhibit a marked veneration for the sun and for fire, that they are downright Pagans, and that they have horrible ceremonies. I have been assured that the Dauasin do not invoke the devil; but that they adore God only, as the Creator and benefactor of all men. They cannot, however, bear to speak of Satan; nor even to hear his name mentioned. When the Yesidiens come to Mosul, they are not apprehended by the magistrate, although known: but the people often endeavour to trick them; for when these poor Yesidiens come to sell their eggs or butter, the purchasers contrive first to get their articles in their possession, and then begin uttering a thousand foolish expressions against Satan, with a view to lower the price; upon which the Yesidiens are content to leave their goods, at a loss, rather than be the witnesses of such contemptuous language about the devil. The Yesidiens practise circumcision, like the Mohammedans.

"The Jesuit Missionaries observe—

"The conversion of the Jasidies was a new object for the zeal of Father Besson. The Jasidies are a people who adore the sun, and who offer worship to the devil as the author of evil."

A Yesidien brought from the neighbourhood of Mosul by Dr. Layard, resided in the same house with us on the Bosphorus. He was in countenance and figure a handsome Asiatic, with an intelligent, pleasing expression, and most obliging manners. Their religion resembles the confused mystical jumble of the doctrines of the Magi and of Christianity, professed by the ancient Manichæans.

#### ORTHODOX MOHAMMEDANS.

The creed of the Orthodox Mohammedans has already been described, as, also, their division into five principal sects, viz., the *Hanafees*, the *Shafees*, the *Malikees*, the *Hambelees*, and the *Wahabees*.<sup>\*</sup> There are, however, some orthodox subdivisions, such as the *Sonnites* and the *Metawalies*. The following information respecting them has been collected by the Rev. Mr. Jowett, and inserted in his "Researches in Syria:"—

"SONNITES.—The Sonnites are that division of the Mohammedan world which asserts the legitimacy of the first three caliphs—Abu Beker, Omar, and Othman. It is not designed to enter here into the various opinions of this body. In addition to the Koran, they admit a multitude of traditions and interpretations; while the rival sect, the Shiites, though they admit some traditions, yet hold them more loosely, and are almost considered by the Sonnites as unbelievers. The Sonnites regard the Grand Signior of Constantinople as their civil head and protector; and the Turks and Arabs of Syria are, generally, of this

<sup>\*</sup> See page 53.

sect. Persia is the patron of the opposite party: yet these, also, as will appear under the next head, are found in Syria.

"**METAWALIES.**—This is the title by which many Mohammedans in Syria are distinguished, as being the followers of Ali the fourth caliph, the cousin and son-in-law of Mahomet; maintaining his right to be the immediate successor of his father-in-law.\* In this they resemble the Persians, and are in opposition to the Turks. The following extract will give the reader a general view of the extent to which their influence reaches in these parts. •

"The Metawali make, either entirely or in part, profession of the Mohammedan sect, which is dominant in Persia; and, consequently, they are Shiites. Like the Persians, therefore, they neither eat nor drink with people of another religion: nor would they even use a plate from which a stranger has eaten, till they have well cleansed it. They even hold themselves to be defiled, when a stranger simply touches their clothes. As they are under the domination of the Turks, they dare not treat the Sunnites with contempt. They are sometimes under the necessity of passing themselves off as Sunnites.

"In general, neither the Sunnites nor the Christians like to dwell among them; and the Maronites, who serve as secretaries to the Sheiks of the Metawali, seldom remain with them for many years. They have, nevertheless, for some centuries been in possession of several districts. A family named Harfoosh, the head of whom takes the title of emir, lives at Balbec, and pays the rent of this district direct to Constantinople. At Sour [*i.e.*, Tyre], and in the adjacent country called Belad B'sherri, there are seven or eight Sheiks of the family Nasif, which govern there, and pay their rent to the Pacha of Saïde.\* There are also Sheiks of the Metawali of the family El Kuanza, which govern at Kirrinie and Hurmél, a town on the river Orontes. They pay their tribute to the Bey of Homs."—Niebuhr, vol. ii., p. 347.

The difference between the fatalism of the Moslem and the faith of the Christian arises from the totally different view of the character of God, set forth in their respective creeds. The Moslem's conception of God is that formed by man in his natural, fallen, and unrenewed state, in which "he receiveth not the things of the Spirit of God; for they are foolishness unto him." The Moslem consequently considers God to be the author of evil as well as good, and he lulls his conscience into a state of blind, passive, stoical indifference, by referring to God's sovereign will all the misfortunes and sufferings which are the consequences of his own folly and wickedness. He is totally ignorant of the only revelation which it has pleased God to give of himself, as **THE TRIUNE GOD OF SALVATION**, hating sin, but loving and pardoning the sinner, through the mediatorial sacrifice of Christ Jesus,—as a God who "cannot be tempted with evil, neither tempteth he any man," while "every man is tempted when he is drawn away of his own lust, and enticed."†

The following observations and anecdote, extracted from the work

\* So styled in the firmans of the Grand Signior; but more commonly called, from his modern place of residence, Pacha of Acre. † James i. 13, 14.

of an intelligent writer, afford a good illustration of the true nature of fatalism:—

"I can but remark how strikingly influential, on national character, the fatalism of the Koran has ever been. 'Allah is great—Allah is good—Allah has unalterably fixed every event and circumstance in which his creatures are concerned. From his predetermination there is no appeal—against it there is no help. The chain of fate binds the universe.' Such is the fatalism of the Koran; and it presents a melancholy picture of a right principle wrought out in error. It is an unrevealed predestination. It is the 'natural man's' view \* of the sovereignty of God: a view which resolves itself into the notion of a mere despotism. But however erroneous—however opposed to that revelation of Himself as the moral governor of the universe, which God has been pleased to bestow upon man, yet it does actually and effectually influence the followers of the false prophet; and the charge which they bring against the professors of the true faith is, that their avowed principles have but little bearing upon their outward conduct. 'You profess allegiance,' they say, 'to God as your sovereign; but you seek to resist Him by your will. We recognise his will as manifested in his acts, and submit.' Hence, the Turks never commit suicide under distressing affliction or reverses of fortune; such a thing is never heard of. They never mourn for the dead; they do not even murmur under the heaviest burthens of existence; 'Allah is great—Allah is good,' say they. An intelligent gentleman, Mr. La Fontaine, long resident in Constantinople, and familiarized with everything Turkish, once mentioned to me a remarkable instance of this. A Pasha, with whom he had long lived on terms of intimacy, was possessed of an immense—a princely revenue, and was, moreover, the favourite of the Sultan. Under one of those sudden reverses of fortune so commonly connected with Turkish despotism—the result of caprice or intrigue—the Pasha was disgraced, and despoiled of every piastre. He was no longer the favourite of the Sultan—the world was no longer his friend. A few days after his misfortune, instead of flinging himself into the Bosphorus, or blowing out his brains with a pistol,—as many a nominal Christian, under similar circumstances, would have done,—he was seen, with an unperturbed countenance, selling a few lemons at the corners of the bazaars of Constantinople. Mr. La Fontaine saw him so employed, and actually purchased some of his little stock. He inquired whether he did not keenly feel this sad reverse of fortune. 'Not at all,' said he. 'Allah is great—Allah is good. He gave me all that I once possessed—he has taken it again; and he had a perfect and indisputable right to do so. I am well content.' Mr. La Fontaine assured me that this was no singular instance of the powerful activity of the principles in which the Turkish mind is disciplined."

"The doctrine of fatality," says another writer, "however efficacious in the presence of danger, so far from opposing a counteractive to the ruinous principles of Islamism, only makes them more certain, by withdrawing the motives to individual and social improvement." Hence it is "the abomination that maketh desolate." Its tendency is not to the increase and improvement, but to the extinction of mankind.

\* 1 Cor. ii. 14.

## • THE BADAWIN ARABS.

These most interesting, but hitherto sadly neglected descendants of the patriarch JOKTAN,\* are divided into many tribes, respecting whom some useful statistical and other information has been collected by a few travellers, and more especially by Burckhardt, and the Rev. Dr. Wilson, of Calcutta. Our space will only admit of an enumeration of the principal tribes, accompanied by a few remarks. The tribes in the peninsula of Mount Sinai are the *Kdreishi*, *Thaheiri*, *Awarmah*, *Aleikat*, *Mezeinah*, *Bene-wasel*, and *Aulad Suleiman*. These tribes are united into a confederacy called *Sawalissah*, *Tawarah*, and sometimes *Sawalihah*, under one political chief, Sheikh Saleh. "The Tawarah unitedly," says Dr. Wilson, "are estimated by Burckhardt at four thousand souls. I scarcely think that they exceed two thousand. They dwell among the terrors and sublimities, rather than among the bounties of nature; and the sterility of their possessions is unfavourable to their increase. They are a hardy, contented, and abstinent people, dependent principally on the produce of scanty flocks, and on the money which they earn by the conveyance of travellers and pilgrims to Mount Sinai, and of baggage between Suez and Cairo. They are at present on perfectly good terms with one another, and engage each other's camels according to their mutual convenience and advantage. Their knowledge of the Muhammadan religion is exceedingly slight. They have, however, a body of traditional or conventional laws of their own; of all the Badawin, they are perhaps the most accessible in a missionary point of view."† Dr. Wilson recommends the beautiful valley of the *Wadi Feiran*, at the base of the majestic Serbal, as the most suitable head-quarters for a mission; that the missionaries employed should be natives of the East, possessing a grammatical knowledge of the Arabic, and ready to submit to the habits and privations of a nomadic mode of life.

The other tribes north of the desert of Sinai, and extending to Palestine and Syria, form a great confederacy named the *Tiyahah*,—

\* Joktan was one of the sons of Eber, a descendant of Shem (Gen. x. 25, 26), and the supposed progenitor of many tribes in southern Arabia. The Arabians call him *Kahtan*, and recognize him as one of the principal founders of their nation. Some of the tribes, such as the Sabæna and Dedanites, are descended from the sons of *Jokshan*, second son of Abraham and Keturah. (Gen. xxv. 2, 8.) Ishmael joined the tribes already existing in the desert, over whom he obtained a great influence, and his descendants formed an important section of those tribes; but he was not, as is sometimes supposed, their original progenitor and ruler. Some details of their social and civil condition will be found in the account of Arabia.

† "Lands of the Bible," p. 708, vol. ii.



the chief subdivisions are, the *Sakeirat*, the *Banayat*, *Tiyahat*, *Kadeirat*, *Hakuk*, *Ataweini*, *Elimat*, *Thallam*, *Azazimah*, and *Terabin*. The three following do not belong to this confederacy—the *Jehalin* (Hebron Arabs) *Alawin* (Petra Arabs), and the *Anazah* or *Anezah*. The last are a most numerous and powerful tribe, who every summer feed their flocks in the pasturages near Mount Hermon and Damascus. All these tribes rear camels and sheep, and some of them horses and horned cattle; a few on the borders of Syria and Palestine partially cultivate the land, and their chief sheikh encamps near Hebron. They are generally fierce and lawless, addicted to predatory habits of life, and often engaged in bloody feuds with each other.

The Christians of Europe can surely no longer feel justified in neglecting all efforts to reclaim these unhappy wanderers of the desert, and in leaving them, as hitherto, to perish in their ignorance and sin. There is a Divine promise, that the sons of Ishmael shall share in the restoration of Israel: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah . . . all the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee."\* I cannot better conclude these brief details, than with the testimony of the Rev. Dr. Wilson on the duty and practicability of providing religious and general instruction for these Arab tribes:—

"The Christian missionaries at Damascus may act most favourably on the Syrian Badawin. Christian pedlars and merchants are allowed to follow them with their goods, in all their wanderings. If some of these, animated by the genuine spirit of the faith which they profess, were to direct to them their benevolent attention, the most important results might be the consequence. In their total ignorance of the art of reading, nothing can be done at present for the circulation among them of the sacred Scriptures. The simple narratives and impressive histories, and sublime devotional and doctrinal treatises of holy writ, if read to them, however, might be accompanied with great benefit. Why should Arabia be now almost the only country of the world to which the messengers of peace are not sent? With the prayer of Abraham, that Ishmael should live before the Lord, there should be some sympathy. Faith anticipates the day, when the land trodden both by the sons of the outcast wanderer, and the descendants of the great, though less noticed patriarch, Joktan, shall be subjected to the sway of God's truth and Spirit."†

The native Scripture-reader Michael, employed by the Bishop of Jerusalem, succeeded lately in distributing Arabic Testaments, and in establishing a school in the town of Salt, east of the Jordan, by going among the people as a pedlar, selling articles of clothing. This effort for their improvement was eagerly and gratefully received.

\* Isa. lx. 6, 7.

† "Lands of the Bible," p. 711, vol. ii.

## SECTION VI.

The Papal Eastern Churches—Eastern Latin Churches—Oriental College at Rome—Latin Churches in Syria—Latin Churches at Smyrna, Constantinople, and in other parts of Turkey—The Greek Catholic Church—The Armenian Catholic Church—The Syrian and Chaldean Catholic Churches—The Syrian Church—Ancient Jewish customs and occupations—Jewish dwellings—Ancient forms of salutation—Gardens, vineyards, and orchards—Supply of water, agriculture—Tent-life, and mode of travelling—Shepherds and their flocks—Literature and the Fine Arts—Concluding remarks on Syria and Palestine.

CHRISTIANITY was propagated during the first three centuries in extensive regions of Asia, Africa, and the south of Europe, by the zealous labours of its disciples, and its dissemination was greatly assisted by the frequent and wide dispersion of the converts, under the severe persecutions of the Pagans. Jerusalem, Antioch, Alexandria, Rome, and Constantinople, became the five strongholds of the Christian faith, and the respective Churches of these cities with the surrounding districts of country were each ruled by a bishop or patriarch. Contentions for spiritual ascendancy soon arose between these prelates, and the Bishop of Rome finally succeeded, in the sixth century, in obtaining the title of "Universal Bishop."

The persevering efforts of the Church of Rome to gratify her insatiable thirst for universal spiritual dominion, by extending her influence in the East, have already been noticed,\* and some account has been given of her success with the Maronites. In order to supply a general view of the result of these efforts, some remarks will be added respecting the further measure of success which attended them,

\* A full account of the Papal Eastern Churches has been given by the Rev. Dr. Wilson, in his "Lectures on the Oriental Churches," to which I have been much indebted for this brief sketch, and where the reader will find many additional valuable details.

either by prevailing upon the other Oriental Churches to acknowledge the Pope's supremacy, or by the establishment of Latin Churches in the East, under the Pope's immediate jurisdiction. After Christianity had been established as the national religion throughout the Roman empire, various circumstances concurred in enabling the Romish priesthood to gain a considerable ascendancy in the East; though Syrian and Greek were the languages spoken by the natives, the Roman (Latin) tongue prevailed, also, to a great extent; there was, moreover, a continual influx of pilgrims to Palestine, from all parts of the empire; among these, in the fourth century, were the celebrated Jerome, who had been the Pope's secretary, and the noble Roman lady, Paula; they both settled at Bethlehem, and Paula founded several monasteries. The number of monastic institutions was afterwards considerably increased, especially at the period of the Crusades, in order to accommodate the great crowd of pilgrims, who flocked annually to the Holy Land. Several episcopal sees were also instituted, some of which have since been abolished, or only made titular. The direct power of the Papacy in the East was, in some degree, lessened after the restoration of the dominion of the Saracens, at the close of the wars of the Crusades; and the only monastic establishments of that period remaining in Palestine, under the immediate jurisdiction of Rome, are the *Terra Sancta* monasteries, which belong to the Franciscan monks (friars minorites of the observance), who are the recognised Papal guardians of the Holy places. There are one hundred of these monks, Italian and Spanish, distributed in twenty-two convents, and having eleven thousand Latin Catholics under their pastoral care. They are assisted in their labours by thirty-eight secular priests and sixty lay brethren, and they have raised two colleges, which contain four hundred students.\* The grant made to these convents by the Romish Propaganda Society in 1844, was above 1,000*l*. The stations of the *Terra Sancta* monasteries in Syria are Jerusalem, Bethlehem, A'in Karim, or St. John in the Desert, Ramlah, Yaffa, Nazareth, Haifa, Akka, Sidon, Harissa, Tripoli, Latakia, Aleppo, Damascus, Beyrout. Those out of Syria are Constantinople, Larnicæ, and Nicosia, in Cyprus; Rosetta, Alexandria, Cairo, and Faiyum, in Egypt. One of the chief occupations of these monks is the reception and entertainment of travellers and pilgrims, who generally repay them with presents in money. Their ignorance and superstition, and the impious frauds they practise upon strangers, with respect to the pretended holy sites, have already been fully noticed.

There are, however, monasteries in Syria belonging to several other

\* Report of the Society for the Propagation of the Faith, 1840.

European orders, the following account of which is given by the Papal authorities :—

“Several monastic orders,” says the Report for 1840, of the Society for the Propagation of the Faith, “have been desirous to be represented by some of their members at this rendezvous of all Christian tradition. They are by no means inactive there. 1. The Carmelite fathers have rebuilt the useful retreat which they have possessed from time immemorial on Mount Carmel, the first seat of their order, and chief place of their missions in Palestine. Five of them reside there. 2. The reverend fathers, the Capuchins, reckon four missions, Beirut, Tripoli, Damascus, lately stained with blood by the murder of one of them; Aleppo, where their charity supports one school; and three other stations on Mount Lebanon. 3. The reverend fathers, the Jesuits, having re-established their ancient residence on Mount Lebanon, are labouring with an effective zeal to found a college at Beyrout. 4. Messrs. the congregation of St. Lazarus have four missions occupied by six priests; Antoura, with a college; Aleppo, Damascus, with two schools for both sexes; Tripoli, with two stations, and the schools of Eden and Sgorta.” All this is exclusive of what is called, “The Apostolic Delegation of Mount Lebanon and Apostolic Vicariate of Aleppo,” of which it is said in the same document, “The Latin Catholics of Aleppo, to the number of about 1,000, are alone under the immediate jurisdiction of the Apostolic vicar; but the prelate who bears that title, is also the representative of the holy see, to the patriarchs of the United Communions, which are spread through those countries.”

The Jesuits (called in the East, Lazarists) have always been the most active, subtle, and successful agents of Rome in the East.

“The Jesuits,” says Dr. Wilson, “commenced their labours at Aleppo in 1625, and they brought high talent and learning to bear on the work of bringing the Oriental Christians within the pale of Rome. Judging from a manuscript Arabic and Latin Dictionary, in the handwriting of one of their number, bearing the date of 1638, which I procured at Bombay, I should think that they applied themselves to the study of the Eastern languages with a devotion seldom surpassed. As soon as practicable, they established three congregations respectively for the Franks, Armenians, and Maronites and Syrians. They brought a considerable number of persons within the pale of the Romish Church, and to conformity with the Roman ritual; and they paved the way for the ultimate establishment of the Papal Greek, Papal Armenian, and Papal Syrian sects. About the year 1717, if I can guess the date, they professed to have brought over to their views the patriarchs of Antioch, Damascus, and Alexandria.\* The Jesuits of Aleppo, says one of my correspondents, are ‘subtle, insinuating men of the world, mixing with the Frank society, and the upper classes of that voluptuous and profligate city. Their morality is of the loosest kind.’”

\* See Father Nacchi's communication in the “Lettres Edifiantes,” vol. i.

One of the important measures devised by the sagacious, far-sighted policy of the Vatican, for obtaining an ascendancy in the East was the foundation at Rome, by Pope Gregory XIII. (sixteenth century), of a college, for the education of Syrian youths, of good talent, who were afterwards to return to their native countries, and be employed in the instruction of their countrymen. This admirable plan has never been thought worthy of imitation by Protestants until the nineteenth century, when, at last, a college has been founded at Malta for the accomplishment, by similar means, of a much higher object. The Oriental College at Rome, besides promoting the interests of the Papacy in the East, gained for it the credit of taking the lead in the study and introduction of Oriental literature in Europe.

"Of the many distinguished alumni," says Dr. Wilson, "Joseph Simonius Assemanus and Joseph Aloysius Assemanus are the best known. The former is the author of the *"Bibliotheca Orientalis,"* in which there is a review and analysis of the Syriac, Arabic, Persian, Turkish, Hebrew, Samaritan, Armenian, Ethiopic, Greek, Egyptian, Iberian, and Malabaric manuscripts in the Clementine Collection of the Vatican, which was mostly formed by his own industry in the East. The latter is the collector, editor, and translator of all the ancient liturgies, both oriental and occidental. The former, who was a native of Tripoli, and born in 1687, was the deputy of Pope Clement XII. at the great Synod of Lebanon, held in the year 1736, by which the affairs of the Maronite Church were finally settled, and according to whose decrees they are still administered."

Should the Protestant College at Malta meet with the public support which its objects so well deserve, it is capable, in the course of a few years, of becoming a great centre of Oriental and philological learning, as well as of religious light, and missionary enterprise.

During the minority of Louis the Fourteenth, the French Jesuits assisted in devising the plan of a French empire in the East, and the principal step taken towards the accomplishment of this design was the introduction of the French language, religion, and literature throughout the East by the establishment of schools under the direction of Jesuits from France. The true object, however, of this scheme was to forward the long-cherished wish of the Papacy to bring the Eastern Churches under its sway, by the acknowledgment of the Pope's supremacy—Rome thus flattering the political ambition of the great monarch in order to obtain his assistance in the gratification of its own thirst for universal spiritual dominion. Colleges for the rich, schools for the poor, hospitals, monasteries, and convents were consequently established by the Jesuits at the expense of the French Government in almost every district of the East. The idea of an Eastern empire became

from this time such a favourite object with the French, that even at the period of the national bankruptcy caused by the Revolution of 1789, the Constituent Assembly voted much larger funds for the support of their establishments in the East than had been granted at any former period,—and the celebrated campaign in Egypt was undertaken very soon after, under the direction of General Buonaparte. The same policy is pursued at present, religious agents of every description and of both sexes being frequently conveyed to the East in great numbers, and *free of expense*, by the French Government steamers;—their religious, educational, and charitable institutions are thus maintained on an increasing scale in all the principal towns, exclusive of monasteries in the provinces. One result already gained has been the general substitution throughout the East, in the transaction both of political and commercial affairs, of the French language for the Italian, which was previously used. Whatever view may be taken by the politician of this increase of French influence in the East, it will be a source of regret to all true Christians, because it favours the dissemination of Popish error.

With respect to the Government of the Papal Churches in Syria the American "Missionary Herald" states:—

"The Pope is always represented in Syria by a legate, of the rank of a bishop, who resides in a convent at 'Aintura, appropriated to him. His duty is to make annual circuits among the Roman Catholics of every sect, visiting their patriarchs, bishops, convents, and leading men, and report to the Pope whatever needs attention; such as disagreement between patriarchs and their bishops, mismanagement of ecclesiastical funds, and the like. Neither he nor the Pope has a claim upon the people of Syria for any income. But the legate receives presents from the clergy of all ranks,—the convents and the leading men of the laity. Besides these, he has a stipend from the Pope, amounting to about sixty thousand piastres. Besides this agency of the legate, any of the bishops have a right to address the Pope himself, either through their patriarch or directly; and that on any subject. But a personal visit to Rome they cannot make, without having written thither first and obtained permission."—"Missionary Herald," Oct., 1845.

The Church of Rome has an archbishop at Smyrna, and bishops at Chio, Famagousta, and Babylon, in Asia. At Smyrna the Papacy has shown great activity, both in former and recent times; the following statistical accounts are given in a paper by the American missionary, Mr. Calhoun, inserted in Dr. Wilson's Lectures:—

"There are in Smyrna, one Roman Catholic bishop (archbishop) and sixty-seven priests. Of the latter, forty are secular or parish clergy, nine are Capuchins, seven are Zoccalanti, ten are Lazarists, and one is a Dominican. The Capuchins or Zoccalanti are friars of the Franciscan order, and derive their

names, the one from their hoods, and the other from their wooden shoes. There are also twelve 'Sisters of Charity.' In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Bujah, and another at Burnabat. The churches in Smyrna are usually known by the names of French, Austrian, and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery. The Lazarite priests have an elementary school of about three hundred boys. The 'Sisters of Charity' have a school of about three hundred girls. The branches taught by the latter are, reading, writing, sewing, and embroidery. The college of the Propaganda is under the direction of the bishop, and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited. Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna and the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become Papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic. Of the Papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few Papal Armenians and Greeks."

At Constantinople, and in other parts of Turkey, the same universal and successful spirit of enterprise has been displayed by the Romanists, as may be seen from the following statistical details, supplied to Dr. Wilson, by the American Missionary, the Rev. Mr. Holmes:—

"There are nine churches. Of these, two are parish churches in Galata, and two are parish churches in Pera. There are also nine 'places of prayer;' of these, three belong to the Ambassadors of France, Spain, and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all Church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto, and Salonica. In 1843 there were forty-six priests, of whom twenty-one are secular or parish clergy, and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned have no priests regularly. There are six religious communities of men, who also serve in some of the churches. Among the Dominicans in Galata there are five monks, with the Franciscans seven, with the Conventuals eight, with the Observantines one, with the Capuchins three, with the Lazarists eight. The Conventuals and Observantines are branches of the Franciscans. Three of the parishes have public schools. These, and the higher schools, are adapted to the spirit of the age as far as possible, and as far as Romanism can make it con-

sistent. The Lazarists in the former Jesuit College of Saint Benoit, at Galata, have a school, where gratuitous instruction is given to 350 boys, by the 'Brethren of Christian Doctrine,' a comparatively modern order. There is also connected with the same College a school of girls, containing about sixty boarding pupils and the same number of day scholars, under the supervision of the 'Sisters of Charity,' who live in the same building, but apart from the males. The Lazarists have also a College at Bebek, under their own immediate supervision, with about fifty pupils (all but about seven or eight of whom are children of Europeans; perhaps three of them are Armenian-Catholics, and perhaps five are Armenians proper, supported by money from France). Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris Universities, the King of France having admitted the College to the same rank with the Royal Colleges. Young men of merit are also to have the privilege of being sent to France to be further educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils. There is a school for boys and girls at Salonica. There are two or three private boarding and day schools at Pera, where the teachers and principals are Papists. There is also a private boarding and day school for females of all nations, kept by an English Roman Catholic lady. In the Lazarist convent there are two printing-presses, hitherto chiefly employed in mercantile printing, and in issuing reading books, almanacs, and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals, under the joint protection of France, Austria, and Sardinia. A house of refuge for the poor is under the joint protection of the Catholic Ambassadors."

There is a Latin Church in Egypt, which, although its members are not numerous, is supplied with well qualified agents, actively engaged in extending the Papal influence under the direction of the Delegation Apostolic of Alexandria; some account of its proceedings will be found in the Section on Egypt.\*

Besides establishing monasteries, churches, colleges, schools, and hospitals, under its own immediate government, the Papacy, as already stated, has strenuously laboured to increase its power, by obtaining the recognition of its supremacy by the ancient Oriental Churches.

"It has tried," states Dr. Wilson, "to secure their allegiance by publicly accredited messengers and disguised emissaries, by open effort and concealed artifice, by boastful declamation and gentle insinuation, and by the falsification of history and the misrepresentation of present events and occurrences. Like Judaism in the day of its corruption and degeneracy, it has offered hire with its own harlotry. It has allured by promises, and conciliated by compromise, and by gifts of wealth, of title, of patronage, and of power. It has excited and fomented quarrels and disturbances. It has terrified by threats and curses, and restrained by oppression and persecution. By the hand of the civil and military powers, when they have been favourable to its views, it has distributed arrows, firebrands, and death, thinking, or alleging perhaps at the same time, that it has been doing God service."

\* See page 28.



The success of these intrigues was complete with the Maronites, as already fully described.\* The advantages gained by the Papacy with the Greek, Armenian, and other native Churches have been but partial, though it has succeeded in forming out of each of these communities a body in connexion with itself; a brief account will be given of these allies of Rome.

THE GREEK CATHOLIC CHURCH (or Melchite). This is not a large body. Their Patriarch resides at Damascus, and claims the title of Patriarch of Antioch. The number of bishoprics is twelve, viz.: Aleppo, Beyrout, Acre, Bezrah, Zahleh and Ferzal, Heliopolis, and Baalbeck, Damascus, Tripoli, and two others. The priests belong chiefly to the order of St. Basil; the members of this Church are computed at about 40,000; they have renounced their peculiar dogma of the procession of the Holy Spirit from the Father only; they retain the Oriental calendar, called the old style; perform public worship in Arabic; receive the communion in both kinds, using unleavened bread. The priests can marry before taking holy orders, but the bishops must observe the law of celibacy, and are chosen from among the monks; they claim the right of reading the Scriptures. The largest number of Greek Catholics are found at Aleppo and Damascus; there are only about sixty priests, the monks officiating in the cities. Their convents and nunneries are of two orders: the Mâkhâllisiyeh and the Shaweiriyeh; they have fourteen convents, three nunneries, and about ten cœnobia (oratories); the number of monks is 250, and of nuns, ninety. They have a printing establishment at the convent of Shawier, and are generally better educated than the other Christian sects. Scholars are received in the convent of Makhallis, which possesses a valuable library.†

In Egypt the Greek Catholics are very few. They are not numerous at Constantinople, where, as in the other parts of the East, they use the Latin liturgies. The following interesting information respecting them is contained in a paper by the American missionary, Mr. Holmes, inserted in Dr. Wilson's lectures:—

"We have never been able to learn the whole number of Greek Catholics in Constantinople; but it is very small compared with the whole number of the Armenian Catholics, there not being 500 families. The attempts of the Papal missionaries on the Greek Church, in modern times, have here been entirely without success. . . . A small number of Greek Catholics, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Catholic Patriarch, who by his firman is Patriarch of all the Catholics. And, accordingly, they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they

\* See page 239.

† "Missionary Herald," October, 1845.

would communicate with the Porte and pay the poll-tax. This petition being granted, they chose a Mussulman to perform this office to them! . . . The documents that issue from the dragoman of the Divan,—the Mussulman who is their surety and deputy,—are in the name of the community called Latins! All these Greek Catholics follow the Latin or Roman rite on almost all occasions, having no Church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess, and bury, the born and actual subjects of the Turkish Government. While the Armenian Catholics, in addition to their civil Patriarch, have an ecclesiastical Patriarch of their own, these Greek and Latin Catholics, having a Mussulman for a civil head, have an Italian Bishop and Vicar Apostolic sent from Rome for their ecclesiastical head. There is a mysterious connexion, to the bottom of which we have never yet been able to go, between the subject Latin Catholics and some of the Embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law-suits and difficulties."

THE ARMENIAN CATHOLICS.—The Armenian Church had separated from the other Christian Churches, and rejected the decrees of the Council of Chalcedon condemning the Monophysite doctrine, in the year A.D. 536; but she afterwards sought, on various occasions, a union with Rome. In the tenth and eleventh centuries, in consequence of the alarm felt at the threatened invasion of Armenia by the Saracens, the Armenian Patriarchs made overtures to the Popes in the hope of obtaining, through their interest, support from the western powers. No open compact was, however, concluded until the twelfth century, when King Leo, wishing his coronation to be sanctioned by the Pope, formally declared himself, with a large body of his clergy, favourable to annexation with Rome, and organized a distinct Armenian branch of the Romish Church. The Papacy has ever since maintained missionaries among the Armenians, in order to increase the number of proselytes. The Armenian Catholics, notwithstanding, have never been a large community. In Syria they are not numerous, and are ruled by a Patriarch, three bishops, and about fifty monks; they have three convents in Lebanon, where the Patriarch resides. The Armenian Catholics form a more numerous body in Constantinople and Asia Minor. The most correct information concerning them has been published by the Rev. Mr. Holmes, in the American "Missionary Herald," from which the following is an extract:—

"The Armenian Catholics in the city are estimated at from 10,000 to 13,000 souls. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps 250 families at Mardin dependent on their own Patriarch, who resides in a convent on Mount Lebanon; and this Patriarch governs the Armenian-Catholic population of Aleppo and Syria. . . . Their ecclesiastical organization is complete in itself, except that they have a political Patriarch appointed from among themselves to represent

them at the Porte, while the ecclesiastical Patriarch is appointed by the Pope. . . . The great motive of those who join the Papal Armenians is for the sake of the additional protection which they gain as Catholics on account of the interest taken in them, and the aid afforded the sect by many of the Catholic Ambassadors. The Armenian Catholics have one large church in Galata, and a church in Orta Koi. . . . There is a parish public school, connected with the church, and there is now building a college, or high school, at Pera, in connexion with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera preparatory to becoming priests. Many families send their daughters to either the boarding or the day schools of the 'Sisters of Charity,' in Galata."

The Roman Propaganda have had missionaries in Georgia, residing generally at Tiflis, who, for above 200 years, have been engaged in making proselytes among the Greek and Armenian Churches. They succeeded in gaining the allegiance of 10,000 members of the Armenian community to Rome; but the Russian Government, alarmed at the growing influence of the Pope, required them to recognize the spiritual authority of the Emperor, as the head of the National Church, and to submit to the Armenian bishop. The people obeyed, but the foreign Popish missionaries having refused, were expelled the country four years ago.

SYRIAN CATHOLIC CHURCH.—With the Syrian Christians the success of the Papacy has also been limited, the Syrian Catholics forming but a small body, estimated by the Romish Propagation Society at 30,000; this is probably an exaggerated statement. Their Patriarch, denominated "of Antioch," is also Patriarch of Jerusalem, and has under him four bishops, viz.: of Nabeh and Homs, in Syria, and of Mozul and Mardin, in Mesopotamia. Their largest numbers are at Aleppo. They have preserved their ancient Church ordinances, and perform public worship in Syriac and Arabic. None of them speak the Syriac, which is only understood by a few; but they write Arabic in the Syriac character. Their priests are sometimes educated at Rome. The Syrian Roman Catholics of Malabar and Travankur, in India, amount to above 56,000; they were perverted to Rome by the intrigues of the Portuguese Jesuits of Goa.

THE CHALDEAN CATHOLIC CHURCH includes, according to the reports of the Romish Propagation Society,\* the Patriarchate of Babylon, the Archbishopricks of Diarbekr, Jizeirah, Morab, Aderbijan, and the Bishopricks of Mardin, Sirid, Amadia, Salmas, and Karkut, with ten bishops and 101 priests. The number of the Chaldean Catholics appears to have been reduced to 15,000, and their submission to the Papacy has been the result of the exertions of the emissaries of Rome, who have been labouring for the last 150 years along the banks of the

\* "Annals of the Propagation of the Faith," Sept., 1844.

Euphrates and the Tigris. They have included many of the Nestorians settled west of the Kurdistan mountains.

THE COPTIC CATHOLIC CHURCH is under the direction of the "Vicariate Apostolic of the Copts" at Cairo, consisting of a bishop and thirty priests; it numbers about 15,000 souls, and divine worship is conducted according to their ancient liturgy. The intrigues of the Papacy among the Abyssinians will be noticed in the appendix.

#### THE SYRIAN CHURCH.

Before quitting the subject of Syria, some account will be given of the ancient Syrian Church.

The members of this Church are reduced to a very small number in Syria, and are estimated at about 2,000 souls in the Pashalic of Aleppo; the largest number of these reside in Antioch. There are a few families in Damascus and in the villages of Nebk, Kureyetein, Hums, and Hamah. The great bulk of the community lives in Mesopotamia, in the vicinity especially of Mosul and Mardin, where they are called *Jacobites*, from Jacobus Baradæus, who was Bishop of Orfa, in Mesopotamia, and one of the great heads of the sect. The following is the most recent and authentic statistical account of the numbers of this Church in different countries:—

"In this part of the world (Mesopotamia), their population probably amounts to about 150,000 souls. In the Pashalik of Aleppo, and chiefly in that city and in Antioch, they number probably about 2,000 souls. In Damascus they have only a few families. There are very few, if any, of them to be found in Lebanon; and in the southern parts of the Holy Land, including Jerusalem, where they have a bishop and a monastic establishment, they probably do not exceed a hundred or two.\* In the provinces of Malabar and Travankur, in India, their numbers, by the persecutions and frauds of the Roman Catholics, have been considerably reduced. Those who remain independent of Rome, in a letter to their brethren of Mesopotamia, stated their numbers a few years ago at 11,972 families, having forty-five churches and a-half. In the Government census of Travankur, of 1836, they are given at 118,382 souls, the Romo-Syrians being, in addition to this number, 56,184 souls."†

The Syrian Christians have preserved the use of the Syriac language in their Church services, although it is only understood by a few; the Arabic, or else the language of the other countries in which they reside,

\* "Robinson and Smith ('Biblical Researches,' vol. iii., p. 461) say, 'The number of the Jacobites (*Syrians*) in Syria is very small. A few families in Damascus and in Nebk, the village of Sudud [Zedad of Scripture], and a part of the village of Kuryetein, a small community in Hums, with a few scattered individuals in two or three neighbouring villages, a similar community in Hamah, and probably a smaller one in Aleppo, constitute nearly or quite the amount of the sect.'

† "Lectures on Foreign Churches," Rev. Dr. Wilson, First Series, p. 120.

having been adopted by them for general use. While named Jacobites, they do not exactly hold the opinions of Eutyches on the Monophysite question, viz.: that the divine nature of Christ had absorbed the human, and that there was, consequently, in Him only one nature, the divine. They profess the modified opinion of the sect of Monophysites, who assert that the divine and human nature of Christ were so united as to form only one nature; yet without any change, confusion, or mixture of the two natures. How futile and unprofitable are the distinctions thus attempted to be drawn, while they strenuously repudiate all agreement with Eutyches. The following summary of the doctrines of this sect, extracted from "Dr. Wilson's Lectures," shows them to be as anti-scriptural and heretical as those of the other apostate Eastern Churches:—

"The liturgical works of the Syrian Church, as far as I have been able to inspect them, appear to present a considerable amount of Evangelical doctrine and supplication addressed directly to the Saviour. They are far, however, from being free from the most dangerous errors. In fact, we can see in them most of the falsities which we have pointed out in connexion with the Armenian Church, such as the worship of the saints, particularly 'Holy Mary, the Mother of God,' and John the Baptist, the constant intercessors with the Saviour in behalf of those who call upon their names, and who make odoriferous incense ascend to their delectification, and the first of whom is addressed in the most blasphemous language; \* the doctrine of baptismal regeneration, † the transubstantiation of

\* "Let the following suffice as an example:—'O beautiful virgin, the mother of our Saviour Jesus Christ, who by his saving manifestation removed from us the darkness of sin and the error of destruction, what tongue is sufficient to speak thy exaltation? We know that thou art the spring of life, the fountain of salvation, the blessed ground and ladder that leadeth to heaven. Therefore, O thou fleshly chariot, in which the Lord of angels dwelt, blessed art thou: O thou the burning bush in which the ark of the highest was seen, blessed art thou: We marvel at thee: O thou who art full of goodness, pray with us now to thy Son who sprang from thee, that in his grace and mercy, he may blot out our sins and transgressions, and make us and our dead fit for the house in Jerusalem, and for Abraham's bosom.'—*Syrian Mass Liturgy*."

† "In the second book of the 'Codex Liturgicus Ecclesiæ Universæ,' of Joseph Aloysius Assemanus, there are given three forms of baptism according to the ritual of the Syrians. In each of these the literal descent of the Holy Spirit into the waters of baptism is invoked; and the Holy Spirit is represented as regenerating the soul by the waters of baptism. According to these forms, the face of the child is to be turned towards the East in the Baptistry, and a triple affusion of water to be made with the left hand of the priest at the pronouncement of the name of each of the persons of the Trinity. The rubrics directing the celebration of the rite superadd, particularly in connexion with the anointing of the body, a concomitant of baptism in the Syrian Church, various other unscriptural ceremonies to which the greatest importance is attached. (Tom. ii., pp 211, *et seq.*) The rite of confirmation follows that of Baptism and Chrism, after the expiry of seven days." (Tom. iii. p. 191.)

the elements of bread and wine used in the Lord's Supper into the real body and blood of Christ, and the presenting them as a real sacrifice to God, both for the dead and living who profess the true faith; \* prayers for the dead, that they may be delivered from deprivations and chastisements rendered necessary by their imperfections and sins; and the exaltation of the priest to the work of Christ himself in forgiving sins, and dispensing judgment."

Monasticism is held in high estimation by the Syrians. Their fasts are extremely rigid; for seven months in the year they are not allowed to eat meat, fish, or eggs, and their food consists entirely of vegetables. The Romish missionaries have cunningly taken advantage of this extreme austerity, and induced many Syrians to become Papists by allowing them in Lent the use of meat, oil, and fish.

I was informed by Dr. Layard, who resided long among the Jacobites in the vicinity of Mosul, that he considered them the most strictly moral, conscientious, and respectable, of all the Eastern native Christians he had known; and he believed that any exertions made for their improvement were likely to prove successful. He recommended the admission of some free pupils from this sect into the Malta College, to be trained as native agents. They are generally very poor and depressed. The Syrians in India were visited in 1806 by Dr. Claudius Buchanan; a College for training native missionary agents was founded at Kottayam, at the recommendation of Major-General Munro; and the Church Missionary Society has for many years maintained among them two or three missionary stations. The agents of the London Missionary Society have also laboured for their improvement.

#### ANCIENT CUSTOMS AND OCCUPATIONS OF THE INHABITANTS OF PALESTINE AND SYRIA, AND STATE OF LITERATURE AND THE FINE ARTS AMONG THEM IN PAST AGES.

DWELLINGS.—The flat roofs of the houses are often mentioned in Scripture; they have a parapet, as commanded by the law, "Thou shalt make a battlement for thy roof." † These terrace-roofs are well adapted to a hot climate, and are used for many purposes; they are convenient and agreeable places, where, after the sultry heat of the day, the refreshing breezes of the evening can be enjoyed. Sheds and bowers are often erected on them, and in summer they are generally used for sleeping at night. They offer a retreat for the exercise of prayer,

\* "The Syrians use leavened bread in dispensing the Lord's Supper. The priest alone drinks of the cup; but he dips the cake, with the cross and sections corresponding with the twelve apostles imprinted upon it, in the wine, before handing it to the people."

† Deut. xxii. 8.

as is mentioned of Peter, who "went up on the house-top to pray."\* And I several times noticed the Mohammedan praying on the flat roof of a house, with his face turned towards Mecca. The women, as in ancient times, knit and spin there, and the roofs are used for the purpose of drying corn and flax, as in the days of Rahab, "who brought them" (the spies sent by Joshua) "up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof."† Some houses are still seen having an outside staircase from the roof to the ground: the manner in which the man sick of the palsy was let down into the house where Jesus stood, by breaking up the roof, "when they could not come nigh unto Him for the press,"‡ is thus easily understood; as is, likewise, our Lord's command with reference to the destruction of Jerusalem, "Let him that is on the house-top not go down into the house, neither enter therein to take anything out of his house;"§ for the flat roofs of the houses, communicating with each other, afford a great facility of escape in the hour of danger.

There is generally a fixed stand in the wall of the rooms, on which is placed the lamp, or candlestick; a custom which is probably referred to in the text, "I will remove thy candlestick out of his place, except thou repent."||

Bunches of hyssop are often grown or hung over the doors of Jewish houses,—“Purge me with hyssop, and I shall be clean,”¶—and on the door-post is fixed a little glazed frame, containing a slip of paper inscribed with such passages as “Thou shalt write them upon the door-posts of thine house and upon thy gates.”\*\* The Jews consider these as supernatural charms, preserving them from evil, and often kiss them when crossing the threshold.

The doors and gates of entrance into the cities and the courts of houses and convents are often low and narrow; this is done for the purpose of protection against the attacks of the Arab horsemen, as is noticed in the proverb, “He that exalteth his gate seeketh destruction;”†† which admits also of a spiritual interpretation. At the entry of towns there is generally a wide gate for the use of beasts of burden, and another for foot passengers, made so narrow as to prevent camels from passing through; such may have been the needle-gate of Jerusalem referred to by Christ in the passage—“It is easier for a camel to go through the eye of a needle.”‡‡ The gate of the city is generally

\* Acts x. 9.

† Josh. ii. 6.

§ Mark xiii. 15.

¶ Ps. li. 7.

†† Prov. xvii. 19.

‡ Mark ii. 4.

|| Rev. ii. 5.

\*\* Deut. xi. 20.

‡‡ Mark x. 25.

deep and arched over, so, as to afford at all times a complete shade and a fresh current of air. In the present, as well as in ancient times, this gate is sometimes used as the hall of judgment, because, probably, it is of easy access to all suitors and witnesses. "Boaz went up to the gate and sat him down there" \* to redeem the inheritance of Naomi. Ebed-Melech went to complain to "the king, then sitting in the gate of Benjamin," † when Jeremiah was cast into the dungeon; and when the angels came to visit Sodom, they found Lot sitting at even in the gate. ‡

The keys of the doors and gates are large, clumsy, and made of wood; they consist of a piece of wood with pegs, which fit in the holes of the bolt within. They are usually carried in the girdle; but when very large, they are tied to some counterweight and hung over the shoulder. This explains the saying of the prophet, "The keys of the house of David will I lay upon his shoulder." § The key-hole is necessarily very large, a circumstance corresponding with the words in the Canticles, "My beloved put in his hand by the hole of the door." || Immediately outside the gates of towns are often seen miserable huts, inhabited by lepers, as in the time of our Saviour, when the ten lepers, at the entrance of a village, lifting up their voices, cried, "Jesus, Master, have mercy on us." ¶

**SALUTATIONS.**—Every Englishman is surprised at the warmth and length of the Oriental forms of salutation, which are of great antiquity. When friends meet in the East, they kiss the hand to each other,—“My mouth hath kissed my hand;” \*\* they then, holding the hand, kiss each other five or six times most affectionately on the cheek, asking, “Is it well with thee?” “Is it well with thy husband?” “Is it well with thy child?” and putting other questions, which occupy much time. This accounts for Elisha’s injunction to Gehazi, “Salute no man by the way.” †† At the interview between Jacob and Esau, “Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.” ‡‡ The salutations sent by Paul to his friends at the conclusions of his epistles, “Greet all the brethren with an holy kiss,” §§ are in accordance with this custom; and it illustrates the language of the psalmist, “Kiss ye the Son, lest he be angry.” |||| It is also the practice to kiss the hem of the garment of magistrates, priests, and other high personages, as a mark of reverence.

\* Ruth iv. 1.

† Gen. xix. 1.

|| Song v. 4.

\*\* Job xxxi. 27.

† Jerem. xxxviii. 7.

§ Isaiah xlii. 22.

¶ Luke xvii. 13.

†† 2 Kings iv. 29.

‡‡ Gen. xxxiii. 4.

§§ 1 Thess. v. 26.

|||| Ps. ii. 12.



GARDENS, VINEYARDS, AND ORCHARDS.—The gardens, as in ancient times, are protected by watchmen, who dwell in rudely constructed sheds or bowers. "The daughter of Zion is left as a lodge in a garden of cucumbers."\* In the vineyards on the hills small white watch-towers are erected, and wine-presses:—

"My well-beloved hath a vineyard in a very fruitful hill: And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes."†

The olive groves and orchards are guarded in the same way. The olive is one of the most thriving, hardy, and productive trees in the East; the trunk is generally gnarled, and the foliage of a deep perennial green; the fruit is gathered by beating the branches with long poles. The health and beauty of the olive tree are often mentioned in Scripture;—"His beauty shall be as the olive tree."‡ "The Lord called thy name, A green olive tree, fair and of goodly fruit."§ "I am like a green olive tree in the house of God."|| A long piece of iron, bent at the point, is the pruning-hook in general use, and this, no doubt, was before the mind of the prophet when he said, "They shall beat their spears into pruning-hooks;"¶ and, again, "Beat your pruning-hooks into spears;"\*\* either of which could easily be effected.

When crossing the desert, or the barren, sultry plains of Palestine and Syria, the joy and relief felt on reaching a temporary shelter from the oppressive heat, under the shade of a tree or high rock, are inexpressibly great. The olive, vine, fig, and sycamore, are the trees from which the most grateful shade is obtained; the broad leaves of the fig-tree form a very complete shelter, especially when the vine is trained upon it, as is a common practice. This is specially noticed in Scripture, with reference to the promised restoration of Israel:—"In that day shall ye call every man his neighbour under the vine and under the fig-tree."†† We read also, that "Saul tarried under a pomegranate-tree;"‡‡ and that Abraham, when he received the three angels, "stood by them, under the tree."§§

The sycamore, which is a species of wild fig (*Ficus Sycamorus*), is one of the largest trees in the country. Formerly it was very common, when Solomon said, "He made cedars to be as the sycamore trees that are in the vale for abundance."||| Since the general destruction of the wood in the land, the sycamores are comparatively few; but some have been left in the plains, at suitable distances, for the shelter of travellers, generally near a well, or running brooks.

\* Isa. i. 8.

† Isa. v. 1, 2.

‡ Hosea xiv. 6.

§ Jerem. xi. 16.

|| Ps. lli. 8.

¶ Isa. xi. 4.

\*\* Joel ii. 10.

†† Zech. iii. 9.

‡‡ 1 Sam. xiv. 12.

§§ Gen. xlviii. 9.

||| 1 Kings x. 27.

They are often very old, and gnarled, and their branches, spreading out to a considerable distance, afford a delightful shade. When hurricanes of hot wind, carrying clouds of sand, suddenly arise, the shelter of the smallest bush is of great service; and when this cannot be procured, the only resource of travellers to escape from being suffocated, is to lie on their faces, wrapped up in their cloaks, until the wind has abated.

The intense delight experienced on approaching a well or brook of pure water, when journeying through a sultry and barren country, can only be appreciated by those who have suffered for many hours the tortures of a burning thirst. The water is drawn from the wells by a rope and pulley, or by a long pole, with a counterweight at the end opposite the bucket, and of the rudest contrivance. There are usually stone troughs round the wells or fountains, filled with water, out of which the flocks and cattle drink, the camels kneeling down. A large metal cup is generally attached to the well by a chain, for the convenience of passengers, which no one ever thinks of breaking or removing; from this is probably derived the saying, "The bowl is not broken, nor its cord loosed." It is pleasant to see the flocks and herds, with their keepers, and the wayfarers, collecting at noon near the springs of refreshing water, and lying down under the shady trees. The fountains outside the entrance of towns and villages are favourite places of resort in the East, where people meet for business or pleasure. It was while our Saviour, wearied with his journey, was sitting on the side of a well, that the woman of Samaria was instructed by Him in the most sublime and precious truths of his divine mission.

AGRICULTURE.—The mechanical and industrial arts in the East did not keep pace, in former ages, with the progress of literature and the fine arts, and never attained the same degree of perfection as they have done in modern times in Europe; for all the designs of agricultural and other implements preserved on their ancient monuments show them to have been of the simplest and rudest construction. No improvement whatever has taken place in this respect since the early ages.† The present plough, for instance, is coarsely constructed of wood, and the coulter sheathed with a thin plate of iron; it has only one handle, or staff, like that of a spade, for the husbandman to guide it, and is so light that it can be carried in the arms. The ploughman is obliged to

\* Eccles. xii. 6.

† The Israelites were either shepherds or soldiers, and scarcely ever enjoyed that prolonged state of peace, during which the mechanical arts are cultivated. The mechanics and artists among them were chiefly foreigners, who had taken refuge in Palestine from their own countries, or who had come there in search of employment.

bend upon the plough with his whole weight in order to make it cleave the ground, and even then he can only 'turn over shallow furrows; this, however, appears to suffice, and so great is the fertility of the land and fineness of the climate, that very little manure is required. The plough being drawn by one or two small cows or asses, can be managed by one labourer. The seed is sometimes sown first on the ground and then ploughed in, so that, if cast upon portions of stony ground, where the plough cannot pass, it remains on the surface to be eaten up by the fowls of the air. The plough is occasionally constructed with a tube, by means of which the seed is dropped while the furrow is being turned over. The foregoing description of the plough shows how easily the assurance of the prophet,—“They shall beat their swords into ploughshares,”\*—could be realized.

The corn is usually stored up, and concealed in deep pits, and some of those used by the ancients for this purpose are still in existence. The threshing is performed in the open air; the threshing-floors are circular, about fifty feet in diameter, and formed by beating down the earth. The sheaves are thickly spread out, and trodden by oxen and the younger cattle, driven round four or five abreast. The Mosaic law—“Thou shalt not muzzle the ox when he treadeth out the corn,”† is observed by Moslems, though not always by Christians. Another method of threshing is with a flat board, called *loah*, one side of which is set with sharp stones, like nails:—“I will make thee a new sharp threshing instrument having teeth:”‡ a boy sits upon it, and it is drawn by two horses or oxen; a roller or bread-cast wheel was also used formerly, and is still found in Egypt. The straw is occasionally turned with a two-pronged wooden fork, and is completely broken up into chaff.

The next process, that of winnowing, is performed by tossing the bruised straw in the air with a four-pronged fork, called *midra*, and also a wooden shovel, called *raka*, or the fan of Scripture; the chaff is of course carried away by the wind with the down of the thistles, which generally abound. The chaff is eaten by the cattle; but the whole plan of management, from the transport on the backs of cattle to the treading-out on the ground, is extremely wasteful. Many passages of Scripture are illustrated by these rural processes.

“The nations shall rush like the rushing of many waters, but God shall rebuke them . . . they shall be chased as the chaff of the mountains before the wind, and like thistle-down before the whirlwind.”§ “The ungodly are not so, but are like the chaff which the wind driveth away.”|| “Whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”¶

\* Isa. ii. 4.

† Deut. xxv. 4.

‡ Isa. xli. 15.

§ Isa. xvii. 13.

|| Ps. i. 4.

¶ Matt. iii. 12.

**TENT LIFE.**—The contrast of this mode of life with the habits and ideas of Europeans is in every respect so great that some degree of inconvenience and dissatisfaction is likely at first to be experienced by most travellers. This, however, is greatly mitigated by the warmth and dryness of a southern climate, and the European soon is taught the useful lesson that he can dispense with many things which, trained up in the artificial and luxurious habits of a high state of civilization, he had been accustomed to consider indispensable to his enjoyment of life; he gradually becomes weaned and loosened from many luxuries, and learns "in whatever state he is, therewith to be content."

The tent life calls forth a more constant exercise of faith than any other mode of existence, and this is seen in the character of the wild, wandering Arab, who, although an alien from God and living in sin, is wonderfully sustained under every adversity by an habitual though superstitious dependance upon God's never-failing Providence. The sojourner in tents is daily reminded, when striking his tent, that he is only a pilgrim and wanderer upon earth, that this is not his final home,—that, like Abraham, Isaac, and Jacob, here he has no resting-place, no continuing city, but seeks one to come: \*—"A city which hath foundations, whose builder and maker is God." † It is evidently with reference to the privations and sufferings of a pilgrim-life in the wilderness that the illustrations of the blessedness of the redeemed when they have reached the promised inheritance, have been given:—

"He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and He shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." ‡

There are many figurative allusions in Scripture to the process of pitching and raising the tents; the description given of this process in a clever and interesting little sketch entitled "Three Days in the East," by a recent traveller, is so graphic and pithy that I shall introduce it in preference to my own:—

"To give plenty of room, we began to 'enlarge the place of the tent by stretching out the curtains.' § The hammer and tent-pegs were taken from a bag, as 'Jael took a nail of the tent and a hammer;' || and fearing a stormy night, we proceeded to 'lengthen the cords and strengthen the stakes' ¶ for security. The upper part of the tent was put up first like an umbrella, then the lower part fastened to it by loops and wooden buttons; 'put the taches into the loops and couple the tent together that it may be one.' \*\* A portion of it was doubled back to form a door; 'Thou shalt double the sixth curtain in the forefront of the tabernacle;' †† and the men did all this in a very few minutes.

\* Heb. xi. 9, 10.

† Heb. xi. 10.

‡ Rev. vii. 15—17.

§ Isa. liv. 2.

|| Judges iv. 21.

¶ Isa. liv. 2.

\*\* Exod. xxvi. 11.

†† Exod. xxvi. 9.

"The tent-pins are driven firmly into the ground, and nothing is more unpleasant at night than the slackening of the ropes; 'He hath loosed my cord and afflicted me.' \* A violent storm blows the whole tent to the earth, an event which once happened to us, but fortunately at a time when we could retreat to a house not far off; 'If our earthly house of this tabernacle were dissolved (literally *loosened*), we have a building of God, an house not made with hands, eternal in the heavens.† † Loosened it must be, even 'the nail that is fastened in a sure place shall be removed,'‡ and though our present frail bodies may serve as dwellings for our souls during the night of this life, in the morning of the resurrection 'this corruptible must put on incorruption,' and happy are those who have believed on that Saviour who said, 'I go to prepare a place for you,'§ 'a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be loosened.'"||

The scene surrounding a tent-encampment in the evening is singular and highly interesting. The camels, horses, and mules, form the outer circle, securely tethered, and slowly feeding out of bags tied over their heads on "clean provender."¶ They very seldom lie down, and the pack-saddles are never taken off, but the girths merely loosened; thus, Laban "ungirded his (Isaac's) camels, and gave straw and provender for the camels."\*\*

The Arabs and muleteers light one or several fires immediately round the tent, and prepare their evening meal by baking on the coals large cakes, which they eat with the beans of the locust-tree, like John the Baptist, whose "meat was locusts and wild honey."†† They sit round the fires, smoking, singing songs, or telling fabulous stories, and these groups, with their swarthy, wild-looking countenances, and singular national costumes, form a grotesque and very striking *tableau vivant*. After the last prayer, all lie down to rest for the night, and the most perfect stillness prevails, except when disturbed by the scream of the jackal, the cry of the hyena, the howl of the hungry wolf, or the screech of the owl,—“I will make a mourning as the owls.”‡‡

In some places and at certain seasons the grasshoppers are innumerable, and their shrill chirping is almost incessant, both night and day; scorpions, centipedes, and other insects are among the greatest nuisances of a tent life. We escaped suffering from any of these venomous creatures, though other parties following our route were not so fortunate. How earnestly to be desired is the realization of that glorious period when "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."§§

There are no highways now in Syria, Palestine, or Egypt; the marks cut out in ancient times by the chariot-wheels can be traced in a

\* Job xxx. 11.      † 2 Cor. v. 1.      ‡ Isa. xxii. 25.      § John xiv. 2.  
 || Isa. xxxiii. 20.      ¶ Isa. xxx. 24.      \*\* Gen. xxiv. 32.  
 †† Mark i. 6; and Lev. xi. 22.      ‡‡ Micah i. 8.      §§ Isai. xi. 8.

few places, but there is not a wheeled vehicle of any kind in these countries, except in a few of the large towns. The only roads are tracks over the natural soil or unbroken rock; they consist of a broad way, including many narrow paths intersecting each other, and which are made by the feet of the beasts of burden, who generally follow one another in a line; this broad way with many paths affords a good illustration of our Saviour's announcement:—"Broad is the way that leadeth to destruction, and many there be which go in thereat." \* Strangers are often embarrassed how to find their way among these many complex tracks; the same difficulty as regards the spiritual wayfarer is expressed in the petition of the Psalmist—"Hold up my goings in thy paths;" † and in the declaration—"He leadeth me in the paths of righteousness." ‡

It is usual when a party is travelling, for some of the horses, mules, or camels, to have bells of different tones hung from their necks; they serve, in a long train of animals, to keep them all together, and also to enliven their step; they are used also generally for beasts employed in husbandry and commerce. This practice is very ancient, for Zechariah refers to it in the passage—"On the bells of the horses shall be Holiness to the Lord," showing how completely all things shall be consecrated to his service.

**SHEPHERDS AND THEIR FLOCKS.**—A large extent of Palestine and Syria is pastoral, and the frequent similes drawn by the sacred penmen from the peculiar habits of life of the shepherds and their flocks, render this an interesting and instructive subject of observation. These habits have often been described at length by various writers, and the outline contained in the little work already quoted, "Three Days in the East," is so accurate, concise, and spirited, that I am induced to borrow it:—

"I saw the flocks come out of the fold, and the shepherd then took his place in front of them,—‘When he putteth forth his own sheep, he goeth before them.’ § No dogs are used, no driving; but the flock recognise in their leader their protector and provider, and ‘the sheep follow him.’ || ‘I am the good shepherd, and know my sheep, and am known of mine.’ ¶ Some of these herdsmen were armed with swords, or guns, or spears, to defend their flocks from harm—‘the good shepherd giveth his life for the sheep.’ \*\* When any stranger came near, or a dog, or a jackal, the flock instantly closed in towards the shepherd, and he advanced to meet the danger. These men carried bags or little wallets, containing their day's food, and hung them on a tree—‘and he (David) put the stones into a shepherd's bag which he had.’ †† Some of them had to lead their flocks for two or three hours, before they came to their pasture—‘The Lord is my shepherd, I shall not want. He maketh me to lie down in green pas-

\* Matt. vii. 13.

† Ps. xvii. 5.

‡ Ps. xxiii. 3.

§ John x. 4.

|| John x. 4.

¶ John x. 14.

\*\* John x. 11.

†† 1 Sam. xvii. 40.

tures; he leadeth me beside the still waters; \* and here I noticed the difficulty of finding at the same time 'green pastures,' and 'still waters.' For the grass is green in that arid country only after rain, and then the waters are generally rushing torrents, swollen by the clouds on the mountains; but 'our Lord Jesus, that great Shepherd of the sheep,' † can refresh his flock with the tender grass of spring, and enable us to drink of the clear water of life, where it is deep enough to satisfy his people, and where the lambs even may approach without danger.

"During the heat of noon, the sheep often collect round some shady tree, and the shepherd sings or plays his reed pipe to them, gathered round to listen. 'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.' ‡

"Then when it is time to return homewards, as the shades of evening fall, the shepherd rises, and all his flock quietly follow. If obstacles occur in the narrow paths, he removes them with his staff. When the young ones of the flock stray, he brings them back with his rod; and even in the dark valleys they walk safely—'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' § Often I saw the little lambs tired, or in vain struggling to get over some difficult place in the way, and the shepherd took them in his arms, and carried them—'He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom.' ¶ In the evening, hundreds of flocks may be seen slowly wending their way to the village for the night, and they often get mixed together, but the shepherd knows his own sheep well, and finds them out, 'as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered.' ¶ Whenever I approached these sheep, they ran from me—for 'a stranger will they not follow, but will flee from him, for they know not the voice of strangers.' \*\* And I observed what I was not aware of before, the very great similarity in the appearance of the goats and the sheep. Indeed I was often puzzled to know them from each other; for the wool of the sheep in Syria is often straight like hair, while the hair of the goat is curled like wool. †† But although the goats and sheep are often alike in appearance, and are mixed in the same flock, when going to their pastures, I noticed a marked difference in their modes of feeding. The goats are continually moving, and restlessly wandering among the cliffs: sometimes far from the shepherd, and exposed to wild beasts, while cropping the scanty flowers on the precipices; but the sheep are more quiet, and keep together, content to feed on the herbage of the lower ground, and looking to their shepherd to supply them with food and comfort.

"Thus it is that the wicked and the true believers may be often intermingled, nay even the same at first sight to an observer who watches them at a distance. But their natures, habits, and pleasures are quite distinct. The first have no rest in searching for satisfying pleasures, and pluck fading flowers even on the verge of a precipice. The second look to 'the Chief Shepherd' for guidance, support, and comfort. If they have wandered 'as sheep going astray,' they 'are

\* Psalm xxiii. 1, 2.

† Heb. xiii. 20.

‡ Song of Solomon, i. 7.

§ Psalm xxiii. 4.

¶ Isa. xl. 11.

¶ Ezek. xxxiv. 12.

\*\* John x. 5.

†† The tail of the sheep is very large, sometimes three pounds in weight. (Lev. xiv. 9.)

now returned unto the Shepherd and Bishop of their souls.\* And the difference shall one day be made manifest to the assembled universe. 'And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats,'† 'and there shall be one fold and one shepherd.'‡

Another interesting circumstance is, that, while a stranger can scarcely ever discern any difference between the faces of sheep in a flock, the shepherd acquires such an intimate knowledge of each of his sheep, that he can always distinguish them one from another; it is also said that shepherds sometimes give a special name to every one of their sheep, which the sheep know and obey, when called. I cannot vouch, however, for the truth of the latter statement.

The Syrian sheep are generally remarkable for their large, heavy tails, resembling those of the sheep of the Cape of Good Hope. These tails, which consist mostly of fat, are mentioned by Moses among the parts which are to be used for feeding the flame of the sacrifice. The wool of the sheep is long and fine, and the hair of the goats is long, curling, and of a glossy black, as is accurately described in the Song of Solomon,—“Thy hair is as a flock of goats, that appear from Mount Gilead.”§ In the south of Palestine the milk is almost entirely supplied by goats. The manner of churning is very primitive; the milk is put in a large goat skin, suspended between sticks, and the skin is shaken with a jerk. They use a preparation of milk, called *Hemat*, or *Lebantemat*, which, though sour, is fresh and thick, like cream, and very cooling and agreeable; it is no doubt the butter of Scripture, which Jael “brought forth in a lordly dish,”|| and presented to Sisera; it is made by letting milk stand in a jar for a day.

LITERATURE AND THE FINE ARTS.—There are many proofs of the Hebrews having attained a degree of perfection in literature and the fine arts, surpassing that of the surrounding nations. Familiar with all the learning of Egypt and Chaldea, they had the additional advantage over the heathens of that higher development of intellect and of that greater refinement of taste, which invariably accompany a knowledge of the laws of God, and conformity to His will; for “the commandment of the Lord is pure, enlightening the eyes; the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”¶ \* \* \* “I understand more than the ancients, because I keep thy precepts.”\*\* “The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.”††

\* 1 Peter ii. 25.

† Matt. xxv. 32.

‡ John x. 16.

§ Song iv. 1.

|| Judges v. 25.

¶ Ps. xix. 7, 8, 9.

\*\* Ps. cxix. 100.

†† Ps. cxl. 10.



The Hebrew, belonging to the Semetic or Syro-Arabian family of languages, is admitted to be "the oldest form of human speech known to us," and to have "preserved to us the oldest and purest form of the Syro-Arabian language."\* It was the first-written language, the law, delivered on Sinai, having been inscribed in Hebrew on the tables of stone, and it may be considered as the parent of most other languages; its cultivation was carried to the highest perfection, and, in terseness, grace, and sublimity, the prose and poetic compositions of the original text of the Bible surpass those of any other language. There is little doubt that the Egyptians, Assyrians, and Greeks, were largely indebted to the Hebrew writings for their attainments in literature and science, since it is stated of Solomon,—

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. \* \* \* And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. \* \* \* And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees: \* \* \* he spake also of beasts, and of fowl, and of creeping things, and of fishes."†

Solomon had studied, therefore, natural history, as well as philosophy and literature, and his knowledge was almost boundless. The following comments of the late Dr. Chalmers on 1 Kings iv. 20—25, are instructive:—

"Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts and roebucks, and fallowdeer and fatted fowl. For he had dominion over all the region on this side the river, from Tiphseh, even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon."

"This is a most alluring picture of the state of Israel in these days. It might be called the Augustan age of their nation—the age of greatest prosperity and peace; yet with all the efflorescence of that most brilliant period in their annals, the age, like that of Augustus in Rome, of commencing degeneracy. David and Samuel were to Solomon what the older Romans were even to the best of Rome's imperial sovereigns; and in respect even to sacred literature, the Psalms occupy a far higher and more prominent place in the Bible than do the Proverbs and other works of Solomon. It is not said that Solomon's kingdom reached to the Euphrates; but all the kingdoms between his own and the Euphrates were

tributary and subservient to him. The daily consumption here recorded, indicates a prodigious court and immense household establishment. But far the most interesting feature in this description is the peace and plenty and safety enjoyed by the general population—each man under his own vine and his own fig-tree.”\*

The influence of the physical condition of a country upon the character of its inhabitants, is generally admitted to be very considerable; this influence, with reference to the bold scenery of the land of Judæa, is well described in the “First Report of the Jerusalem Literary Society:” “As he (the Christian observer) surveys the profound crevasses, and the distorted strata of the country, he may probably feel how much the stern scenery has contributed to the bold and grave tone of mind acted upon by Divine inspiration, in the denunciations of the holy prophets; just as recent travellers assure us that, in the barren wilderness about the Dead Sea, every bird, quadruped, and reptile, partakes more or less in the colour of the rock around.”

There is undoubted evidence, that the Hebrews excelled in the fine arts as well as in literature; this opinion is confirmed by the remarks in the subjoined quotation from the opening address of the same Society:—

“With reference to the fine arts—Architecture, Painting, Sculpture, and Music, these may be divided into three sections or periods—

“1. Hebraic.

“2. Grecian, under the Ptolemies and the Herod family.

“3. Mohammedan, from the middle of our seventh century till the present day.

“A question often arises, what is become of all the Greek and Roman statues of fabulous divinities, and the busts of celebrated men that have been set up in Palestine? and why are no mythological figures ever found upon ancient pottery? But it should be observed that relics still survive of (it is believed) Hebrew architecture, with rich floral embellishment—not to mention Saracenic public works, sufficient to prove that gods of wood and stone, however perfected by genius, are not absolutely necessary to the development of fine taste in a prosperous and happy nation.

“Music, too, and poetry, have reached their highest extension within this city. Certainly no heathen idolatry has been ever found to institute and continue such a costly and elaborate worship by means of music as the Jerusalem Temple used to supply; and Hebrew poetic feeling was not limited to the writers of the inspired hymns and prophecies now in our possession, for David, Isaiah, and Jeremial,

\* “Daily Scripture Readings,” by Dr. Chalmers, vol. ii., p. 140.

did not invent, but use, under Divine inspiration, the rules of art already existing.

"Have not all travellers observed the costumes of Bethlehem peasantry, both male and female, with simple masses of rich red and blue colour? How exactly they accord with the paintings of the old Italian masters! One might imagine that Correggio and Raffaele drew and coloured from dresses of the groups or individual persons that we meet any day upon the road between Jerusalem and Bethlehem—persons whom we might address by name. This seems to be only accounted for on the supposition that coloured sketches were forwarded or 'carried to Italy by monks or pilgrims on their return to Europe."

The correctness of the foregoing remarks is corroborated by the minute details given in 'Scripture' of the magnificence and exquisite taste of the decorations of Solomon's Temple, of the splendid structure of the palaces at Jerusalem, and of the gorgeous treasures of gold and silver, and "precious stones," and "pleasant jewels," possessed by some of the Jewish kings.†

#### CONCLUDING REMARKS ON THE PHYSICAL STATE OF SYRIA AND PALESTINE, AND ON THE TEMPORAL CONDITION OF THE PEOPLE.

Syria and Palestine occupy a central geographical position on the confines of Europe, Asia, and Africa, which has made them justly

\* 2 Chron. xxxii. 27.

† "The writer of an article in the 'Encyclopædia Britannica' remarks, 'The world have been long and justly astonished to find in the desert of Syria, at a distance from the sea, with a precarious and scanty supply of water only, and without a particular connexion with any great monarchy, ruins of a city more extensive and splendid than Rome itself, the deposit of all the arts which Greece in its most flourishing periods could afford.' It is evident that this great monarchy must have been that of Solomon, whose idolatry Jehovah punished by the prostration in the sight of succeeding ages, of those very edifices which he had raised.<sup>1</sup> The piazza of Palmyra, or Tadmor, is more than half-a-mile long, being 938 yards, and forty feet in breadth. It has been questioned what are the characters of the Palmyrene inscriptions, and whether they may not be of a date coeval with some of its massive stones. Solomon never reigned over the whole territory which was promised to his nation by the Abrahamic covenant. These boundaries reach from the mouths of the Nile southward, to the Persian Gulf eastward, along the Mediterranean sea westward, and northward to the mountainous range of Amanus, and the town of Beer, thus comprising in square miles, a region equal to some of the principal European countries. Remains of large and populous cities have been traced in Palestine, Syria, and east of the Jordan, and in many places a natural fertility of soil, which awaits its recovery from desolation."—See "Iconography," by Vigil, p. 48.

<sup>1</sup> In 2 Chron. viii. 4, Solomon is said to have built Tadmor in the wilderness.

regarded as the key-stone of these three great continents. Bounded by vast deserts on the east, and by the Mediterranean Sea on the west, they have no navigable river, but are provided with a number of sea-ports, such as Jaffa, Cæsarea, Acre, Tyre, Sidon, Beyrout, Tripoli, Seleucia, and Iskenderoun. These ports, though now mostly destroyed, formerly afforded considerable facilities for an extensive commerce.

The diversities both of territory and climate in these countries are considerable. Their surface is divided into numerous plains and valleys, bounded by ranges of low hills, above which rise up lofty chains of mountains. In the plains and valleys the soil is generally excellent, well watered by brooks and fountains flowing from the hills, and capable of bearing rich pasturage, abundant crops of corn, and a great variety of other valuable produce. The largest of these plains is that of Sharon, which extends about one hundred miles in length, from Carmel to Gaza; the principal others are the plains of Jericho, Samaria, Esdraelon, Galilee, Hattin, Gennesareth, Acre, Tyre, Sidon, Damascus, and the Hauran.

The low limestone hills have either gentle slopes or steep rocky sides, generally built up in terraces, and cultivated to the top; they supply some pasturage and arable land; but fruit-trees, planted in orchards, groves, or gardens, constitute their chief produce. The olive is the most profitable of these trees, though on the hills of Galilee extensive woods of oak are grown, the acorns of which are used in tanning, as well as the bark. Ornamental and timber trees have been little valued since the decline of civilization in those countries; they grow, however, luxuriantly on the lofty sides and ridges of Lebanon and of its various spurs or prolongations, which constitute, towards the south of Palestine, the mountains of Galilee, Samaria, and Judæa. The value of timber was better appreciated in former ages, as is shown by the Psalmist, when he calls upon "fruitful trees and all cedars" to praise the Lord.\* These mountains contain, also, abundant stores of valuable minerals, which have never yet been completely explored; for iron and copper only were known to the Sidonians and Tyrians.

The great diversity of climate in these countries, is another most abundant source of wealth. It was asserted by the Arabian poets, that "the Lebanon bore winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lay sleeping at his feet." The seasons in Europe are divided by months, but in Syria they are only divided by hours; and a complete change of climate can be made, by a ride of a few hours in the mountainous regions. Twenty sorts of apricots are enumerated at Damascus, and

\* Ps. cxlviii. 9.

the kernel of one of them is highly valued throughout Turkey. The cochineal plant is said to grow on all the coast of Syria, to the same perfection as in Mexico and St. Domingo; and the excellent coffee of the mountains of Yēmen might be cultivated on the southern mountains of Judæa, the soil and climate of both these regions being almost the same. The fertility of these countries depends, however, entirely on the regular falls of rain, "the early and the latter rains in their season."\* These rains periodically feed the natural springs and fountains in the high mountains, from which are supplied the numerous brooks that flow during a great part of the year into the valleys and plains. This is beautifully described by the inspired writer, in the following words:—

"The Lord thy God bringeth thee into a good land, a land of brooks of water of fountains, and depths that spring out of valleys and hills." †

"He sendeth the springs into the valleys, which run among the hills; they give drink to every beast of the field; the wild asses quench their thirst." ‡

The foregoing account of the central geographical position of Syria and Palestine, and of their remarkable fertility, shows how admirably God had selected the most favourable spot on earth for the diffusion among all nations of his glorious message of salvation. The ruling of the elements constitutes an essential part of the Divine government. "He stilleth the raging of the sea," "the fury of the storm," and "watereth the hills from his chambers." § In fulfilment of his solemn warnings, He repeatedly punished the rebellious Israelites by withholding the periodical rains for years together; and it is obvious, that in a country exposed for half the year to such intense heat, sterility and famine must inevitably follow the want of water.

The only mitigation of the intense and long-continued heat of summer is derived from the falling of the dews, which are so copious as to resemble small, thick, penetrating rain; this explains the meaning of the Psalmist, when he compares brotherly love and the communion of saints to the dew which falls on the hill of Hermon, and makes it fruitful. || When rain, however, has been withheld for a very long period, the dews diminish, or completely disappear, in consequence of the excessive dryness of the earth. Strangers are, sometimes, deceived during harvest time into the expectation of rain, by the appearance every morning, about nine o'clock, of a small cloud in the east, about four feet broad, turning rapidly round on its axis; but on arriving near the zenith it loses its form by spreading, and after a short time it bursts and disappears. This phenomenon is referred to by Hosea, when he says, "Therefore they shall be as the MORNING CLOUD,

\* See Climate, p. 411.

† Deut. viii. 7.

‡ Ps. civ. 10, 11.

§ Ps. civ. 13.

|| Ps. cxxxiii. 3.

and as the **EARLY DEW** that passeth away."\* Jude also speaks of false teachers as of "clouds without water."† The real prognostic of rain is a small dark cloud, rising out of the west, the size of a man's hand, as was seen by Elijah from Mount Carmel.‡

The temporal condition of the inhabitants, both in town and country, has been shown to be fully as degraded as the state of their morals. In the towns, the streets are generally narrow, dirty, and close; the houses badly constructed, and out of repair; and the people densely crowded together within them, a family generally occupying only one room, which is very dirty and swarms with vermin. All the water has to be brought from fountains, which are often at a considerable distance; and no attention whatever is paid to ventilation, or to the drainage and cleaning of the streets and courts; large troops of half-starved dogs, kept for this purpose, being the only scavengers. The foulness of the air under such circumstances, in a hot climate, may easily be imagined; and this is a chief cause of many of the destructive pestilential diseases from which the people so often suffer. The cabins of the peasantry are equally close, dirty, and deficient in domestic comfort.

The agricultural and other territorial resources of these rich countries are allowed to remain almost wholly dormant, and not a few districts have become pestilential, from the want of cultivation and draining. The rich plains and valleys of the districts of Sharon, Hebron, Jericho, Gibeon, Nablous, Samaria, Esdraelon, Nazareth, Galilee, Damascus, the Hauran, Coele-Syria, and the Lebanon, are cultivated probably to one-fourth only of the extent that is practicable, so that vast tracts of the most fertile land are lying fallow, or else thickly covered with enormous thistles, briars, wild shrubs, and rank weeds; while in the cultivated tracts, the greatest ignorance is displayed in every branch both of agriculture and horticulture. All this has been the inevitable result of the wars, feuds, extortions, and other evils attendant upon ages of despotic foreign rule, by which the character of the people has been debased, their industry paralyzed, and their numbers immensely reduced.

The population of Syria and Palestine is estimated at about 1,865,000; of these, rather above one million are Mohammedans, 605,000 Christians, 175,000 Jews, 48,000 Druses, and 17,000 Metawalies, Ansairiyah, Yesidies, and Ismailiyah. Of the Christians, 345,000 are of the Greek communion; and 260,000, Maronites and Roman Catholics. The whole country is considered capable of supporting above twenty millions of inhabitants, and the population is well known to have been, in ancient times, very large and wealthy.

\* Hosea xiii. 3.

† Jude 12.

‡ 1 King§ xviii. 45.

Palestine alone, according to God's covenanted promise to Abraham, was densely peopled; Jerusalem is stated, at the time of its destruction, to have contained nearly two millions of people; but a considerable proportion of these were only visitors from the provinces, assembled for the celebration of the Passover. There are no data from which any accurate estimate of the population of Palestine, in ancient times, can be formed. When David ordered Joab to number the people the return of men that drew the sword was 1,300,000, to which, if the 288,000 regularly trained bands be added, the men capable of bearing arms amounted to one and a half million; and this is below the reality, for none were included in the returns of the age of twenty and under, and Joab left out, in displeasure, the tribes of Levi and Benjamin. If the number of women, including widows and the unmarried, be calculated at one-half more than that of the men, and if an average of four children be allowed for each family, the population of Palestine will have exceeded ten millions. David kept a standing army of 48,000 men, and had an army of reserve of 240,000 well-trained bands; they were classed in twelve divisions, each of which was called into active militia service for one month in the year. Although Palestine is a small country, only one hundred and ninety-three miles in length, and seventy-five miles, average breadth, when measured in a straight line, yet, being very hilly, its surface will be found much greater, if the course of the hills be followed in its measurement, than if it were entirely flat.

The deficiency of water, verdure, and shade, are amongst the greatest wants of Palestine; but there are a few districts of the country which are well supplied with water, and, being diligently cultivated, afford striking examples of the undiminished fertility of the land. The cities and villages have generally a sufficient supply of water, and at distances of from six to eight hours' journey, there are usually found, as before stated, natural fountains, or muddy wells, with a few shady trees and patches of verdure. These fountains were evidently more numerous in former ages, and such places are denoted by the word "AIN," which signifies fountain; so that when "Ain" is added to the name of a village this indicates that there is now, or was at some former period, a spring of water. The supply of water might easily be increased, by the construction of a large number of tanks and cisterns, as is the practice in other hot climates, and especially by sinking more wells. There is no reason why Artesian springs should not be found, by boring to a sufficient depth; and if this could be accomplished, not only in Syria, but throughout the vast sandy deserts of the whole continent of Asia, it would be difficult to estimate the important results of such a

discovery. An account has been given of the great variety of plants and fruitful trees that can be grown in these countries. Instead of corn being imported, as at present, from Egypt, the land might, if tilled with proper industry, supply large exports, not only of corn, but of a great variety of other valuable produce; and by clearing out and repairing some of the ancient harbours, or forming new ones, a large and most profitable commerce could soon be re-established.

The present desolate and barren appearance of these once highly favoured lands, has been distinctly traced, as its PRIMARY CAUSE, to the sins of the people, bringing down upon them, through the operation of SECONDARY natural causes, the long-threatened judicial punishments of God, for their often-repeated and glaring violations of his laws. These countries are, however, destined to become once more, at probably no very distant period, the great centre from whence Gospel truth and light are to be widely diffused over the world, as well as all those branches of science and art, which invariably accompany Christian civilization. I shall conclude by quoting, in confirmation of these views, the opinion of the Rev. William Jowett, who, by his long residence in the Mediterranean and Levant, at the head of the Mission of the Church Missionary Society, had good opportunities of collecting correct information on the subject:—“Were good government, good faith, and good manners to flourish in this land for half a century, it would literally become again a land flowing with milk and honey; the proper fruits of the mountain, honey and wax, would be collected by the industrious bee from myriads of fragrant plants; the plains, the valleys, and the upland slopes, would yield corn for man, and pasturage to innumerable flocks and herds. Such a stupendous and delightful change might well gladden, not only every child of Israel, but the heart of every Christian.” It is for the promotion of these great ends, that the Malta Protestant College is freely bestowing a Christian education upon a number of native youths, who may hereafter occupy among their countrymen situations of great influence and usefulness in the various vocations of life.



## SECTION VII.

Voyage to Smyrna—Latakia—Homs—Seleucia—Daphne—Suedia—Antioch—Aleppo—Alexandretta—Adana—Tarsus—Cyprus—Rhodes—Cos—Patmos—Samos—Scio—Smyrna—Education—Morals—Religious Observances—Proceedings of a Greek Archbishop—Religious Awakening in Asia Minor—Smyrna a good Missionary Station—Ancient Churches of Asia—Description of Asia Minor.

*Smyrna, August 10th, 1849.*

DEAR SIR,—The last report brought to a conclusion our account of Palestine and Syria. I shall now communicate the result of our visit to Smyrna, with some observations on that place, and on Asia Minor generally, commencing, however, with a notice of the most interesting places lying between this city and Beyrout.

## VOYAGE TO SMYRNA.

WE left Beyrout the 13th of July, to proceed along the northern coast of Syria to Smyrna by the "Grand Turk" steamer. The first place of any note after Tripoli is LATAKIA, the ancient *Laodicea ad Libanum*,—a different place from the Laodicea of Scripture, which is in Phrygia, on the borders of Lydia. The town stands on the northern edge of an oblong promontory, called *Cape Ziaret*; its harbour, one of the safest on the coast, was formerly used as the chief seaport for the trade of Aleppo; but the mud and sand having been allowed to accumulate by the Turkish Government, its commerce has greatly declined, and the trade with Aleppo is now mostly carried on by the port of Alexandretta or *Iskenderoun*. The town, which is half a mile from the port, contains about six thousand inhabitants, a large propor-

tion of whom are strict Moslems, having nine or ten mosques; the others are Christians belonging to the Greek communion; and there are a few Latins, presided over by a small establishment of the *Terra Santa* monks. Seleucus Nicator founded the town in honour of his mother, and it was long a place of importance, from whence the rich produce of that part of Syria—especially cotton, silk, and the rich wines—were exported: there are some fine Roman ruins, particularly a triumphal arch, and four Corinthian columns with their architraves in good preservation, showing the town to have been in a flourishing state under the Romans, most probably in the reign of Septimus Severus, who was a native of Syria. The country is very much exposed to earthquakes, as is manifest by large fissures in the walls of many of the houses, and the town suffered so severely from the destructive earthquake of 1822, that its fortifications were overthrown, and its population reduced from ten thousand to the present number. The principal article of export at present, is the tobacco grown in the Anzeyry Mountains, which is celebrated all over the Levant, and especially in Egypt. We were very kindly received by the American Consul, an intelligent native, with whom we left copies of the Prospectus of the College. Nearly opposite Tortosa is situated the ISLAND OF ROUAD, the ancient Aradus (the Arad mentioned in 1 Maccab. xv. 28), from whence Tyre is said to have been supplied with sailors. It afforded a safe asylum from the oppression of the continental princes, and, in consequence, became a thriving commercial city, containing a large population. The houses were anciently raised to a great height. This land is still protected by several large castles, in good repair, of Saracenic origin, and constructed of enormous stones—a portion of the wall still standing, is forty feet high; many granite and marble columns are seen scattered about. There are two small sheltered harbours; the people are nearly all sailors or shipwrights, and ships are built in the island. No trace of the spring which formerly supplied the city can be discovered; the people collect the rain in tanks.

After leaving Latakia we passed the Bay of Antioch, into which flows the river *Aaszy*, the ancient Orontes, and on whose banks stand the ruins of the city and harbour of Seleucia, the seaport of Antioch, and a place of great wealth and celebrity under the Syrian and Roman sovereigns. The Orontes has its source in the northern extremity of the valley of Cœle-Syria, from the Lebanon; it runs northward along the foot of the Lebanon-range, passing by the ancient cities of Homs (Emmessa) and Hamah (Epiphaneia), of which there are some remains; then pursuing its course between the northern termination of the Lebanon

and the southern extremity of the great range of the Taurus in Asia Minor, it flows through the beautiful valley and plains of Antioch and Suedia into the Mediterranean. In the depression between these two lofty ranges are also situated Antioch and Aleppo. A brief notice of the ruins of Seleucia, of the valley of Suedia, and of Antioch and Aleppo, borrowed from good authorities, will complete our account of Syria.

Not far distant from the mouth of the Orontes are the ruins of *Seleucia Pieria*.<sup>\*</sup> This city was of great importance in the times of the kings of Syria, and various remains of its strong fortifications still exist. It was surrounded by a double wall; the inner one defended by turrets at short intervals, the outer built of very large stones. There are also the ruined remains of the fortifications of the harbour. Seleucia appears to have been intended as a place of retreat in case Antioch fell into the power of an enemy. The place is called Kopse by Pococke. It is evident that the women were in the habit of twisting strings of coins round their head-dress, as in other parts of Syria; for several of these coins have been found among the ruins, and some of them are very valuable as antiquities. It is interesting to add that it was from Seleucia Paul and Barnabas, the messengers of Christianity to the west, embarked for Cyprus, when sent forth by the Church of Antioch. The attention of our Government has lately been directed to this bay and harbour, and the soundings made by order of the Admiralty have shown that they afford good anchorage for large vessels. This may be found of very great advantage, if the project now under consideration, of opening a short and speedy communication with India by means of a railway along the bank of the Euphrates, is carried into effect. A splendid, rich, and healthy country would be rendered easily accessible, by the execution of such a plan; for Antioch has been justly celebrated for its lovely and picturesque environs, and for some distance the banks of the river Orontes are said to be inferior in no points to any scene of romantic beauty. Myrtle, fig, arbutus, and sycamore trees, adorn its banks, overhang its caverned sides, and mingle and contrast their varied and luxuriant foliage with the broken and precipitous line of the lower mountains; while above towers Mount Cassius, the terminating peak of the Lebanon range. The site of the celebrated Temple of Apollo and of the grove and fountains of *Daphne*, is supposed to be about five miles distant from Antioch, on the road to Latakia. Several copious fountains are seen

\* There was another large city named Seleucia, on the banks of the Tigris, built by the Syrians out of the ruins of Babylon.

gushing out with great force and noise from beneath the rocks, and, after turning several mills, they terminate in two beautiful cascades, which fall into the valley of the Orontes; but, instead of the luxuriant groves and gorgeous temples, a few stunted myrtles, some vestiges of ancient buildings, and clay-built water-mills, alone point out the spot once so famous for the superstitions of Pagan Antioch.

The grove of *Daphne* was first planted by the Syrian monarch, Seleucus, for the embellishment of his capital, whence the water of the fountains was conveyed by an aqueduct, of which a few traces remain. A magnificent temple was erected to Apollo, surrounded by beautiful bay trees, highly venerated by the Pagans, under the belief that the nymph Daphne had been turned into a bay tree. This grove, resorted to as a place of amusement, obtained for ages the same disgraceful notoriety as Canopus, near Alexandria, on account of the licentious orgies practised there in the name of religious worship. At last the temple was destroyed and a Christian church built on its foundations, some vestiges of which are said to be still seen.\* Suedia, about five hours' journey distant from Antioch, and one hour from the sea, is a large straggling village, situated in a district of great beauty and fertility, inhabited by native Christians; Dr. Holt Yates, with whom we had the pleasure of travelling, has built a house at Suedia, and speaks in the highest terms of the salubrity of the climate.

ANTIOCH.—Antioch, formerly the Queen of the East and the capital of the Græco-Syrian dynasty, has sunk into a small, poor, ill-built town, containing no more than 11,000 inhabitants. It was built by Antiochus and Seleucus Nicator, one of Alexander's generals, but increased both in wealth and importance under the sway of Rome; it

\* The groves of Daphne continued for many ages to attract the veneration, and to be the resort of natives and strangers: the privileges of the sacred ground were enlarged by the munificence of succeeding emperors, and every generation added new ornaments to the splendour of the temple. At last, the Christians of Antioch built a magnificent church here to Babylas, Bishop of that city, who died in the persecution of Decius: the rites thenceforth began to be neglected, and the priest of Apollo to forsake the place. Julian the Apostate endeavoured to revive the love of Paganism amidst the groves of Daphne. He visited the neglected altars, and resumed the sacrifices, and saw with mortification and anguish, that their reign was over, their sun was going down, and that the mysterious voice had gone forth in Daphne, as in the temple of Greece, "Let us go home."

"One night the temple was discovered to be in flames; the statue of Apollo was consumed to ashes, as also were the altars. Julian said it was the malice of the Christians had caused the conflagration; the Christians said it was the vengeance of God."—*Corné*. A corrupt Christian worship superseded Heathen idolatry at Daphne, and both have perished.

was also the seat of one of the earliest and most prosperous Christian Churches. Antioch was the first place which fell into the hands of the Crusaders, and was their constant rallying point till 1269, when it was taken by Bibars, Sultan of Egypt. Its churches were then the pride and boast of Asia, and considered the finest in the world; their sites can hardly now be traced, so complete was the work of the ruthless destroyer, who let loose the whole fury of Moslem bigotry on the devoted city. Antioch, the bulwark of Christianity, then sank into insignificance, and Aleppo became the Moslem capital of Syria. The destruction of Antioch was so entire, that the only ruin worth remarking is a portion of the city wall, which is carried up the hills which surround the city on the side opposite the Orontes, sometimes along almost perpendicular heights. In consequence of its great strength, this wall, with its massive towers, has not only repelled the storms and attacks of successive invaders, but has also resisted the shock of earthquakes, and eloquent, even in its ruin, proclaims the ancient grandeur of Antioch. There are also the remains of several aqueducts near Antioch, but these are not more remarkable than those of other Eastern cities.

ALEPPO.—Aleppo, the modern capital of Syria, is built on several hills, which are crowned with domes and minarets, and whose heights command a beautiful view of the lovely and luxuriant gardens, abounding in fruit trees, which surround the city; and these are the more refreshing to the eye, as the adjoining plains are brown and parched up, and half possess the character of the desert, on which they border. The city, however, is plentifully supplied with water from a range of low hills, at the distance only of a few miles. Aleppo is most favourably situated with regard to inland trade, being in close vicinity to Asia Minor, Armenia, and Persia, and in front of Syria. It is also the rendezvous of all the pilgrims from these countries, on their road to Mecca.

Aleppo is considered the third city in the Turkish empire, Constantinople and Cairo alone exceeding it in importance. It is the cleanest and best-built of all the Turkish cities, although it possesses no structures, either ancient or modern, which deserve particular attention. Its streets are wider, cleaner, and, in consequence of the whiteness of the stone of which the walls are built, more cheerful than those of most Eastern cities. Strangers, of all religions, are attracted to Aleppo by its commerce, and have introduced a larger spirit of urbanity and toleration than is usual in Mohammedan cities. The population, which was formerly reckoned at above 150,000, has been reduced to only 70,000, of whom 15,000 are Christians, of the Greek communion; they were exposed, two years since, without having given any pro-

vocation, to a ferocious attack of the Turkish soldiers, in which many were cruelly murdered. The Americans have established an excellent mission there, under the direction of the Rev. Mr. Ford, and few stations can be of greater importance, considering its central situation. The people are, however, reported to be so engrossed with commercial pursuits, as to be very indifferent to religious instruction.

About thirty miles north of Antioch is the bay of Iskenderoun, or ALEXANDRETTA, which offers the best road and most sheltered anchorage on the coast of Syria—it is now the chief port of Aleppo, but being surrounded by unhealthy marshes, the town is in a state of complete ruin, and very thinly inhabited. These marshes are caused by the waters of two mountain springs, accumulating and stagnating in the plain, in consequence of the channels by which they should be discharged into the sea being completely choked up with mud and weeds. These marshes were thoroughly drained under the active administration of Ibrahim Pasha.

Not far from Iskenderoun we passed the rivers Gehoun (ancient Sarus) and Cydnus, on the banks of which are situated the towns of *Adana* and *Tarsus*, the last celebrated as the birth-place of St. Paul.

ADANA.—Adana, the very ancient capital of Cilicia, still possesses some wrecks of its former grandeur, of which the most remarkable is a magnificent gateway. The town is pleasantly situated on a declivity above the river Gehoun, and is still a flourishing city, surrounded by extensive cotton plantations, and adorned with fruit trees and vineyards. Adana exports large quantities of wheat, barley, cotton, and sesame, as well as gall nuts, from the mountains, and copper from the northern districts; it has a population of about 10,000.

TARSUS maintains its name and position on the Cydnus, but as the materials of the ancient city were taken to build the modern town, it is vain to seek for monuments corresponding to its ancient fame. The town has no appearance of grandeur, as the houses are only one story high. Tarsus, one of the ancient capitals of Cilicia, attained great renown under the Roman empire as one of the chief seats of learning and wealth. It is celebrated as being the birth-place of St. Paul, to whom one of its most ancient churches is dedicated. It is still a populous and stirring place. In winter its population amounts to 30,000, as the Turcoman shepherds, who feed their flocks on the heights of Mount Taurus, regularly descend towards winter to the rich plains which surround this city and Adana. Tarsus is between six and seven miles from the sea. In the time of Abulfeda, at the end of the thirteenth century, Tarsus was still a large town, surrounded by a double wall, and in the occupation of Armenian Christians.

As our course did not lie near the large and important island

of Cyprus, the following brief account is abridged from another itinerary:—The Island of CYPRUS possesses peculiar interest for the Christian, as the native country of Barnabas, who sold his possessions here, and devoted the money to the use of the infant Church. As the companion of St. Paul, he traversed its whole extent from Salamis to Paphos, proclaiming with him the glorious Gospel of Jesus Christ. Mnason, "the old disciple," spent his youth in this island; and it is also here that we are introduced to Sergius Paulus, and Elymas the sorcerer. Such is the bigotry of the Greeks, that any Jew who has dared set foot upon the island, has been persecuted without remorse from the reign of Trajan, even to the present time. Is this owing to the remembrance of the destruction of Salamis by the Jews, during the reign of Trajan?

Cyprus is 140 miles in length, and sixty-three in breadth: its population is estimated at 80,000 Greeks, and 10,000 Turks. *Nicosia*, the capital, contains about 15,000 inhabitants; there, as well as at *Famagosta* and *Larnica*, Italian is spoken, but modern Greek is the language of the island. There is an archbishop, who is almost independent of the Patriarch of Constantinople. Nothing can surpass the fertility of this island; the wheat is of superior quality; the grapes, the most luscious in the world, produce a rich and celebrated wine, like Tokay; the fruits are delicious, and game abundant; they have flourishing manufactures of leather, carpets, and cotton. The inhabitants are, however, greatly oppressed, and not half the produce is obtained, which the island is capable of supplying; many plains, once richly cultivated, being now barren and desolate. On the Cape Chitti, are found the ruins of ancient *Citium*; and some Phœnician inscriptions confirm the opinion of Jerome and Epiphanius, that the island is the CHITTIM of the Hebrews. The converts of Cyprus supplied missionaries to the Gentiles: "Some of them were men of Cyprus and Cyrene which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."\* The Heathens represented Venus to have been born at Cyprus, and to have chosen Paphos for her favourite shrine.

Proceeding along the coast of Asia Minor, we arrived at RHODES. Green hills rise gently behind the town, which is surrounded with gardens, except on the side fronting the harbour, on the left hand of which is a range of lofty and precipitous hills. The climate of the island is particularly mild and salubrious, and the soil extremely fertile, producing all kinds of fruit. Recent travellers affirm, that at the entrance of the ancient harbour are to be found the ruins of buttresses, the distance between which is twenty-seven yards. This space would quite have afforded room for the celebrated colossal

\* Acts xi. 20.

statue of Apollo, which was seventy-five cubits high, and spanned the entrance of the port. Rhodes was celebrated for its learning, which attracted Cicero and Cæsar as students. This city was also the refuge of the knights of St. John, some of whose fortifications are still seen, and who acquired such military renown in their wars with the Turks. It is the country of the Dodanim, or Rodanim of Scripture.

The next island of interest was Stancho, ancient Ços, celebrated as the birth-place of Hippocrates; it is mountainous, but very fertile and beautiful.

Proceeding on the Icarian Sea, we next approached the Island of PATMOS, now called Patimo; it lies beyond Calamo' and Iero, about sixteen miles south-west of Samos; it is twelve miles in length, six in breadth, and about twenty-eight in circumference. It is impossible to gaze upon this little island, sleeping on the blue waters of the Mediterranean, without a deep and awful interest. This was the only spot in Europe, which the Son of man honoured with his bodily presence, and where St. John the beloved apostle, in exile and in solitude, received that glorious vision of his Master in His glory, and under His direction penned the record of the prophetic history of the Church. The island is in general barren and bleak, a fit place of banishment; it has two peaks on the summit of the hills, on one of which is situated a convent.

The FORNI Islands and SAMOS were next approached. SAMOS was the birth-place of Pythagoras, and is interesting to the Christian traveller, as the spot where St. Paul tarried, on his way to Miletus, to deliver his memorable parting address to the elders from Ephesus.

At SCIO, the ancient *Chios*, Acts xx. 15, the eye dwells on many desolated houses, memorials of the awful massacre of which this island was the fearful scene, during the revolution of the Greeks, which ended in their emancipation from the Turks. The situation of the town is very beautiful, and it is surrounded with orange groves. The burying-place of a famous Jewish rabbi, Baal Turim, is shown in the island. We reached Smyrna, after a most interesting voyage among these classical islands; their general exterior aspect is rocky, and rather barren; but in the interior, the valleys and glens are enriched with a luxuriant and most beautiful vegetation.

#### SMYRNA.

The favourable position of Smyrna, with respect to the beautiful and productive regions of Asia Minor, is sufficient to render it a city of some importance; its natural site, moreover, is such as to ensure its wealth and prosperity, for it can boast of an excellent bay, with safe anchorage; and its harbour is



well secured, and commodious ; while to the rear of the city is a plain, through which the Meles flows, yielding abundance of rich fruits and vegetables. With such natural advantages, it is not surprising that Smyrna rose to importance at an early period. It was first on the list of those cities that claimed the honour of giving birth to Homer, and at a later period was taken into the Ionian confederacy. When rebuilt by Antigonos, after its destruction by the Lydians, it again rose rapidly to eminence and prosperity. Its gymnasium, temple to Homer, and the admirable order and elegance of its streets, earned for it the praise of the critical Strabo, as the most beautiful city of Asia. The materials of the ancient city have been appropriated to the erection of the modern Smyrna. Its extent is about four miles along the bay, by one mile in breadth. The chief object now to be seen, is a large Genoese Castle on the summit of the hill, which, with the groves and minarets rising from the town beneath, present from the sea a very magnificent view. Estimates of the population vary from 100,000 to 120,000 ; of these it is calculated there are 30,000 Greeks, and 8,000 Armenians. The European population, supposed to be about 2,000, includes a large proportion of French. This admixture tends much to give a cheerful and lively aspect to the otherwise sombre character of a Turkish city.

The Moslems reside in a high and separate part of the town, which, by the solitude and silence of its narrow winding streets, forms a striking contrast with the lively stir, and bustling activity of the European and Frank quarters. The streets are wider, better paved, and cleaner, than is generally the case in Oriental cities, and this applies especially to the new district raised near the shore. The bazaars are extensive, and very well stored with goods. The flat-terraced roofs, and domes, observed in Syria and Egypt, mostly disappear in the north, and the houses are generally roofed with red tiles. The ancient river *Meles*, a small stream on whose banks Homer is supposed to have been born, and from which he received the name of "blind Melesigenes," flows through the town to the sea ; a cave is shown, where he is believed to have habitually retired for study. Outside the town, the stream is crossed by a bridge, called the Caravan bridge, at a place where the people assemble

for amusement in gardens and coffee-houses. A little further on, is a large grove of remarkable fine cypresses, which is used as the Turkish burying-ground.

The few remains of the ancient city, are on the hill (Mount Pagus), which is crowned by the ruins of the Acropolis; these ruins have been repaired and used at various periods as a fortress, especially during the wars between the knights of Rhodes and the Turks; traces exist of the stadium, or amphitheatre, in which Polycarp was martyred; this is now indicated by an oratory, which is resorted to both by Christians and Turks. Within the Acropolis, are the ruins of a temple of Jupiter; and in another part of the hill, those of a theatre. Lower down, are shown the ruins of the reputed church of St. John. Smyrna is extremely hot in summer, and it is a singular fact, that the hottest wind blows from the north; this is occasioned by the temperature of the wind having been raised while passing over the extensive range of high table-lands north of Smyrna, the surface of which has been intensely heated by the burning sun of an Eastern sky beating daily for months upon it, without a single cooling shower. We one day saw the thermometer rapidly rise from  $80^{\circ}$  to near  $100^{\circ}$ , when a high wind suddenly set in from the north. The cooling breezes blow off the sea from the south, and are called *Inbat*.

Smyrna has long been noted for its extensive commerce and great wealth. Its exports, like those of Asia Minor, are raw silk, cotton, carpets, mohair, raisins, figs, drugs, and a few precious stones. The returns are chiefly in wrought silk, woollens, tin, lead, and glass. During the existence of the commercial factories, the trade was chiefly in the hands of Europeans, and more especially of the English; but since the breaking up of these companies, the trade has in a great measure been monopolized by natives, either Armenians or Greeks; and as they have a great talent for business, the number of European mercantile houses is lessened.

There are two beautiful villages a few miles from the city, with handsome villas surrounded by lovely gardens and groves, where the wealthy Frank merchants and Government agents reside during the greater part of the year. One of these, Bournabat, is situated in the hills; we passed some very

pleasant days there, under the hospitable roof of our excellent friend, the Rev. W. B. Lewis, the British Chaplain, who most kindly supplied us with valuable information respecting the objects of our mission, and assisted us in the selection of a native pupil. The other village, Bugea, is situated in the plain.

STATE OF EDUCATION—PUBLIC SCHOOLS.—The French have been actively engaged for many years, in endeavouring to render their influence paramount in Smyrna, as well as in other parts of the East, by obtaining a control over the education of all classes; they have, for this purpose, established in Smyrna schools for the rich and the poor of both sexes, as well as an hospital and dispensary superintended by sisters of charity, who visit the poor in their own houses. There is a college for boarders conducted by the Jesuits; a large day-school under the care of the Lazarites, and a large day and female boarding-school, managed by sisters of charity. The Greeks and Armenians have also established schools, both elementary ones, for the young connected with their Churches, and others, in which a higher education is given for the children of the better classes. The largest and best-conducted Greek school is under the patronage of the British Consul, and managed by a Committee of Franks and natives.

These schools being closed for the summer vacation, we could not visit them; but we had an opportunity of ascertaining the character of the instruction bestowed, by the examination of some of their pupils, who offered themselves as candidates for admission into the Malta College, and by information obtained from other respectable sources. We found that the public at Smyrna, as well as at Alexandria and other places which we had visited, were losing confidence in the education conducted by the priesthood of the ancient Christian Churches; the general complaint being, that the children made very little progress in knowledge. This is not surprising, for while they teach them foreign languages, and store their memories with scanty portions of arithmetic, geography, and history, and a few unconnected scraps of literature, their system of instruction is not calculated either to exercise and strengthen the reasoning faculties, or to cultivate the moral principles, so as to train up the pupils as rational and responsible beings.

To abstain from teaching the people to think or reason, seems, indeed, as was formerly observed, a part of the settled policy of the rulers of these Churches, in order, no doubt, that they may more easily maintain a despotic sway over their minds. In the higher Greek schools, the instruction is rather better than in the Roman Catholic, especially as regards the teaching of ancient Greek, to which they have of late years been paying considerable attention; but one of the pupils told us, he never heard the subject of religion alluded to, nor saw a Bible, during an attendance of several years at this school; all their religious instruction consisting in learning a little of the Church Catechism in the elementary schools. The Armenian schools appear to be, on the whole, by far the best managed, and the attainments of one of their pupils whom we examined, were satisfactory.\* The Armenians publish a newspaper, called the "Dawn of Ararat;" the Greeks have also a newspaper, and a literary periodical entitled, "Philologia."

STATE OF PUBLIC MORALS.—The standard of public morals at Smyrna, and in Asia Minor generally, is very low. Lying and cheating are scarcely reckoned vices; the man, for instance, who is the most successful in overreaching his neighbours, being the most admired for his cleverness. The love of money is the ruling passion; and usury is carried to a fearful extent, five per cent. per month being not an uncommon rate of interest in private transactions among natives. The established standard rate of interest in commercial dealings, is one per cent. a-month; but usurers have been known to exact as much as a hundred per cent. a-year. False witnesses can be obtained with the greatest facility, by a trifling remuneration, and this is so common, that it is no longer considered a serious offence. The judges are generally so corrupt, that justice is at the command of the highest bidder. Theft is also common, though seldom attended with burglary. Little value is set on human life, and murder, either in resentment or for the love of gain, is perpetrated without much hesitation. Although travellers may generally pursue their journeys unmolested, the case of Sir Lawrence Jones, a few years since, was a terrible example of the contrary; and

\* This youth, the son of an Armenian priest, was received by us as a free pupil, into the College at Malta.

even now, caravans are not unfrequently attacked at points of their route, where they have been expected by the robbers. Intemperance is not a common vice among Orientals; but chastity is a virtue little valued, and the morals of the women are said to be generally very lax. The agricultural population being exposed to fewer temptations than that of towns, is less depraved, and in certain remote districts, they have preserved some of the virtues of the patriarchal mode of life. This is particularly the case with the communities of Christians settled in the more remote regions of Asia, such as the Jacobites and Nestorians, &c.; the same can be said of the wandering Arabs, among whom polygamy scarcely exists, whose habits of life are simple, and domestic morals generally pure.

The foregoing account of the low state of morals in Smyrna, is confirmed by the fact, that both the Mohammedan and Christian inhabitants of that city are commonly accused by the people of other parts of the East, of being notoriously immoral and irreligious, on which account Smyrna has received from the Turks the name of *GIAOUR* (Infidel) *SMYRNA*. The Turks say that the Mohammedans have been deteriorated by their intercourse with the Franks, and have imbibed all the vices of Europeans, without any of their virtues.\*

When, in addition to the defective education of the young, the character of the religious instruction provided for the adult Christian population is examined, their low moral condition will easily be understood. Instead of carefully instructing them in the saving doctrines and pure precepts of God's holy Word, the teaching of their Churches in these respects is most

\* The above-described deplorable social demoralization has rather grown worse since our visit to that city. The respectable inhabitants are now compelled to seek refuge in the town from the neighbouring villages, and the Correspondent of a leading journal writes as follows :—

“By advices of the 23d Feb. (1853), from Smyrna, we learn that crime and debauchery are continually on the increase. During the preceding week, there had been four murders in the public streets. The new Governor-General, Ali Pasha, who promises speedily to put an end to such a sad state of things, has issued a proclamation prohibiting the wearing of weapons, to which no one pays the least attention. The general profligacy appears to have extended to some member of the British Consulate, where a deposit of 65,000 piastres has disappeared.”

defective and unsound. Their discipline has, moreover, an extremely corrupting influence upon the popular habits of life, by its frequent alternations from excessive severity to an opposite laxity, imposing upon them frequent fasts and penances, followed generally by feasting and revelry. During the few days, for example, immediately preceding the long fast of Lent, it is customary for the people to give themselves entirely up to carnal indulgence, all ordinary occupations being suspended for a continued round of attendance at balls, theatres, and every variety of worldly amusement and dissipation; a custom very analogous to the saturnalia of the Heathen. All this, however, is freely allowed by the priests. The people have then to atone for their sins, by seven weeks of strict fasting, during which they must attend long and unintelligible Church services, light wax tapers or lamps before the images of favourite saints and Madonnas, and perform a variety of irksome penances. By compliance, however, with this burdensome, idolatrous, and unprofitable ceremonial, they obtain, after confession, the absolution of their sins, are admitted to receive the Lord's Supper, and assured that they stand justified in the sight of God, and will, if they die, be admitted into heaven. In order to compensate for the severe privations of Lent, the people generally desecrate Easter week, by indulging in eating and drinking to excess, and in other carnal pleasures, sometimes fatal, in consequence of the sudden transition to full diet; they then resume their former course of worldly pursuits, until the next season of fasting arrives, when, having run up a new score of sins, they again obtain their remission, by submitting to the discipline of the Church. The same practice is repeated every succeeding year, so that their lives are generally passed in an alternate deliberate course of sinning and repenting; and though the conduct of an individual may have been characterized throughout life, by a long course of immorality, he is certain of obtaining absolution in the end, and the promise of eternal happiness, by conforming to the ordinances of the Church. One consequence of this monstrous system of religious teaching is, that the robber, the murderer, the harlot, &c., are enabled to stifle the warnings of conscience, by being permitted to partake of the ordinances of the Church, while continuing in

the pursuit of their nefarious career, and are thus taught to make God serve with their sins; they have sometimes been known to have become so perverted and hardened, as blasphemously to invoke the assistance of God and their saints, in the perpetration of their crimes.

The seasons of fasting in the Greek, are more numerous than in the Roman Catholic Church; but there are a large number of saints' days in both, which are usually spent in idleness and dissipation.

It is obvious, that the great facility with which the remission of sin is obtained in these Churches, must tend to lower in the minds of the people the sense of its infinite evil; it must inevitably incline them to consider sin but a small thing, and lessen their fear of its consequences, in direct contradiction of the clear declarations of the Word of God, that "the soul that sinneth it shall die," and that "He will by no means clear the guilty." The necessary result of such a course of religious observances (whatever may be the theory of these Churches), has been to create and uphold a very low standard of morals; for it operates, indirectly, as an encouragement to vice. There can be no hope, therefore, of raising the moral tone of the people in those countries, so long as they continue deluded by the belief of the priests being invested by God with the power of *judicially* forgiving sin. This power, however, the priests are most jealous to preserve, because it is one of their greatest sources of revenue.

The foregoing account of the corrupting influence of the religious teaching and observances of the ancient Eastern Churches, although extremely painful and humiliating, conveys some valuable instruction; for it incontrovertibly establishes the fact, that the substitution of the High Church doctrine of justification by *sacramental grace*, to be obtained only through the instrumentality of a salaried priesthood, in place of the great scriptural and Protestant doctrine of JUSTIFICATION BY FAITH only, bestowed as the direct gift of God the Holy Spirit, without the need of any human agency, has a highly demoralizing influence; for the love of money is so deeply rooted in the heart of man, that the priests are generally unable to resist the temptation of bartering for gold and silver the souls of their fellow-men.

It is utterly vain to expect that these ancient Churches can ever reform themselves, so long as all the high ecclesiastical offices continue to be openly sold. The priest who aspires to a bishopric, borrows from some wealthy banker or merchant a large sum of money at exorbitant interest, which is spent in bidding high for the vacant office. If he succeeds, he then exacts from the people of his diocese the highest dues he can impose, in order to pay off his debt, and accumulate a provision for himself. The Rev. Mr. Lewis told us, that some years since, he accompanied the Greek Archbishop of Ephesus, who was in many respects a well-disposed man, round his diocese. He observed, that wherever they stopped, the Bishop's mind seemed wholly engrossed with raising the largest possible dues, while he paid scarcely any attention to the spiritual wants of the people. When he arrived at a town or village, he sent scouts all round the country, to summon the people to bring their dues, and the Sunday interposed no suspension of this worldly traffic. Mr. Lewis having expressed some surprise at such a mode of proceeding, the Archbishop replied, that it was a course he was compelled to pursue, in order to pay off his purchase debt, amounting to 3,000*l.*, and secure his own maintenance. He died soon after, and was reported to have been poisoned, for the sake of a large bribe offered by a competitor for the office. The only way, therefore, of bringing about a reformation, is to instruct the mass of the people in the Word of God, without expecting the co-operation of the priesthood, who will strenuously oppose a plan of this nature, lest it should lead to the subversion of their present ecclesiastical system, and the loss of their power and wealth.

MISSIONS.—The American Mission at Smyrna is not engaged, as at Beyrout and Constantinople, in the work of education and conversion, but is occupied exclusively with the translation and publication of works in the Armenian language. The English Church Missionary agent, the Rev. Mr. Walters, with two lay assistants, is employed both in missionary tours through Asia Minor, and in the distribution of religious works. There is a good elementary boarding and day-school for young children of both sexes, conducted by Miss Darnford, an American lady, which is very popular with every sect, although the Bible



is read by all the children without exception. Another boarding-school, providing a higher education for boys, is on the point of being opened through the praiseworthy exertions of some British residents. About ten years since, a day-school for natives was established by the agent of the Church Missionary Society, the Rev. Mr. Jetter, and, for some years, conducted on scriptural principles with great benefit to a large number of children. But the priests, taking alarm lest their perversions of Divine truth should be detected by the study of the Bible, prohibited the parents from sending their children, and the school was given up.

Though Smyrnia has long had the advantage of resident missionaries, and of the faithful ministry of a devoted clergyman, in the Rev. W. B. Lewis, the British Chaplain, there are few signs of religious life among the native population, or of that thirst for information awakened in other places; this may partly be accounted for by the all-absorbing influence of commercial pursuits, common to large seaport towns. In some other parts of Asia Minor, however, very remarkable reformation movements have sprung up among the natives, within the last eighteen months. The good work commenced at *Ain Tab*, not very far from Aleppo, and is stated to have originated principally in the exertions of a bishop of the Armenian Church in that district, who, having been converted to Protestantism, applied for assistance and employment to the American missionaries at Constantinople. They supplied him with a stock of religious books, and advised him to go and instruct his countrymen, and sell the books for his livelihood. His labours were blessed from the beginning, though he went about only in the humble character of a common colporteur. He soon collected a small congregation of converts, and established a school; and the numbers have gradually increased, until the new congregation now reckons 200 regular members, and the school several hundred children. So great is the zeal by which they are animated, that a number of poor labourers are going round the country with books, as voluntary lay missionaries to instruct their countrymen, while working for their own subsistence. The awakening at *Ain Tab* has been followed by similar movements in other parts of the country, some

account of which will be given at the close of this journal. There are several congregations of reformed natives in Constantinople and the neighbourhood, some of them under the charge of native pastors ordained by the missionaries.

Smyrna being the chief seaport of Asia Minor, and the great centre of communication with the interior of the country, is an admirable missionary station; it can be advantageously used as the head-quarter from whence missionary agents could be sent to visit the various districts of Asia Minor. Books can also be cheaply printed in the native languages, and good elementary schools could be established for the education of the natives of both sexes. The foregoing interesting statements concerning the religious and moral condition of the people, taken in connexion with similar ones contained in our previous reports on Egypt, Palestine, and Syria, distinctly establish two important facts:—1st. That there is an extensive field open for Christian exertion in all these countries. 2d. That the present is a time holding out the most encouraging prospects of success, and loudly calling, therefore, for extensive efforts to promote the spiritual regeneration of the people of these once celebrated regions.

#### THE ANCIENT CHURCHES OF ASIA.

The minute accuracy with which the Divine judgments pronounced against some of these Churches have been fulfilled, is so remarkable, that, although we were unable to visit any of their sites, except Smyrna, I shall introduce a brief account of the present condition of the localities where they stood, borrowed chiefly from the Rev. J. Hartley's "Greece." It will be seen, that on the sites of the four Churches which are partially commended, and partially reprov'd, Smyrna, Philadelphia, Thyatira, and Pergamos, populous cities, containing communities of, at least, nominal Christians, still exist; while the other three, Ephesus, Sardis, and Laodicea, whose wickedness was extreme, have been so utterly destroyed, that their sites are completely deserted.

"SMYRNA.—The Church of Smyrna is represented (Rev. ii. 8—11) as contending with most severe sufferings—poverty, slander, and persecution. but modern Smyrna is a far greater sufferer. *The former things have passed away*: the faithful Smyrnæans have long since fought their battle and won their crown. But now the evils are of a different order—apostasy, idolatry, superstition, Infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings.

" Smyrna will ever be to the Christian a most interesting spot. The conflict which was here maintained, was one of no common description: It was not only Polycarp himself, who was the gainer by his sufferings; on the firmness of the Christian martyrs depended, under Divine Providence, the transmission of the truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers, '*without God and without hope in the world.*'

" **EPHESUS.**—*March 31, 1826*—This morning we crossed the plain, to the ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial which are observed on the declivity of Mount Prion. They consist of excavations in the side of the hill, arched with stonework. It is here that tradition informs us, Timothy was buried: and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the Theatre. It was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion; and the situation of the building affords illustration of that remarkable occurrence.

" The Theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed, in successive tiers, on the slope of a lofty hill, and the whole building being open to the sky. I have no doubt that upwards of thirty thousand persons could have conveniently seated themselves in the Theatre of Ephesus. Before them, they had a view of the most striking description. Across the market-place, and at no great distance, they beheld that splendid Temple, which was one of the seven wonders of the world, and which was dedicated to 'the great goddess Diana, whom all Asia and the world worshipped.' There can be little doubt that Demetrius would avail himself of the sight of this splendid object, to inflame to the highest pitch the passions of the multitude. We may imagine their eyes fixed on this famous Temple, and their hands directed toward it, while they 'all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!' The very situation of the Theatre would add to the tumult. On the left hand, and at no great distance, are the steep and rocky sides of Mount Coissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter. The shouts of twenty thousand persons, striking against this mountain, would be re-echoed with loud reverberations, and not a little augment the uproar. The high situation of the Theatre on Mount Prion accounts also for the ease with which such an immense multitude was assembled. Under these circumstances, it is by no means matter of wonder, that the attention of the Town Clerk was excited, and that he felt himself called on to interpose his authority.

" Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the Theatre, two large eagles perched at a small distance above us, and seemed to gaze on us with wonder, as if astonished at the face of man. The lines of Cowper seemed most appropriate:—

" They are so unacquainted with man,  
Their tameness is shocking to me "

" From the Theatre we passed into the 'Agora,' or Forum. This public place

was just below the Theatre; and it was here that the law proceedings were going forward, to which the Town Clerk referred Demetrius and his companions.\* I shall not dwell on the buildings, which have been so often described by travellers—the supposed ruins of Diana's Temple, the Corinthian Temple, the Odeum, and the Gymnasium—nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian Church, which may have been either the Church of St. John or that of the Virgin. We saw, at the east end, the cross of the Knights of Rhodes, engraved on one of the stones; and 'here was perhaps held,' we said, 'the General Council, so well known in ecclesiastical history.'

"**LAODICEA.**—From Hierapolis we directed our course toward another ancient city, which suggests, to the serious mind, topics of painful but of useful interest. I know of no part of the sacred Scriptures which is more calculated to alarm the careless, than the epistle to the Laodiceans, Rev. iii. 14—22. 'Because thou art neither cold nor hot, because thou art lukewarm, because thou sayest, I am rich, and increased with goods, and have need of nothing.' Let us carefully attend to the condition of the Laodiceans. They were Christians; they were Christians who had a creed uncorrupted by human additions, and correct according to the very model of apostolic preaching; nor were they chargeable with any open deviation from the path of God's commandments. But they were not zealous for Christ; they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation,—who are continually misapplying the precept, 'Be not righteous overmuch.'

"The first object which attracts attention at Laodicea, is the great number of sarcophagi. In these, I reflected, the material part of many Laodicean Christians has returned, 'earth to earth, ashes to ashes, dust to dust;' their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

"The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous, and splendid. There are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. Infidelity itself must confess, that the menace of the Scripture has been executed.

"It was a subject of interest to me, to find that the Amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse; nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea. Though circumstances may be somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar. How many a youth, who encouraged the best hopes, has been utterly ruined by these entertainments.

"**PHILADELPHIA.**—After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the epistle (Rev. iii. 7—13) to that Church. The town is situated on a rising ground, beneath the snowy Mount Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six

\* *Ἀγοραῖοι* (*αἱμίαι*), The days for the administration of justice.

minarets. We entered through a ruined wall : massy, but by no means of great antiquity. The streets are excessively ill-paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem ? It is, indeed, an interesting circumstance, to find Christianity more flourishing here, than in many other parts of the Turkish Empire. There is still a numerous Christian population, occupying 300 houses. Divine service is performed every Sunday, in five churches ; and there are twenty of a smaller description, in which, once a-year, the Liturgy is read. But though the candlestick remains, its light is obscured ; the lamp still exists, but where is its oil ? Where is now the word of our Lord's patience ?—it is conveyed in sounds unintelligible to those who hear. When the very epistle to their own Church is read, they understand it not ! The word of legendary superstition, and of multifarious idol-worship, is now more familiar to their ears. And where is the bright exhibition of Christian virtues ?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves ! In a word, Philadelphia has had her share in that utter apostasy from true and practical Christianity which has been the bane of the East. 'Grievous wolves have entered in, not sparing the flock.' (Acts xx. 29.) There have been 'false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them : and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of.' (2 Peter ii. 1, 2.)

"We ascended the ancient Acropolis, a hill above the city, which commands a most extensive prospect. Below is the town, surrounded by its wall, and embosomed in trees.

"The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs ; but the ruined wall was probably erected by those who so manfully defended the city, previously to its final fall.

"SARDIS.—This morning I have visited Sardis, once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now, how fallen ! The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot ; two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the Theatre, and the building styled the Palace of Cræsus ; but the most striking object at Sardis, is the Temple of Cybele. I was filled with wonder and awe at beholding the two stupendous columns of this edifice, which are still remaining ; they are silent but impressive witnesses of the power and splendour of antiquity. I read, amidst the ruins, the epistle (Rev. iii. 1—6) addressed to the Church once fixed here. What an impressive warning to Christian Churches ! 'A name to live while dead !' \*"

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\* "If I should be asked what impresses the mind most strongly on beholding SARDIS, I should say its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep solitude of the spot, once the 'lady of kingdoms,' produces a corresponding feeling of *desolate abandonment* in the mind, which can never be forgotten. Connect this feeling with the message of the Apocalypse to the Church of Sardis ; and then look round and ask, where are the Churches,

"**THYATIRA.**—1826.—I have now the favour to write in the sixth of the seven Churches. It is about four hours distant from Marmora. On the way, we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an inscription, containing the words, 'FROM THYATIRA.' Ak-hissar, the modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is by far the best which I have yet seen. The Greeks are said to occupy 300 houses, and the Armenians thirty. Each of them have a Church.

"We paid a visit to the church of the Greeks; it is a wretched structure. Upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people.

"The language addressed to Thyatira (Rev. ii. 18—29), is rather different from that of the other epistles. The commendations (v. 19) are scarcely surpassed even in the epistle to Philadelphia, while the conduct of some (vv. 20, 21) was impious and profligate. The Church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom we observe a similar state of things, even at this day; how important, then, the admonition, 'That which ye have already, hold fast till I come!'"

PERGAMOS, in Asia Propria, on the river Caicus, about thirty miles from the sea, was a large populous city, and 200 years before the Christian era became the residence of the celebrated Kings of the family of Attalus, and a seat of literature and the arts. "After crossing the Caicus," says Mr. Macculane, "I saw, looking over those vast tumuli, or sepulchral burrows, similar to those of the plains of Troy, the Turkish city of Pergamos, with its tall minarets, and taller cypresses, situated on the lower declivities, and at the feet of the Acropolis, whose bold grey brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple." The town consists, for the most part, of small and mean wooden houses, among which appear the remains of early Christian Churches, showing like past fortresses, amid vast barracks of wood; none of these churches have any scriptural or Apocalyptic interest connected with them, having been erected several centuries after the ministry of the apostles, when Christianity was not a humble and defined creed, but the adopted religion of a vast empire. The Pagan temples have fared worse than those Christian Churches; the fanes of Jupiter, Diana, and Esculapius are prostrate in the dust."

Besides the seven Apocalyptic Churches, there are others mentioned either in Scripture, or by the primitive fathers, of which the following is a brief account:—

"**COLOSSÆ.**—After a ride of four hours and-a-half from Denizli, we reached Konos, which has long been considered to occupy the site of Colossæ. The Christians at this place inhabit 30 houses; the Turks 500. There is one Church, and there are three mosques. Here we were sorry to find a total ignorance of modern Greek. A native of Cyprus is the only priest, and the only

where are the Christians of Sardis? The tumuli beyond the Hermus reply, '*All dead!*'—suffering the infliction of the threatened judgment of God, for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy? no reality in religion?"—*Arundell's Asia Minor.*

individual who can speak that language. Wherever Turkish has supplanted Greek, of course the Romæic Scriptures are of no value; nor does the Turkish Testament supply the deficiency; for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Turks are jealous of the introduction and use of this volume, it has become necessary to prepare Turkish Scriptures in the Greek letter.

"We first ascended the wide bed of a torrent, which descends from Mount Cadmus, and passes through the town; and then mounted part of an almost impregnable rock, on which are the ruins of Turkish fortifications. The view from this elevation is imposing: close beneath is Konos, presenting to the eye a considerable extent of flat roofs, and trees, and gardens. That we were near some ancient city appeared evident, from the rollers which we observed on almost every roof. These are parts of ancient columns, which have been removed from their places to perform this service. From hence we visited the eastern extremity of the town, and afterwards passed along on the south side. We found nothing to reward our inquiries; till, on proceeding to the distance of perhaps a mile to the south-west, we met with the remains which we were disposed to consider as those of the ancient Colossæ. We saw, indeed, no inscription which attested the fact, nor did we even find any river sinking into the earth; but the existence of ancient ruins covering a considerable space of ground, and other circumstances, seem to favour the supposition.

"Here, then, reposes whatever was mortal of the Church of Colossæ. With the exception of Epaphras, Archippus, Philemon, and Onesimus, the very names of the inhabitants are forgotten.

"HIERAPOLIS.—I cannot describe how much I was struck with Hierapolis. There are three objects, all of which cannot fail to arrest attention. One is, the superb situation of the city. It is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation. In front, is the vast plain of the Mæander; beyond, are stupendous mountains, covered half down their sides with brilliant snow. There are only two principal features in the landscape; but though so few, they are grand beyond description. The second object, which excites amazement, is the frozen cascades; by this name I denote the four or five cataraets, which have been petrified in their course, and which display the whiteness of the purest snow. I question if the world elsewhere exhibits so surprising an instance of this phenomenon. The appearance is precisely that of roaring cascades, having been metamorphosed, in an instant, into Parian marble. The size, too, of these snow-white waterfalls is such, that they are visible at an immense distance. The third subject of surprise is, the ruins of the city: we see the most magnificent remains of antiquity, covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the Theatre. The Theatre is certainly the most striking relic of the ancient Hierapolis; not only the seats, but great part of the proscenium still remains.

"The works of God remain, though the labours of man have gone to decay. The waters, for which Hierapolis was famous, still retain their quality; we found them hot, even at some distance from their fountain; and, having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

"To a Christian, Hierapolis is interesting, from the mention which is made

of it in the sacred writings. \*In the Epistle to the Colossians (iv. 13) St. Paul bears record to Epaphras, that he had great zeal for them in Hierapolis. Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras at the same time. It deserves also to be noticed, that the remains of two churches are still visible.

"MAGNESIA.—The view of Magnesia is splendid. Twenty white minarets tower above the houses; and Mount Sipylus, a mountain huge and rocky, impends above. The town itself is cleanly; and, in general, superior in character to the other Turkish towns which I have yet visited. We heard of 800 Greek houses and one church, and of two Armenian churches; the Jews also have a synagogue. The Scriptures have been sent hither from Smyrna, by Mr. Barker, and very readily purchased.

"This morning we ascended part of the steep hill on which the Acropolis is seated. On producing a compass, we found the needle powerfully affected by the iron-stone of which the hill is composed. The prospect from this eminence is extremely beautiful. The Hermus is seen dividing the plain to a great distance; and there, we recollected, was fought the great battle in which Scipio Asiaticus routed the forces of Antiochus."

The other Churches are *Antioch of Pisidia*, now Isbiria, a town well supplied with gushing fountains, and containing several Greek churches,—*Iconium*, known as Konieh, a flourishing city; but *Derbe*, the birthplace of Gaius and Timothy, and *Lystra*, where Paul was stoned, have not been discovered.

#### DESCRIPTION OF ASIA MINOR.

A brief notice of the principal inhabited localities of these beautiful, classical, and fertile regions, will complete the general survey of Asia Minor. The cities of Adana and Tarsus, in ancient CILICIA, have already been described.\* Proceeding west, along the coast, there is a small, miserable village, called *Sefkeh*, on the *Ghiuksu* (ancient Calycadnus), near which are considerable and fine ruins of another ancient SELEUCIA; higher up the river, at a village called *Mout*, are also found extensive ruins of a magnificent city, the name unknown, though supposed, by some, to have been Philadelphia; further west lies *Kelendri*, a wretched place, standing amidst the ruins of ancient CELENDRI; near this the bold promontory of *Anamour* projects into the sea, forming the southern extremity of Asia Minor. A strong castle stands on the ruins of ancient ANEMURIA. Next are found the ruins of CHARADRU and ANTIOCHIA AD CRAGUM; then the high cliffs of Cape *Selinty* appear, at the foot of which lie the numerous ruins of TRAJANOPOLIS. Still proceeding westward, several other places are observed, the principal of which is the strong fortress, *Castel Uballo*, erected on an almost perpendicular promontory, with a town at its foot, on the site of ancient CORACESIUM.

\* See p. 559.



After entering the province of PAMPHYLIA, the superb and numerous monuments of ancient SIDE are seen, on a low, bare promontory; the large theatre is well preserved. There are many towns and villages, ancient and modern, in these desolate districts, mostly deserted. *Laura*, the ancient MAGYDOS, and *Dashashehr*, are only now small places. *Attalia*, or *Adalia*, founded by Attalus Philadelphus, the chief town of the district, stands in a beautiful situation, on a rising hill, and contains 8,000 people, two-thirds Mohammedans, and the rest Greek; there are some fine ruins. In a swamp, at the foot of mount *Solyrna*, which rises 7,400 feet high, are found the ruins of PHASELIS, and those of ancient OLYMPOS are occupied by the village of *Deliktash*. Passing Cape *Khelidonia*, the ancient Promontorium Sacrum, the ruins of the great city of MYRA are found standing three miles up the river; at the eastern head of a deep bay in ancient CARALIA is *Macri*, with an excellent harbour; near Macri are seen the magnificent ruins of ancient TELMESSUS, and especially its spacious theatre; beyond Macri the spacious bay of *Marmorice*, twenty miles in circumference, and the two deep bays of *Symi* and *Cos*, follow in succession. At Cape *Crio*, which separates the two last bays, are the fine extensive ruins of CNIDUS, one of the most splendid ancient cities of Asia Minor. On the north side of the bay of *Cos*, *Boodroom*, a large Turkish port, with a fine modern castle and palace, and a population of 11,000, indicates the site of the celebrated HALICARNASSUS; there are many vestiges of its magnificence. At the further end of the next deep gulf is the large town of *Melasso*, or *Melassa*, on the site of the ancient MYLASA, the capital of CARIA; its many temples are mostly destroyed, but there are numerous tombs; about ten miles off the poor village of *Eskihissar* occupies the site of STRATONICEA. In a small bay on the shores of the same gulf, *Assam Kalash*, the ancient JASSUS, contains some ruins, and on the opposite side of the gulf, at *Palatsha*, there are considerable remains, supposed to be those of MILETUS, although without any certainty.

Proceeding north, the most fertile, beautiful, and celebrated region of Asia Minor is entered, known as the district of *Ionia*, in the province of LADIA; its richest and largest vale is watered by the MEANDER, on the banks of which are the ruins of many splendid cities. *Guzelhissar*, or Ghuzelhissar, a large and handsome town, is the capital, and is supposed to stand on the site of MAGNESIA; it is well built, inhabited by many Jews and wealthy merchants, and has a considerable trade; there remain some ruins. The site of MAGNESIA has been supposed, however, by some to be twelve miles lower down, at *Juckbazar*, and Guzelhissar to be on that of TRALLES. At the village of *Yeni Bazar*, opposite Guzelhissar, there is a splendid palace,

and some other remains of ancient ALABANDA; near *Yeni Shehr*, are those of ANTIOCH; at *Sultanhissar*, there are ruins, supposed to be those of NISA; and much higher up is the town of *Degnizlei*, or Denizli, which was very large, until 12,000 of its inhabitants were destroyed last century by an earthquake. The cities of Laodicea, Philadelphia, Ephesus, Smyrna, Sardis, Pergamos, and Thyatira, which are in the province of Lydia, have already been described.\* Near Thyatira is the town *Kirkagatch*, or Kirk-Adhadj, containing 10,000 inhabitants; this province is traversed and fertilized by another beautiful river, the ancient Hermus.

The province of MYRIA, adjoining that of Lydia, is of great celebrity in classic literature, as including the *Troad*, though not equal to the latter in beauty and fertility; Mount *Ida*, which commands a beautiful view of Asia Minor; the supposed Simois and Scamander, flowing through the plain of Troy, of which city even the site is disputed; the fine ruins of *Alexandria Troas*, built by Antigonos and Lysimachus, in honour of Alexander, and interesting as the scene of St. Paul's labours; a small village, called *Aene*, a name resembling that of *Æneas*; and *Beyramitch*, a populous town, the modern capital of the Troad, are the principal objects deserving notice.

BITHYNIA, the next province, contains several ancient and modern places of interest: *Boursa*, or *Broussa* (Prusa), its ancient capital, was the metropolis of Turkey, until the building of Constantinople; it is still a prosperous city, having large cloth manufactories and a considerable trade; its population amounts to 60,000, including 7,000 Armenians and some Jews. There are above 300 mosques, some of them splendid, and it has numerous warm springs. The Americans have carried on a Mission there for twenty years, and their labours have been greatly blessed. The city stands in a finely-wooded plain, twenty miles long, at the extremity of which majestically rises up Mount Olympus, with its lofty peaks enveloped in perpetual snow, while its slopes and base are covered with magnificent forests. The site of ancient Nice (Nicæa), near a lake, is now only occupied by a few cottages, though its walls, lofty towers, and fine gates, are still standing; it was celebrated as the seat of several ecclesiastical councils. NICOMEDIA, intended by Diocletian to rival Rome as the capital of the Roman Empire in the East, is now only a poor Turkish town, called Is-Nikmid, or Izmid, with 700 families. The site of CHALCEDON is now transformed into cultivated fields and vineyards. *Scutari* has already been noticed. The interior of Bithynia is mountainous and wooded, but not populous. High up in the mountains is *Boli*, or Boly, the ancient HADRIANOPOLIS, now a small and poor place, but noted for

\* See page 571, and following.

its hot baths. North of Boli-is found the sea-port *Erekli*, or Eregli, the ancient HERACLEA; it exports timber, silk, and roots. The Americans have established some missionary stations in this province, especially at Nicomedia and in the surrounding villages. Protestant congregations have been formed, and both male and female schools opened, containing a considerable number of children.

The province of PAPHLAGONIA (included now in Anatolia), comprises high table-lands and rugged mountains, with only a few intervening cultivated valleys and plains, and is inhabited chiefly by shepherds. *Sinope* was, in ancient times, the celebrated capital of Pontus, and great centre of trade of the Euxine, or Black Sea; it has still 8,000 or 10,000 inhabitants. The present capital of the province is *Kostamboul*, or *Kastamuni*, situated in a bleak, mountainous district, containing 15,000 Turks and 3,000 Greeks. The other towns are *Amassero*, or Amaserah, formerly AMASTRIS; *Cydras*, ancient CYTORUS; and *Ineboli*, or INICHI. East of Kostamboul the country is watered by several rivers, especially the *Kizil Irmak*, ancient Halys, and is, consequently, more fertile. There are several towns, but all small and poor, such as *Tash Kapri*, or Tash-Kopri, with 4,000 families, the ancient POMPEIOPOLIS; *Weicode*; *Vizier Kapri*; *Samsoun*, or Samsun, the ancient AMISUS, celebrated as the residence of Mithridates and Pompey. A district now called *Termeh* is the ancient THERMODON, the supposed country of the Amazons. The other towns are *Unieh*, the ancient OËYOS; *Keresoun*, the ancient CERASUS; *Tereboli*, the ancient TRIPOLI; and *Trebizond*, to be hereafter described.

Turning to the interior of Asia Minor we find the ancient provinces of *Phrygia*, *Galatia*, and *Lycaonia*, subsequently divided into *Anatolia* and *Caramania* or *Karamania*; and further to the east lies the ancient *Cappadocia*. There are several towns of considerable size in these regions. *Kutaya*, or *Kutaiak*, ancient COTYFUM, stands in the centre of high mountains, and contains from 50,000 to 60,000 inhabitants, of whom 10,000 are Armenians, who carry on a great trade in corn, cotton, wool, goat's hair, and gall-nuts. *Eskishehr*, the ancient DORYLEUM, celebrated for its warm baths, is still of some extent; it was in this neighbourhood, Godfrey de Bouillon defeated Sultan Solyman. *Karahissar* (black castle) contains nearly 12,000 families, chiefly Turks, who prepare opium, and manufacture black felt; this town is supposed to be the ancient CYBISTRA. On the road to Attalia, the remains of two large ancient cities, SAGALASSOS and SELGI, were discovered by Mr. Fellows; both contained numerous large temples and theatres, in the most beautiful style of Grecian architecture. *Aksheher*, the white city, is the ancient PHILOMELION of Strabo at the foot of the Taurus; it has 1,500 houses, with a mosque, and a college

consecrated to the memory of Bajazet. ANTIOCHIA IN PISIDIA, is ascertained to have occupied the site of the town of *Yalobatch*, twelve miles west of Akshcher. *Ladik*, a small village, is the ancient LAODICEA COMBUSTA. Proceeding south, the large city of *Konie*, or *Koniye*, is reached; the ancient *Iconium*, capital of Lycaonia, and subsequently the residence of the powerful Seljuk Sultan, of the kingdom of Roum. It is still richly endowed with mosques, baths, and colleges, some of them splendid specimens of Arabic architecture; but the modern houses are poor, and the population amounts only to 30,000. In the eastern ridges of the Taurus there are volcanic rocks, while on the western part of the range the rocks are calcareous, with tertiary fossils.

*Karaman*, or Karaman, the ancient *IBARANDA* (in Caramania), is small, but has a considerable trade in its manufactures of coarse blue cloth; from 1300 to 1486, it was the capital of Karamania. *Angora*, or Enguri, is a large city in the centre of Phrygia on the site of the ancient ANCYRA, capital of Galatia; it stands in a vast, elevated plain, inhabited by wandering independent tribes of Turcomans, who can supply the Sultan with 30,000 horsemen, but have never yet been subjected to pay any fixed tribute to the Government; it is in these plains, that are reared the flocks of Angora goats, which supply the silky Angora hair. The city contains 20,000 inhabitants. The more Eastern districts of Asia Minor, which were included in ancient Cappadocia, consist of extensive plains rich in pasturage, and occupied by wandering hordes of half-civilized Turcomans, who continue to breed horses and sheep, as in ancient times. *Sivas*, (the ancient SEBASTE, and CABRIA,) one of the principal towns, is ill-built, but stands in a country producing grain, and supplying very fine horses; its population consists of 5,000 Turkish, and 1,200 Armenian families. The largest city of the district is, however, *Tokat*, on the banks of *Jekil Irmak*;—it has manufactures of blue morocco, silk stuffs, and vessels of copper from the mines, and carries on a great trade by caravans; its population consists of between 6,000 and 7,000 families, of whom 1,500 are Armenians; near it, Mithridates was defeated by Lucullus, and Bajazet by Timur. *Amasia* is a town situated in a beautiful valley, on the river of that name. South-west of Tokat is *Ooscat*, or *Yuzgat*, a city greatly improved at one time by the Chief Paswan Oghlu, who erected there a fine palace, and it has a population of 16,000 people; but it has declined since his death. South of Ooscat, is *Kaisariah*, the ancient Cæsarea, capital of Cappadocia, situated at the foot of the lofty Mount Erjish; it was called Cæsarea, in honour of Tiberius, and when plundered by Sapor, is said to have contained 400,000 inhabitants; it now consists of 8,000

houses, one-fourth of which belong to Armenians. Another town southwest, is *El Bostan*, the ancient COMANA, situated at one of the sources of the Kizil Irmak, in a fertile plain; it has a population of 9,000, and there are many fine villages in the surrounding country. In Upper Cilicia, on the frontier of Syria, below Mount Taurus, is the small town of *Marash*, on the Jyhoon, capital of a pashalic.

The American missionaries have for some time been labouring in the town of Marash among the Armenians, and have now a Protestant congregation, numbering twenty communicants, besides a school. The work of reformation is steadily progressing in the central districts of Asia Minor. Protestant congregations, consisting of from half a dozen to twenty and thirty members, have been formed at Marsavan, Hadjee-Kery, Zilleh, Sivas, Divrick, Amosia, and Cesarea. Schools are also in operation in those places, some containing forty pupils. A considerable religious movement has also been manifested at Tocat and Yuzghat.

GENERAL VIEW OF THE TOPOGRAPHY AND PRODUCTIONS OF ASIA MINOR.—This account of Asia Minor will be concluded with some notice of the general physical aspect of the country, and of its productive industry, abridged from A. K. Johnston's "General Gazetteer."

"ASIA MINOR, or ANATOLIA, forms the western peninsula of Asia. Area estimated at 269,000 square miles, and population at 1,000,000. Two mountain chains run nearly east and west, the district between, forming an elevated table land studded with mountains, while the country interior to this plateau is watered on each side by short rivers. The Taurus mountain chain trends east to west near its south coast, rising frequently to 8,000 or 10,000 feet in height; and near the north coast runs the other chain, less continuous and lofty, but comprising Mounts Olympus, Ida, and Gaugarus, famous in classic literature. On the north-east are the mountain ranges of Anti-Taurus; elevation of the highest, Arjish Tag, 13,000 feet. North of these is the Euxine, or Lazian range. Shores greatly indented; principal inlets, the gulf of Adalia and Makri on the south; those of Symi, Kos, Scala-Nova, Smyrna, and Adramyti, on the west, and those of Ismid and Sinope, on the north coast. Chief rivers, the Kizil-Irmak (ancient *Haly*s), Yeshil-Irmak, and Sakaria (ancient *Iris* and *Sangarius*), flowing into the Black Sea; the Kodus, Grimalki, and Mendere (ancient *Ilernus*, *Caicus*, and *Meander*), in the Ægean; the Sihûn and Jyhoon (ancient *Sarus* and *Pyramus*), into the Mediterranean; and the Euphrates forming the east frontier. There are numerous fresh and salt-water lakes; Tuz-gol is the largest salt-water lake, and yields a great quantity of salt. The climate varies with the locality, the elevated regions being cold and humid, the plains warm and fertile. The eastern part of the country is composed of volcanic rocks, the west of calcareous strata with tertiary fossils. The mines produce copper, silver, lead, iron; alum, nitre, and rock salt are also abundant. Rice, barley, maize, sugar, cotton, indigo, tobacco, opium, and most of the products of South Europe, flourish; and the mountains in the north abound with good timber. Other

products are wool, silk, gall-nuts, skins, furs, cochineal, madder, sponge, meerschau clay. Manufactures, leather, carpets, cotton and woollen stuffs, and a few other articles. The population consists mostly of Turks and Greeks, with some Armenians and Jews, and wandering tribes of Kurds, &c. Asia Minor is divided into the pashalics of Anatolia, Itschil, Karaynania, Sivas, Marash, and a part of Trebizond. Principal cities, Smyrna, Brusa, Trebizond, Kutayah, Angora, Konieh (ancient *Iconium*), and Kaisariyeh (ancient *Cæsarea*), with Scutari, opposite Constantinople. Smyrna, Trebizond, and Brusa, are the principal seats of commerce; but all around the coasts are numerous small ports, where fairs and markets for the produce of the inland districts are frequently hold. This region was anciently the seat of the famous kingdoms of Troy and Lydia, and afterwards formed a proconsulship under the Romans. It produced Homer, Thales, Pythagoras, Herodotus, and many other of the most distinguished poets, philosophers, historians, and artists of antiquity; and ruins scattered over almost every portion of its surface, attest its former wealth and prosperity."

## SECTION VIII.

Voyage to Constantinople—Lesbos—Tenedos—Lemnos—Troy—Troas—Dardanelles—Abydos, Gallipoli, Lampsacus—First View of Constantinople—Population—Intolerance of the Oriental Christian Priesthood—Bigotry of the Russian Greek Priesthood—The Emperors Alexander, Nicholas, and Bible Societies—The Suppression of the Bible the object of the Aggression of Russia—Political Views of the Question—State of Morals—Usurious Transactions—Peculation in Government Offices—The Turks and the Christians compared—Government Reforms—Present Constitution of the Government—Account of the Ulema—Administration of Justice—History and Character of the Dervishes—Their great Power and dangerous Influence—Attempts to suppress the Dervishes—Municipal, Judicial, and Commercial Administration—Military and Naval Organization—The Sultan's Firman recognising Protestants—New Plans of National Education—Prophetic View of the Turkish Empire—Anecdotes of the Sultan—Christian Schools—The Jews—Visits to Bankers and Merchants—Interviews with the Grand Vizier and Minister of Foreign Affairs—Pera—Stamboul—The Ramazzan and Beiram—The Dancing Dervishes—St. Sophia—The Hippodrome—The Pillar of Constantine, the Walls, and the Bazaars—The Slave Market and Slavery—Scutari—Sieges of Constantinople.

*Syra, September 18, 1819. •*

DEAR SIR,—Having left the Turkish Empire for Greece, I have the pleasure to forward you a Report containing an account of our voyage to Constantinople, and of our proceedings in that city.

## VOYAGE TO CONSTANTINOPLE.

After leaving the bay of Smyrna, we approached the Isle of *Lesbos* (now Mytilene), the birthplace of the far-famed Iyrist, Sappho and Alcæus, from whom the much-admired Sapphic and Alcaic metres have derived their names. It acquired notoriety for the licentiousness of its population, and in later times was celebrated as the birth-place of the intrepid pirate, Barbarossa. Though still very fertile and productive, *especially in oil*, it is in a state of great decay; its population amounts to 40,000, half of whom are Greeks. We soon came within

view of Mount Ida, which still calmly looks down upon those plains, once stained with the blood of warring Greeks and Trojans. How many thousands have gazed with intense interest, and loved to linger on a soil, which possesses for the traveller of classic taste no ordinary attractions! But he who reads aright the world's history, and takes the Christian's estimate of its memorials, will prefer indulging the comforting reflection, that the sands of this very shore were once trodden by the feet of God's apostle,\* as he bore the peaceful message of Gospel truth from city to city. We next descried in the distance, the Isle of Tenedos, of which the Roman poet makes mention, as abounding in wealth and high repute, in the days of Troy; there also, he tells us, the warring Greeks, feigning a retreat, concealed themselves, in the last year of the memorable siege, and from thence they sailed, "favoured by the friendly silence of the tacit moon," on that night, when proud Troy succumbed to Greek treachery.† The island is six miles from the coast, of considerable elevation above the sea, and produces the best wine of the Archipelago.

Westward, as we advanced, lay before us the Island of Lemnos, and to the north-west Imbros and Samothracē. We looked upon Eski-Stamboul (the site of ancient Troas) with no common interest, as being the place where Paul, while engaged in his apostolic mission, was addressed in a vision, with the request, "Come over to Macedonia, and help us."‡ Here he prolonged his discourse to midnight, and raised to life the young man Eutychus; and here, also, he left with his friend Carpus his cloak, books, and parcels.§ Not far hence are to be seen the promontories Rhæteum and Sigeum, celebrated as the burial-place of two of Homer's heroes, the "invincible Ajax," and "the wrathful Pelæides." Here, it is recorded, Alexander the Great, as he stood on the narrow resting-place of Achilles, gave utterance to the wish, that another Homer might arise to immortalize himself, and rescue his deeds from the oblivion of the grave. We gazed upon the classic spot, where the Simois and Scamander commingle their waters, once well-nigh choked (as the poets write) with the shattered bucklers, helmets, and corpses of heroes.

After proceeding a little further, the Hellespont (now the straits of the Dardanelles) appears in view; the terminating points of two vast continents are here seen approaching within a mile of each other; they are defended by the castles of Romania and Natolia, which occupy the sites of the ancient well-known Sestos and Abydos; their situation is low, but sufficiently commanding when the fortresses are well manned; each is supplied with upwards of 100 pieces of cannon. This

\* Acts xx. 13.

† Virg. Æn. 2.

‡ Acts xvi. 8 9.

§ Acts xx. 7—12; 2 Tim. iv. 13.



was the scene of the oft-repeated, but at length fatal exploits of the adventurous Leander. Here the great Xerxes, who, in the language of the prophet, may be said "to have stirred up all against the realm of Grecia,"\* threw across his bridge of boats, and wreaked his impotent vengeance on the rebellious waters, by casting in his iron fetters. This conceited monarch, while gazing upon the millions beneath his sway, wept in vexation of spirit, as he reflected, that ere a century elapsed, not one of them would be found amongst the living, to acknowledge his dominion, or tell of his fame.

The average breadth of the Dardanelles is about three miles, and its length about sixty. Gallipoli, which gives a name to the straits, lies a short distance north of the river *Ægospotamos*, at the mouth of which Lysander gained a victory fatal to the Athenian power. Gallipoli stands opposite the site of the ancient *Lampsacus*. We next passed through the Sea of Marmora, the Propontis of the ancients, not far from the island of that name, celebrated for its large quarries of beautiful marble.

All eyes were now intent upon catching the first glimpse of Constantinople. As the traveller advances within view of this magnificent city, its imposing situation and dazzling appearance become more and more striking. Its position is strong and commanding; for seated on seven hills, secured on the south by the Dardanelles, and on the north by the Bosphorus, it seems to bid defiance to all foes. As the Bosphorus is entered from the south, the quarter of the city first seen is Stamboul; the most gorgeous magnificence everywhere meets the eye,—St. Sophia, with its graceful minarets, and massive dome; stately palaces of white marble, towering mosques and baths, amid trees of rich green foliage; vessels from all parts of the world, covering the deep blue waters of the immense and beautiful harbour; all these combine in conveying an impression, not soon to be forgotten, of the wealth and grandeur of this celebrated city. The harbour of the "Golden Horn" is one of the finest in the world, and its depth is in many parts so considerable, that the largest vessels may touch the houses with their prows, while their sterns still rest upon the waters.

The traveller, however, who wishes to preserve these bright and pleasing impressions unalloyed, should certainly depart without landing; for the moment the city is entered, nothing is felt but disappointment at everywhere beholding a combination of the extremes of gorgeous magnificence, and degraded, cringing poverty; streets narrow, dirty, and ill-paved; densely crowded in some quarters with a noisy, motley population, many of whom are only half civilized; ill-constructed, wretched-looking houses adjoining splendid palaces; all

\* Dan. xi. 2.

the indications, in fact, of misery, oppression, and decay; so that our Saviour's description of the Pharisees, as whited sepulchres, beautiful without, but full within of dead men's bones and all uncleanness, is but too applicable to this great metropolis, the vast majority of whose population may truly be said to be lying in the bonds of spiritual death.

#### CONSTANTINOPLE.

We found it advisable to continue our sojourn here longer than we at first proposed; for as this great city is the centre of communication with all parts of the empire, we had favourable opportunities of making known the objects of our mission in the most remote provinces, as well as among its own vast resident population; for, besides the Turks, Constantinople is inhabited by large bodies of wealthy Greeks, Armenians, and Franks of different nations, who may reasonably be expected in time to supply a considerable number of pupils for our College.

It is difficult, as already observed, to ascertain with accuracy the amount of the population of any city in Turkey, no registries of births and deaths being kept. That of Constantinople, including Stamboul, Galata, Pera, and Scutari, has been estimated at about 600,000 or 700,000.\* The Jews may be reckoned at about 80,000, and, of the remainder, less than one-half are Turks, and the other Christians. The population of the numerous villages along the shores of the Bosphorus, is estimated at less than half-a-million. Since the destruction of the Janissaries, and the emancipation of the Greeks, the Christian population has been rapidly increasing in numbers, intelligence, and wealth, in European Turkey; while the number of Turks is on the decrease, and already considerably below that of the Christians. The native Christians, especially the Greeks, are also gradually rising into greater consequence; they absorb the wealth, the commerce, the manufactures, and a great portion of the agriculture of the country, whilst their Turkish masters are growing poorer and poorer. The Turks have scarcely any mercantile shipping, while the Hellenic vessels carry the produce of the corn-lands on the Danube, and from Odessa, to every part of Europe. The banking and financial business is

\* A recent writer, Ubicini, states the population to be 891,000; but this is exaggerated.

principally carried on by the Armenians, who are also employed in the subordinate departments of most of the Government offices. The Turk has, in fact, grown old and decrepit, under the corrupting and paralyzing influence of the sensual principles of his false creed—a religion which, according to the purposes of a just and holy God, has been slowly working out the extinction of the power of its followers. For from the moment when the Ottoman power was established in Constantinople,—when the magnificent Church of St. Sophia was converted into a mosque, and the ruin of the Eastern Empire was complete,—the mission of the Turk, as the minister of a righteous judgment on the Eastern Churches, was obviously accomplished; and, with the exception of a few temporary triumphs, the word had gone forth,—“Thus far shalt thou come, and no farther; and here shall thy proud waves be stayed.”

The members of the Greek Church in the Sultan's dominions, who amount to about 12,000,000, have been cherishing the hope, that the time is at hand, when, after enduring four centuries of hard bondage, they might succeed in casting off the yoke of their Moslem conquerors, and reinstate themselves as a Christian power in the possession of the territories of their ancient empire. These expectations have long been encouraged by the intrigues of Russia, which has annually contributed large sums of money for the support of their churches and schools, and has been diligently sowing, it is said, the seeds of disaffection among the people. The annexation of Turkey to its own dominions has been the great object of Russian ambition ever since the time of Peter the Great; the acknowledgment, however, of a layman like the Emperor, as the spiritual head of the Church, is extremely repugnant to the religious feelings of the Eastern Greeks; they would, on this account, greatly prefer to be constituted an independent kingdom, with a Russian prince as their sovereign, and that their Church should be left, as heretofore, under the spiritual jurisdiction of the Patriarch of Constantinople, who can claim as his title to that office a regular line of descent from the apostles; for the members of this Church labour under the great delusion of the efficacy of all its ordinances resting entirely upon the apostolical succession of its priest-

hood.\* The Armenians, who are a very considerable and wealthy people, and have numerous bodies of their countrymen scattered all over Asia as far as the East Indies, are said to be referring also to the records and reminiscences of their ancient history, and to be contemplating the restoration of the kingdom of Armenia.

No benefit, however, could be expected to result from such a transfer of power, so long as the morals of the native Christian population, and the errors and abuses of their ecclesiastical systems remain in the state described in the last Report. The subversion of the present Turkish Government, and the restoration of either the Greek or Armenian Churches, as the national establishment under a Christian power, would on the contrary inflict a fatal blow to the progress of pure and scriptural Christianity throughout the Turkish dominions. Many proofs have been given in the course of these Reports, of the inveterate enmity entertained by the priesthood of the Oriental Christian Churches, to God's holy Word. I can state as an additional

\* Dr. Layard stated in the House of Commons several cogent reasons for doubting the success of the Greeks in recovering their former Empire; and as the opinion of the learned gentleman, on such a question, carries great weight, I shall quote his statement:—"The scheme of the establishment of what is called a Greek Empire at Constantinople is based upon an entire fallacy. In the first place, the true Greek population of Turkey in Europe is very small indeed when compared to the other Christian subjects of the Porte. They certainly do not exceed 2,000,000, if, indeed, they amount to 1,750,000. The Greek population is confined chiefly to the province of Thessaly; elsewhere they are merely scattered through the country in detached communities, living among the Slavonians and Bulgarians, who form the real Christian population of Turkey in Europe. The language of these races is not Greek. They look upon the Greeks with great jealousy, and for years they have been struggling to throw off all connexion with them, by refusing to accept for their clergy and bishops the priests of the Greek nation. The Servians, to whom I look as the nucleus of the southern division of the Slave race, have completely thrown off all dependance on the Greek Patriarch at Constantinople, and have created a Patriarch of their own in his place. If we were to establish a Greek Empire, as it is called, that which occurred in the fifteenth century would inevitably occur again. The Byzantine Empire fell an easy prey to the Turks, because it was made up of a variety of hostile and opposite races—Slavonians, Bulgarians, and Greeks,—the very races which still people Turkey in Europe."

instance of this deep-rooted enmity, the fact, that a large number of Testaments and Bibles in Arabic having been distributed some years since amongst the peasantry of Mount Lebanon, the priests took alarm, and required them to be given up; but finding the people unwilling to part with the books, a considerable sum of money was granted by the Church of Rome, with which the Bibles were bought up at a high price, and then burnt. They even despoiled most of the churches of the Syriac copies of the Scriptures, which had been kept in them for ages, chained to the reading-desks.

The present Turkish Government has, however, completely shackled the persecuting, bigoted spirit of the Christian priesthood, while it favours, by its tolerant laws, the free circulation of the Bible, and indirectly encourages, without restriction, all missionary enterprise among the Christians. The Sultan distinctly perceives this course to be his best policy, because he has invariably found the Protestant converts among the number of his most moral and loyal subjects. The re-establishment of the rule of the ancient Christian Churches would, on the other hand, be the signal for the instant banishment of the Word of God, and the suppression of all missionary exertions throughout these vast and deeply interesting regions. How singular and painful, that God's people should be obliged, by the degeneracy of these ancient Christian Churches, to pray for the preservation of the ruling head of a great Infidel power! Truly is it declared, "God's ways are not men's ways."

Another notorious instance of the bigoted and persecuting spirit of the hierarchy of the Greek Church occurred last year at Athens, where an American missionary, the Rev. Dr. King, was tried by the civil courts, and condemned to fifteen days' imprisonment and to be banished the country, for preaching the Gospel to natives in his own house, and publishing a pamphlet, opposed to some of the doctrines of the Greek Church. The urgent remonstrances of the American Ambassador have hitherto failed in obtaining any redress.

In Russia all attempts to proselytize are punished by immediate banishment from the country. No member of the National Church can secede from it, without incurring the penalty of confiscation of his property, and confinement in a monastery for

life. All converts to Christianity from Paganism or Moham-  
 medanism are required by the law to be baptized into the  
 National Church. The enforcement of this law caused the  
 suppression of the interesting Mission of the Rev. Messrs. Snow  
 and Henderson among the Buriat Mongolians, on the confines  
 of Siberia. It is to the patient labours of these devoted men,  
 during a residence of about sixteen years in those dreary  
 regions, that the Christian Church has been indebted for an  
 excellent translation of the Bible into the Mongolian language.  
 The Russian Church is lukewarm in the cause of Missions, and  
 their priests are very ill qualified for such a work, as is clearly  
 shown by Haxthausen, in the following extract from his  
 "Russia :"—

"The Russian Government has for some time been endeavouring to  
 convert its Tartar subjects to Christianity. But it has a more serious  
 difficulty than the antipathy of the Tartars, and that is the degraded  
 state of its own priesthood. The intellectual and moral improvement  
 of the latter is a pressing want, not only to bring about the conversion  
 of the Tartars, but still more for the instruction and elevation of the  
 Russians themselves. In fact, the Tartars of Kasan are so superior to  
 their Russian neighbours, that their conversion at present is out of  
 the question. There are certain priests sent by the Government for  
 this purpose, but they have undertaken the mission for the sake of  
 gain, and use it merely as a pretence. They require from their con-  
 verts three things—first, that they shall let their hair grow; secondly,  
 that they shall cease to eat horse-flesh; and, thirdly, that they shall  
 worship pictures and embrace the Cross. On their doing these, they  
 baptize them."

The object, in fact, of the Greek Church, as of her apostate  
 sister of Rome, in undertaking Missions, is not to glorify God  
 by winning souls to Christ, but to glorify herself by swelling  
 out the number of her followers.

The only version of the Bible authorized by the Synod of  
 the Greek Church in Russia is one in Slavonic, a language  
 which is very little understood by the people. The Emperor  
 Alexander, convinced of the great importance of his subjects  
 having free access to the Word of God, founded Bible Societies  
 for the printing and wide circulation of the Bible in modern  
 Russ, the only language spoken by the people; three years  
 before his death, however, strong remonstrances were made by

the Synod and some of the priesthood against this enlightened measure, and the pious Prince Galitzin was, in consequence, obliged to resign his office of President of the Bible Society. The Emperor Nicholas auspiciously commenced his reign by treading in his brother's footsteps as friendly to the free circulation of the Bible in modern Russ; he, however, soon after yielded to the bigotry of the Synod, and suppressed the Bible Society by an ukase in 1826.

The Greek Church in Turkey is equally opposed to the general circulation of the Bible.\* Their only authorized ver-

\* The Greek hierarchy in Turkey have taken great alarm at the steady progress of the Protestant Reformation, which, commencing chiefly with the Armenians, is now extending among their own community. They well know that their ecclesiastical system, being altogether based upon falsehood and imposture, cannot withstand the life-giving light of the Word of God. Strictly to prohibit, with the rigorously enforced sanction of the arm of the secular power, the general and free use of the blessed volume, was their only resource for stopping the dreaded onward progress of this great Reformation movement. But having been deprived of this power by the Sultan's firman in favour of religious toleration, they have felt that their doom was sealed, unless they could, with the help of Russia, either expel the Turks, or compel the Sultan to return to the old, bigoted, and despotic system of policy. The hierarchy of the Greek Church in Russia readily sympathized with the fears of their brethren in Turkey, as they have, for many years, witnessed defections from their communion in their own country, which were also the result of the Bible having obtained entrance into Russia, and circulation among the people, in spite of the vigilance of the police.<sup>1</sup> It is well known that the Russian priesthood have been strenuously exerting themselves to arouse the fanaticism of the people by representing the present quarrel with Turkey as undertaken exclusively in defence of their creed—as a contest between the cross and the crescent.

There are consequently very good grounds for believing that the alarm felt by the priesthood of the decayed Oriental Churches, both in Turkey and Russia, at the remarkable diffusion of scriptural knowledge and Gospel truth in the Turkish dominions within the last few years, and which is still progressing, notwithstanding their strenuous opposition, is the real, though concealed, cause of the present gigantic preparations and persevering efforts of Russia to invade and gain possession of Turkey; it is a desperate attempt, in fact, of the powers of dark-

<sup>1</sup> See "History of the Greek Church in Russia."

sions are an incorrect one of the New Testament in modern Greek, and the Old Testament in ancient Greek, a language

ness to stop the dissemination of the light of God's truth; and even should it fall on the present occasion, some plausible excuse is likely to be found for renewing the attempt at a future period. The announcement of a public meeting having been recently held in Constantinople in commemoration of the Jubilee of the British and Foreign Bible Society, at which our able and worthy Ambassador, Lord Redcliffe, took the chair, is one of the significant events of the day, and a most gratifying proof of the progress of scriptural knowledge in those countries; but, on the other hand, it will have tended to confirm and increase all the worst apprehensions of the priesthood of the Greek Church that their craft is in imminent danger, and it will induce them to put forth their mightiest efforts to destroy the power of the Sultan, and establish in its place that of Russia. No public meeting for the circulation of the Bible could assuredly be held in Turkey, were the bigoted and intolerant Hierarchy of the ancient Christian Churches in the full exercise of their former despotic sway.

This view of the cause of the most unjustifiable aggression of Russia upon Turkey is fully supported by the testimony of Dr. Layard, whose long residence in the East, and official connexion with our embassy at Constantinople, eminently qualify him to form a correct opinion on such a question.

Dr. Layard stated in Parliament,—

“There was another cause, and one, perhaps, little imagined in this country,—viz., the spread of the Protestant faith among the Christians of the East. It may be unknown to the House that, mainly through the influence and teaching of the American missionaries, scarcely a considerable town exists in Turkey in which there is not the nucleus of a Protestant community. The new converts were at first, as usual, subjected to trials and persecutions—not, be it remembered, from the Turkish Government, but from the heads of the Churches to which they originally belonged. Lord Stratford and Lord Cowley at length obtained firmans of protection for the new sect, which was recognised by the Porte as one of the religious sects of the empire, and received privileges accordingly. The spirit of religious inquiry has extended from the Armenians, among whom it first principally took root, to the Greeks, and, in some instances, whole villages have embraced the reformed faith. The Greek clergy, backed by the Russian mission, have done all in their power to check this movement; and, when persecution was no longer available, Prince Mentschikoff appeared at Constantinople.”



which the people can scarcely understand. The priests have always strenuously opposed the distribution of the Bible in modern Greek, or of the Turkish Bible in Greek characters.

Though the religious and moral improvement of the people is the special object of consideration in these pages, yet the preservation and increase of the political influence of England in the East is of such vital importance to the interests of pure and scriptural Christianity, that the introduction of some remarks on this view of the question may not be considered uninteresting by many of my readers; they will find the chief points of the case concisely stated in the following remarks of a recent political writer, and in another extract from the speech of Dr. Layard:—

“There is a power whose interests are deeply engaged in the future fate of the beautiful provinces at present in dispute; and it is our duty to look to the effects upon English and Indian interests which would be brought about by the threatened change. The first great alteration would inevitably be, as we have stated, that Russia becomes at once a southern Power, and establishes herself in force upon the *flank of the long line of march* which connects England with her eastern empire.

“Once seated at Constantinople, all the tendencies of the great power of the Czar would be towards the SOUTH; his northern provinces lie unassailable far in his rear—his capital once placed on the Bosphorus, St. Petersburg and all its beautiful buildings might sink in the marshes of the Neva, and decline into a northern Palmyra—Moscow would bear the same relation to the new seat of empire that Astrakhan does to the present, and St. Petersburg itself would be of little more importance than Tobolsk. *Russia has no flank to turn*—secure to the east and west, backed by the Northern seas, she can look steadily to the SOUTH, and she will do so.”

“Taking advantage,” said Dr. Layard, “of the national movement in 1848 in the Danubian provinces, Russia has compelled the Porte to expel from them every man of liberal and independent opinions. They are now scattered as exiles over the face of Europe, and their return, by recent events, is rendered more hopeless than ever. By the convention of Balta Liman, which she forced upon the Porte, she has established her right to interfere in all the internal affairs of the Principalities, and her present occupation of them has proved that Moldavia and Wallachia are to all intents and purposes Russian provinces. There remained the Greeks of Turkey and those subjects of the Porte who profess the Christian religion—for there is a wide distinction between them. The spirit of inquiry and independence has sprung up among the Greeks, and this, together with their com-

In Syria and Palestine, where Arabic only is spoken, the Bible and liturgies are in that language; but the Church never has encouraged the study of the Bible.

• It is perfectly obvious, from the foregoing facts, that the re-establishment of a Christian government in Turkey in union with the ancient Churches, would inevitably tend, by the exclusion of the Bible, to sink once more the people into the state

mercantile intercourse with the free States of Europe, has greatly alarmed the Russian Government."

"I would only ask," continued the Hon. Member, "Are you prepared to deal with all those great provinces which go to make up what is called the Turkish empire? Remember that when the slender tie which binds them together—viz., Constantinople—is broken, they must become the seat of anarchy and confusion. The population of Turkey in Asia is made up of various tribes, all of which would upon the fall of Constantinople lapse into a state of anarchy and confusion. Are you prepared to take possession of Asia Minor, Syria, and Mesopotamia? or will you allow them to fall into the hands of Russia or France?—for you must do one or the other—for there is no dominant family in any of those countries except Egypt. Remember, that although Egypt is a high road to India, Syria and the valleys of the Euphrates and the Tigris form the high road, and that any power holding those countries would command India. Nor must it be forgotten that the power which holds Constantinople would be ever looked upon in the East as the dominant power of the world, and that with Russia at Constantinople our tenure of India could never be other than a military tenure."

Should the Sultan be permitted peacefully to pursue his plans of reform, it may be hoped that, seeing his empire has been saved from destruction by the timely assistance of his Christian allies, he may be both willing and able to follow their advice in carrying more vigorously into effect the plans of reform he has commenced. The Christian Powers are entitled to exact from him for his Christian subjects, all the civil rights and privileges enjoyed by the Moslems, as the means of securing in future the peace of Europe, by depriving Russia of all pretence for intervention and intrigue. The Sultan should be required to abolish the invidious distinction which prevents the evidence of a Christian from being admitted against a Mohammedan, in *criminal cases*, while that of a Mohammedan against a Christian is valid; the right of buying landed property, and of building churches, hitherto denied to the Christians, should be fully granted; and every just cause of grievance be removed, as the only means of ensuring the peace and stability of his empire.

of soul-destroying darkness, from which, under the more liberal sway of the present Sultan, they are just emerging.\*

STATE OF MORALS.—The information we have obtained from various authentic sources, leads us to the painful conclusion, that the general state of morals at Constantinople, both among Moslems and Christians, is scarcely less deteriorated than at Smyrna. The European settlers in the Levant are not altogether exempt from the same reproach. The truth is, that the Europeans, who have long resided in the East, have not altogether escaped the injurious influences of the luxurious habits of an Oriental life—of the temptations inseparable from riches—of the absence, often, as regards Protestants, of the means of sound religious instruction, and of the want, especially, of facilities for obtaining a good education for their children. Another source of evil, peculiar to Protestants, has been the custom of intermarrying with the members of other Christian Churches, lower in morality than their own. For some years past, moreover, the Roman Catholic priests have endeavoured to exact from Protestants, who allied themselves with members of their community, a promise that all the children should be brought up in the Roman Catholic faith; and, in many instances, Protestants, ignorant or regardless of the important differences between the two systems of religion, have conceded the point. There have been, no doubt, some honourable exceptions to the foregoing line of conduct among the British residents; it is, nevertheless,

\* The truth of this view has been strongly confirmed by Dr. Layard, who, when addressing the House of Commons, stated, "By placing the Greeks at Constantinople we should throw the whole of Turkey into the hands of Russia, and render impossible the future independence of any Christian race which may be destined to hold the Turkish provinces of Europe hereafter. In my opinion, a Greek Government at Constantinople would at this time be more adverse to the true spread of civilization and liberty than a Turkish Government. The Greek religion is essentially a persecuting religion. I need scarcely remind the House of the Catholic persecutions in Poland, and the persecution of the Protestant Missions and communities in Georgia; nor that the first article of the Greek so-called free constitution declares that proselytism is forbidden. Nor will the case of the Noble Lord the Member for Tiverton's friend, Don Pacifico, and the annual persecutions of the Jews at Athens, be forgotten."

a melancholy truth, that the low standard of religion and morality, both of European and native Christians, has exerted a most baneful influence upon the Moslem population.

The injurious influence just noticed has been particularly exemplified in the dealings of the rich Armenians and Greeks with the better class of Turks. Owing to the love of splendour and luxury, which is a prominent feature in the character of all Orientals, and the natural indolence and passiveness peculiar to the Turks, the latter are exceedingly extravagant in their habits, and generally live beyond their means; their palaces swarm with servants, amounting often to many hundreds. A considerable capital is generally laid out in amber-mouthed pipes, inlaid with diamonds. They can seldom afford to have more than one or two wives, owing to the wasteful expense of their domestic establishments; the inevitable result is, that they soon become deeply involved in debt. They are then in the habit of borrowing money, at enormous interest, from wealthy native Christians (chiefly Armenians), to whom, being better acquainted with business than themselves, they usually confide the management of their affairs. The Christians, unfaithful to their trust, often appropriate to themselves exorbitant profits, and this course is pursued year after year, until, by repeatedly borrowing large sums of money at a heavy and accumulating interest, the indolent and confiding Turk is ruined, and the usurious lender enriched at his expense. Transactions of this description are very common among the Turks holding high Government offices. The Turk borrows from the Armenian a large sum, at high interest, in order to obtain a pashalic, by making a handsome present to the Prime Minister; he then extorts money, in every way practicable, from the people of the province over which he rules, in order to repay both principal and interest, and amass a private fortune.

The native Christians, chiefly Armenians, employed in the subordinate government offices, are reported also to pursue a systematic course of bribery and fraud, which is connived at by their superiors. "Nothing for nothing," writes an observant traveller, "is the motto, or, at least, the practice of the Ottoman Empire; and in no quarter in these lands can poor parties

enter the lists with affluent crime."\* The natives say of a public functionary, "He eats a great deal," alluding to his rapacity for money, and the word *richoet* is specially used to signify the bribe offered to a judge, or other public functionary. Often have the Russian Autocrat and the spiritual despot of the Vatican artfully availed themselves of this gross venality to carry out, by profuse bribery, their ambitious and iniquitous designs. The enormous and ruinous evils of such a system are evident. An Englishman, for instance, who was some time since engaged to build a steam-frigate for the Government, discovered that more than double the number of workmen he had actually employed were entered on the returns made by the chief clerk in the naval yard, causing thus the expense of the frigate to appear much greater than it really was, to the injury of the builder. The same fraudulent deception was practised in an experimental farm, managed for the Government by a Scotchman, and in a large foundry superintended by an Englishman; but every attempt to check these abuses failed, through the bribery of the higher officers by the subordinate official agents. The exertions of the English to benefit the Turks have, in this way, not unfrequently been defeated. Several English merchants complained, also, of the great difficulty experienced in transacting business with the native Christians, in consequence of their want of truth and honesty. A verbal engagement is never considered binding, neither do they scruple to break written contracts legally settled, preferring, for the sake of a little more gain, the chance of obtaining a decision in their favour in courts of law, where the judges are avowedly open to bribery.

The standard of female morality is said to be very low at Constantinople, especially among the upper ranks of society; but the secluded lives of most of the women, Turks and Christians, prevent irregularities of conduct from being exposed to such general observation as is the case in Europe. It is a well-known fact that the ladies of the harem possess considerable political influence, and many thousand Russian roubles have

\* Letter of the Rev. Mr. Graham to the Rev. Dr. Wilson.—"Lectures on Foreign Churches."—L. 2, p. 80.

found their way there before now. The late Sultan's mother was a lady of eminent abilities; so is the daughter-in-law of Mehemet Ali. Turkish ladies play a great part in Eastern politics, in spite of eunuch guards and veiled faces. The question has sometimes been asked, whether the Turks or the Christians are most corrupt? It may, perhaps, be difficult to strike correctly the balance between them, each having their peculiar vices; the Turks exhibit the vices usually attending sensual and indolent habits of life, and which are, consequently, more private and-unobserved; while the Christians, by their greater activity of mind and enterprize of character, are led into vices equally reprehensible, if not worse, and, at all events, more glaring. The Turks may generally be considered as having a stronger *religious sense*, and a greater respect for truth and honesty, than the Oriental Christians, though they often follow the evil example set them by the latter in also violating these obligations. Can it, therefore, be a cause of surprise that the Turk should have long since conceived such a deep contempt for the Christian and his religion? Although this feeling has, of late years, been softening down, it is still frequently displayed, as is illustrated by the following anecdote, related to me by an English resident: Having stopped a few days previously to pay the toll at the great floating bridge leading from Galata to Stamboul, he heard the toll-keeper, who was a Turk, say, on returning some small change to a native Christian who immediately preceded him, "Take this, you dog;" while, on handing him his own change, he said, "Take this, my son;" showing, on the one hand, his respect for the Englishman, and on the other his contempt for the native Christian. It must be obvious, from what has been stated, that the reformation of the Christians is an indispensable preparatory step to that of the Mohammedans, and that no effort should be spared for the accomplishment of this great end.

Up to a recent period the administration of the affairs of the large community of the Armenians (as also of the other Christian bodies) was conducted by an agent of the Imperial Government in concert with the Patriarch, who possessed thus the absolute power of a Pope, regulating everything respecting the

imposition of taxes, the enforcement of the laws, &c. This led to great abuses, such as the sale of large benefices to persons wholly unfit to fulfil their important duties, the misapplication of funds intended for the education of the people, and many acts of oppression. An example of this abuse of power was afforded by the severe persecutions carried on a few years since at the instigation of the Armenian priesthood, against the members of their body who had seceded from their Church, having been convinced of its errors by the study of the Word of God and the instructions of the American missionaries. Within the last two years, however, the Sultan has reduced the power of the Patriarchs by appointing a council of laymen for the regulation of secular matters, and of ecclesiastics and laymen for that of Church affairs. It is, however, readily admitted that there are among the Armenians individuals distinguished for strict integrity and general respectability of character. The low tone of morals referred to is the natural result of the corrupt teaching of their Church.

REFORMS IN THE ADMINISTRATION OF THE GOVERNMENT.—After the foregoing details respecting the general moral corruption of the people and the gross venality prevailing in the Government offices, it is but justice to add, that great improvements have taken place in the administration of the affairs of the Empire within the last half-century. These reforms, which were commenced by the late Sultan, are steadily carried on by his enlightened and benevolent successor.

For the better understanding of these ameliorations, it is necessary to supply some details of the form of administration of the Government, and of the constitution of the bodies of Ulemas and Dervishes, which are the two most influential in the empire. Some particulars will then be added, respecting the municipal government of the Christian population, the administration of justice, and of the commercial, financial, military, and naval departments of the Government.\*

The Government consists of the Privy Council (called, also, Divan); the Divan, or State Chancery, and of separate admi-

\* Several good authorities have been consulted, and, among others, the recent "Letters of Ubicini."

nistrations for each department of affairs. The Privy Council includes the Grand Vizier, the Sheik-ul-islam, the Seraskier (Minister of War), the Capitan Pasha (Minister of Marine), the Grand Master of the Artillery, the Minister of Foreign Affairs (formerly Reïs Effendi), the Minister of Finance, the Minister of Commerce and Public Works, the *Mustechar* or Councillor of the Grand Vizier, holding the office of Minister of the Interior, the Minister of Police, the President of the Council of State, the Director of the Mint, the Intendant of the *Vacoufs*, or property belonging to the mosques, and other religious foundations. The term Sublime Porte implies the Cabinet of the Porte, which usually meets in the palace of the Grand Vizier. The Privy Council meets generally twice a week. The official title of the Sultan is that of *Padishah*, or Ottoman Emperor of the East. Previous to 1774, the title of Padishah was not accorded by the Turkish Government to any other sovereign. Catherine II. of Russia then obtained it by treaty, and also Napoleon, in 1805; since which it has been conceded to all other ruling sovereigns.

The Divan, or State Chancery, is composed of one hundred and twenty-one members, and comprises the superior and inferior functionaries, to whom the Turkish name of *Qalemiie* (of the pen) is applied. These functionaries may be classed under five categories. The first are called *Fericks*. The Divan is independent of the Ministry and of the Council of the Empire, but its resolutions only become important when they are sanctioned by the Cabinet and the Imperial Council.

Besides the Cabinet, there are ten other Councils, one being attached to each of the above Ministerial departments, except that of Foreign Affairs. The head Council is the so-called "Council of State and Justice," the President of which, as before remarked, is a member of the Cabinet or Divan. There is, moreover, a so-called "Board of Translators" attached to the office of Minister of Foreign Affairs—a Board which has supplied Turkey with some of its most celebrated men.

The Turkish empire is divided into thirty-six "Governments," subdivided into "Provinces," "Districts," and "Nahiyes," or groups of villages and hamlets.

The Governor-General (*VALI*) of each of the above thirty-six



grand divisions is assisted by a permanent Council, one of the members of which is the Greek or Armenian Metropolitan, or the Jewish Rabbi, according to circumstances; another proof of Turkish tolerance.

The pay of the Grand Vizier, and of the *Sheik-ul-Islam* is 100,000 piastres a-month each, or about 840 pounds sterling; and that of the other members of the Cabinet varies, according to rank, from 70,000 to 50,000 piastres a-month.

#### THE ULEMA.

The Koran being the only authoritative source of law, as well as of religion and science, among the Mohammedans, the ministers of religion and the lawyers form a single order, called ULEMA, divided, however, into two classes, one exclusively devoted to the religious services of the mosques, and the other to the administration of justice. This division was rendered necessary by the prayers and ablutions prescribed in the Koran being too frequent and numerous to allow the persons who superintended them to undertake the office of Judge. They all, however, belong to the same order, the administrators of justice being invested with a sacerdotal character as well as the official attendants in the mosques. The order of Ulemas forms so powerful a body in the State, whose destinies it has often ruled, that some account of its constitution will be found interesting, especially to those who desire clearly to understand the present efforts at reformation progressing in Turkey.

Every Mussulman may be entitled to become a member of the Ulema body, provided he submits to receive the requisite education. All males are required by the Koran to attend the schools (*Mekteb*) attached to the mosques, until they have learnt some portions of the Koran.\* Those who are ambitious to rise to offices of influence by advancing in learning, are admitted, after an examination of their fitness, as students in the higher colleges, called *Medresse*. A very small cell, furnished only with a mat and divan of straw, is allotted to each student; he every morning receives a portion of bread and prepared rice

\* See section on Education, p. 59.

(pilau) for the day, besides a few pence as pocket-money; and he has to support himself chiefly as a scribe (*hiatik*), by copying manuscripts, keeping merchants' books, or, assisting to sweep the mosques. At the end of ten or twelve years' study or more, after several examinations, the student obtains from the Sheik-ul-Islam a diploma of *Moulazim*, which is the first degree of the Ulema. He is then entitled to hold the office of *Naib*, or *Cadi*, of a province.

But, if he be led by ambition to aspire after the higher dignities of the law, he must devote seven more years to the study of jurisprudence, of oral interpretation, &c., and then, after a final and strict examination by the Mufti, he receives the degree of *Muderis*, or *Doctor*. The first dignities of the magistracy now lie open to his hopes. But there is still a further division; he can obtain the situation of Mufti in a court of appeal, in which case he loses all chance of further advancement; or else, by keeping his name on the roll of *Muderis*, he can pass through the ten higher degrees of the law, from what is termed the College of *Externals* to the *Suleimaniyeh*, which constitutes the highest rank of the Ulema. He is then qualified to receive the title of *Molla Mukredji*, and to be called by the Sultan to the office of *Sheik-ul-Islam*, who is the next personage to the Sultan in the Empire.

It thus requires a man to have laboured perseveringly more than half his life, under great privations, before he can hope to attain any of the high offices in the judicial department of the State. The students are called *Sukhtes*, or *Softas*, or scorched, because it is supposed that they burn with a zeal for knowledge; they are chiefly from Syria and Asia Minor, and their number is so considerable, that Constantinople alone contains above 20,000; they are the most fanatical, turbulent, and savage subjects among the Turks.\* The greater number reach only the rank of *Cadis*, or judges of *Naib*. Birth, patronage, and wealth assist, however, materially in obtaining promotion; and the high officers often procure for their children, from their birth,

\* Proofs of this were recently furnished by their endeavours to excite a religious insurrection in Constantinople, and by their going in a body to threaten the Sultan, because he had not declared war with Russia.

the honorary titles of *Muderis* and other degrees of office, without their ever holding them.

One of the first posts occupied by the *Muderis* is that of head of a *Medrese* (College) of the lowest order; he then advances by gradation to that of the highest rank, which is the *Suleimaniyeh*. The eldest among them are then promoted to the rank of superior judges, who are eight in number,—those of Galata and Eyoub, Scutari, Smyrna, Salonika, Larissa, Aleppo, and Jerusalem. The next step by seniority is to the four superior Mollaships of Adrianople, Brusa, Damascus, and Cairo. The next are the Mollaships of Mecca and Medina. One is raised to the rank of Istambol-Effendi, or master of the police at Constantinople; then come the offices of Kadi-Asker of Anatolia, Kadi-Asker of Roumelia, and, finally, the supreme rank of Grand Mufti, or Sheik-ul-Islam. Another member of the Ulema is the Nakib-ul-eslraf, or chief of the Emirs.

The sacerdotal and judicial power have always been united in the person of the Sultan, and originally the chief Ulema was only the highest judge under him, all the decisions respecting the right interpretation of the Koran, in important cases, being delivered directly by the Sultan or Khalif; but, as the time of the Sovereigns became more engaged in conquests and State politics, they delegated the exercise of their sacerdotal and judicial functions to the Ulemas, transferring to them, by this proceeding, an immense power over the minds of an ignorant and fanatical people. No act of the Mohammedan Government is readily obeyed, unless declared to be in strict conformity with the Koran, and obligatory, therefore, upon all the faithful. This sanction is called *Fetva*; and for a long period, the right of granting it has been exclusively exercised by the Sheik-ul-Islam; he usually consults the College of Ulemas, each member voting *yes* or *no*. This privilege has never been resisted but on one occasion, by Mourad IV., who dared to decapitate one of them for opposing his will. They have sometimes used the *Fetva* to dethrone Sultans, and deliver them over to the fury of the Janissaries. All new laws, and even the question of peace and war, must await the sanction of the Sheik-ul-Islam.

The body of the Ulemas, combining thus all the talent and

learning of a country, where the large masses of the people are sunk in ignorance, and being firmly compacted together by self-interest, constitute a hierarchy possessed of immense power, and forming the most solid part of the Ottoman institutions. A third portion of landed property of the empire was awarded them at the conquest, for the support of the mosques, and this has since been greatly increased by legacies and purchases. They are exempt from all taxes, arbitrary confiscation, and the punishment of death. The office of *Sheik-ul-Islam*, is the only one in the State held for life. All the inferior judges are appointed by the chief judges for one year only, and receive no salaries from the State, but are entitled to the enormous tax of one-fortieth of the value of the litigated property submitted for their adjudication.

This vicious system sufficiently accounts for the existing gross corruption of justice. The three highest judges alone are paid by the State. It is obvious, that while the Ulemas form a powerful body, which it will be difficult to overturn, they have the strongest motives of self-interest and ambition to preserve things as they are, oppose all innovations, and arrest thus the progress of civilization; for they clearly perceive, that the extension of education among the people, would soon break down their present monopoly of knowledge and power, and ultimately deprive them of their enormous wealth. They consequently have resisted, as far as they were able, the attempts at reform made by the late and present Sultans; some of them, however, being men of more enlightened minds and sounder judgment, are believed to be impressed with the necessity of no longer opposing improvements in the institutions of the country, even for the sake of self-preservation; and one of them has been persuaded by *Rechid Pasha* to visit Paris, in order to study European civilization.

The ministers of public worship receive the generic title of *Imams*, which in Arabic means president or chief; the same name is given to any person of either sex, who habitually conducts prayer in public or private, and also to several eminent expounders of the Koran, such as the four great orthodox Imams,—*Ebou Hanife*, *Maliki*, *Schaffii*, and *Hanbeli*.

The Sultan, as spiritual head of Islamism, is also called *Imam-ul-muslimin*. The Imams, however, are not a body set apart by ordination, for the exclusive performance of religious rites; they can attend to any other pursuits they like, and are not required to differ in their mode of life from the rest of the community. Many mosques are founded by private individuals, who provide in perpetuity for all the offices of public worship, making them hereditary in one or several families, including sometimes their own; when no such provision has been made, the Imams are appointed by the Sultan, and are inferior to the judges.

There are five classes of religious functionaries,—the Sheikhs, who are Ulemas of the order of *Muderis* (professor or doctor), who, as the authorized expounders of the Koran, occupy the chair of preacher; \* the *Khatibs*, members also of the Ulema, holding only the degree of *Moulazim*, but appointed Imams by the Sultan, and delegated to read in his name the official prayers, on Friday (the Moslem Sabbath), a service called *Khouthé*; the *Imams*, who perform the ordinary daily services of the mosque, and the marriage and funeral ceremonies; the *Muzzins*, who summon the people to prayer from the minarets; and the *Cajims*, who attend to the cleanliness of the mosques. The three last orders do not belong to the corporation of the Ulemas.

#### THE DERVISHES.

There is another religious order deserving some notice, on account of their remote origin, and singular character, and of the paramount influence they exercise upon the social condition of the empire; this is the order of DERVISHES. The origin of the Dervishes, Santons, Sofis, and Fakirs, is much more ancient than that of Mohammedanism; the existence of this class of religious fanatics, who lay claim to special revelations from heaven, and to immediate supernatural intercourse with the Deity, can be traced back to the remotest periods in the history of India, Persia, Egypt, and of all the regions of Central Asia. The doctrines they generally have professed, have consisted of a combination of the visionary Pantheism of the Egyptian and

\* See description of mosques, p. 34.

Persian magi, with the spiritualism of the Platonic, and the rationalism of the Aristotelian schools of philosophy. Long before, the promulgation of Islamism, the Sofis were divided into two sects, called *Meschaïouns*, "Peripatetics;" and *Ischrachäiouns*, "Contemplatives," each originating in the systems of philosophy then prevalent.

Mahomet artfully contrived to adopt his new scheme of religious belief to the natural propensities of character and existing prejudices of the Orientals, by borrowing from all the existing systems of religion and philosophy; he thus introduced into it a large measure of the low spiritualism of the Pantheistic school, which, assuming everything in creation to be a part of the Deity, favours the idea of a material God. He, in this manner, practically reduced Islamism to a system of sensual materialism, under the disguise of a pure and refined spirituality. It became easy, therefore, for the Pagan Pantheistic Santons, Sofis, and Fakirs, to find a place in the Islam creed.

The Khalif Ali was one of the first Moslems who set the example of retirement from the world, and of a life of repentance and self-denial; he adhered to the purest precepts of the Koran, and diligently engaged in works of charity, and his sect, which numbered many followers, was called *Safashabi* (from *Safi*, "pure"). The term Dervish, in Persian, means "mendicant;" it is also said to be derived from the word *der*, "gate," and *vich*, "sketched," because the poor generally in the East sleep under gateways. And the word *Sofi* is supposed to be derived from the Arab *Sof*, "wool," in allusion to the woollen robe worn by the sect.

The Dêrvishes, however, soon departed from the strict observance of the law, as the fundamental rule of the sect, and gradually lapsed into the contemplative mysticism of the Hindoo Fakirs, and Santons, indulging in the pleasurable excitement of ecstatic half-delirious dreams, and pretended communications with the spiritual world; a mode of existence highly congenial with the over-active imaginations and love of indolence natural to sensual Orientalists. Some adopted a solitary life, while others united in religious societies, each under a ruling head or

Sheikh, corresponding exactly with the monastic orders of Christians. These sects rapidly multiplied 'under various leaders, some still partially adhering to the observances of the Koran, while others entirely gave themselves up to the wildest fanaticism. The number of their sects has been estimated by Hammer, at thirty-six,\* twelve of which existed before the foundation of the Ottoman empire, and the other eighteen were formed between the fourteenth and eighteenth centuries; some writers have stated the number to be seventy-two. The sides of Mount Olympus, in Asia, were, at one time, inhabited by thousands of Moslem cenobites, living in cells excavated out of the rocks.

But Persia is the country where the Dervishes have always been most flourishing; the celebrated Persian poets, Saadi and Hafiz, were of that sect, and their beautiful poetic compositions celebrate the purest Pantheism. So great was the popularity of the Dervishes at one period in Persia, that one of them, Shah Ismail Sefewi, reached the throne, and founded the dynasty of the Sophis. When the Turkish Sultan Orchan organized, in 1328, the body of Janissary Guards, in order to inspire them with a religious zeal, he got Hadji-Bektach, a venerable Sheikh, and the founder of the order of Bektach Dervishes, to bless them, by holding the sleeve of his robe over the head of each of the officers. A piece of cloth hanging down from behind the turban was adopted in commemoration of this ceremony, which secured to the Dervishes the support of the fanatic Janissaries ever after.

The power of the Dervishes over the common people was soon discovered by the Sultans and Ulemas to be formidable and dangerous. While these raving enthusiasts do not openly oppose the Koran, they assume to be emancipated by special Divine inspiration from all established law and settled religious observances. They do not undisguisedly avow this, even to candidates seeking admission into their society; they first insist upon their strict observance of all established religious duties and social customs; but, exactly like the Jesuits, after they are assured of the noviciate having, by long mortification, entirely sunk

\* Hist. de l'Emp. Ottom., t. i., p. 395.

his individuality, and become intimately assimilated with the interests of the order, they then fully initiate him into their true principles, which may be briefly stated as follows.

The initiated is assured that the Koran only contains an allegory of precepts and maxims purely political; that when habits of mental devotion have been contracted, the worship of God is a purely spiritual act, which entirely supersedes all outward forms and ceremonies, and all human interpretation of the written word. *Mewlana-Djeladeddin*, the greatest mystic poet of the East, and founder of an order of Dervishes, expounded the essence of their dogma in the following prayer:—"O my Master, thou hast completed my doctrine, in teaching me that thou art God, and that all is in God." They in this way sapped the foundations of all public law and authority, making the impulses of their depraved and morbid consciences the sole arbiters of right and wrong. Like the Jesuits, also, they insist upon an unlimited holy submission to the Sheikh of the order; one of their greatest authorities, Bayezid of Bestami, told his disciples, "*Glorify me, I am above all.*" "Whatever you do, whatever you think, let your Sheikh be ever present to your mind," is the mental ejaculation called *Rabouta*, which every Dervish continually repeats.

A self-constituted voluntary body, freed from the restraint of all established authority, and holding such principles as the above, must be eminently dangerous to the peace and welfare of society. The Dervishes have obtained, in various ways, a very strong hold upon the minds and feelings of the lower class of Moslems. The extraordinary and exciting character of their religious worship,\* and their assumption of the power of working miracles, are always sources of great attraction to a superstitious, fanatical, and ignorant people. They have recourse to all kinds of juggleries and impositions, to gratify the popular passion for the marvellous. Their morality is frequently very loose: many of the worst characters joining the order for the sake of obtaining a livelihood in idleness. The people, however, make wonderful allowances for the grossest misconduct, believing the souls of the pretended saints to be already purified and

\* See Mohammedan Religious Ceremonies, p. 31.



united with God, and in no way contaminated by the deeds of the body. Some of the sect may be considered as crazy fanatics; many, however, are cunning and artful impostors; while in others there is, probably, a mixture of the knave and the fool.

As a body, they are fully aware of their immense power, and have more than once displayed it by raising rebellions against the rulers of the country. Some of the sects, half religious, half political, have committed at various periods acts of great cruelty and oppression; the most notorious and dreaded of them was the sect of the Ismayly, or Assassins, of which there is a remnant in the mountains near Tripoli.\* The Ulemas, who, belonging to the *Sonnite* sect of Mohammedans, are strict expounders of the Koran, have always been at enmity with the Dervishes, who, belonging to the *Shiite*, or Persian sect of Moslems, profess a more mystical form of Islamism.

The Ulemas have constantly exerted themselves to lessen the rival power of the Dervishes, but, hitherto, with little success. The Sultan Mahmoud struck them a severe blow, after his destruction of the Janissaries; for the Bektachi Dervishes, the great patrons of the Janissaries, having excited some revolts, the Sultan, with the advice of the Grand Mufti and chief Ulemas, had the three chiefs of the order publicly executed, and suppressed the congregation, banishing most of its members. Such, however, is the daring of these fierce fanatics, that he was afterwards publicly upbraided for this act by one of them, and only ventured, in the presence of the people, to order him to be taken away as a madman. A Dervish, from Bokhara, presented himself, a few years since, at the public audience of Rechid Pasha, and loaded him with violent abuse, calling him a dog, an Infidel, a recreant, on account of the reforms he was introducing, and concluded by invoking down upon him the thunder of heaven, and the dagger of every true Mussulman. The Vizier was so afraid of the popular excitement such a scene might create, that he only ordered him to be quietly removed

\* See page 516. The most complete history of the Dervishes will be found in Ubicini's "Letters on Turkey," which have been consulted, with other authorities, in the preparation of this sketch.

by the servants. This body of fanatics may, therefore, justly be considered as offering one of the greatest obstacles to the amelioration of the condition of the lower classes, and to the advancement of knowledge and civilization in Turkey.

REFORMS IN THE MUNICIPAL ADMINISTRATION, OF CHRISTIANS, IN THE ADMINISTRATION OF JUSTICE AND OF COMMERCIAL AFFAIRS—PRESENT EXPORTS AND REVENUE.—MILITARY AND NAVAL ORGANIZATION.

With regard to the municipal administration, the Christians enjoy in Turkey the same franchises as are enjoyed by British communities. They elect the mayors and the municipal councils of their communes at public assemblies held for that purpose, without any intervention, either directly or indirectly, from the Government or its agents. The municipal councils, which do not depend on the Government for what concerns the administration of the commune, are responsible to those assemblies for their acts, and their constituents have the right to depose them without any intervention on the part of their Government, and to demand their punishment in case of exaction, dilapidation, or other transgressions of their duties. With regard to civil law, the Christians in the Ottoman Empire are treated on a footing of equality with the Mussulman. They enjoy the same rights, they are subject to the same obligations, they pay the same contributions, there exists no exception in favour of the one to the prejudice of the other. The only difference existing between Christian and Mussulman subjects with regard to civil law, is, that the Christian male subjects over fifteen years of age, pay a personal annual contribution; the rich, 12s.; the middle class, 6s.; and the lower class, 3s.; whilst the Mussulmans are exempt from this contribution. But the Christian subjects are exempt from forced military service, to which the Mussulmans only are obligatorily subject. The Christian subjects who voluntarily offer their military services are exempt from the payment of the above-mentioned personal tax; but the Christian populations have such a repugnance to military service, that, notwithstanding the wishes of the Ottoman Government in that respect, they would prefer paying ten times the contribution to serving in the army.

With regard to judicial administration, the Christian subjects, in a law-suit among themselves, are judged by their own national courts of law, composed of the members of their municipal councils, and presided over by their bishops; and there is at Constantinople, for every nation, a sort of court of appeal. The law-suits between Ottoman and Christian subjects are judged by the Ottoman tribunals, where the Christian holds a position similar in every respect to that

of the Mussulman. There exist, moreover, so-called mixed tribunals for the settlement of the disputes of foreigners residing in Turkey, and for the trial of foreign offenders against the laws of the country. The mixed tribunals of commerce are composed one-half of foreign and one-half of native merchants, the former appointed by the foreign Ambassadors, and the latter by the Porte. There is also at Constantinople a special tribunal for maritime commerce. Mixed tribunals for the trial of foreign criminals or offenders are now established in all the large cities of the Empire; one-half of the members are natives of Turkey, who permanently fill those posts, and the other half belong to the country of the person on trial, and are chosen by the respective Consuls, whose consent is necessary for a capital execution.

The administration of justice is based on the penal code of 1840, the ordinances of 1846, and the commercial code of 1850. The first is brief enough, for it contains only fourteen articles. The putting any person to death without a legal condemnation, the exciting to revolt against the Government, and murder, are defined to be capital crimes. Mussulmans charged with such offences are to be tried publicly by the Sheikh-ul-Islam, if they be resident in Constantinople, or by the municipal authorities in the provinces, the sentence of death to be laid before the Sultan for his approbation. Public functionaries unjustly depriving any person of his property, are to be compelled to restore it, and, moreover, liable to imprisonment and the loss of their places. If found guilty of corruption or peculation, they are imprisoned for three years in a bagnio, and for five years if they are employed in the financial department of the State. Minor offences are also punishable by various terms of imprisonment in the bagnio.\* The preamble and conclusion of the above are as follows:—"It is notorious that, by the proclamation of the Hatti-Scheriff of Gulkhare,

\* The following is a very recent account of the punishment for perjury in Turkey:—A rather singular scene took place last September, at Adrianople. Two men, the chiefs of a neighbouring village, who had been found guilty of perjury, were promenaded through the Bazaar, mounted on donkeys, with their faces turned towards the tails of the animals, and having their heads dressed out in a grotesque manner, with the hairy part of a sweeping brush on their forehead, and some cloves of garlic round their neck. They were preceded by the public crier, who announced the crime of which they had been guilty. After being thus for some time exposed to the hootings of the people, they were taken to the court of the Palace, where they were dismissed, and declared incapable of ever holding any public office. The offenders had been bribed to give evidence that the widow of a Turk, recently dead, had been delivered of a child, afterwards deceased, and which circumstance of the birth would make the widow the sole heir of all her late husband's property. The relations of the husband, however, interfered, and clearly proved the guilt of the witnesses, and they were condemned to the punishment above mentioned.

of the 6th of Chaban, and the 1255th year of the Hegira (Nov. 3, 1839), all the subjects of the Ottoman Empire, without exception, have been guaranteed perfect security with regard to life, honour, and property; and that all have been admitted to be considered equal in the eyes of the law." The conclusion declares:—"The provisions of the present penal code are to be executed with regard to all subjects, whether Ottoman or Rayahs, without the least exception; that is to say, all persons are to participate in the benefits resulting from it; consequently, it is the duty of all to see that no one oppose any obstacle to the enforcement of this code, and every one is allowed to demand that justice be rendered to him." The Koran and its commentators are therefore no more acknowledged to have exclusive judicial authority over persons bearing a Christian denomination. The Christian sees no more the sacred name of his Lord and Saviour exposed to derision by the Cadis and Effendis of the East.

The commercial system of Turkey, in direct opposition to that of Russia, is a very liberal one. An *ad valorem* duty of only three per cent. is imposed on all imports, a duty increased by two per cent. additional when the goods leave the custom-house for home consumption. No articles of import or export are prohibited, except under extraordinary circumstances—the introduction of fire-arms into disturbed portions of the Empire, and the exportation of corn in times of scarcity. The average annual value of the imports of Turkey is calculated at 257,000,000 francs, in which England and Malta figure for 103,000,000, including their transit through Turkey of British goods destined for Persia.

The first rank, says Ubicini, in the export trade to Turkey is now occupied by England, and it has been gained by long and indefatigable efforts on its side. The English, in fact, directed, at an early period, their attention towards the East. Their Levant Company, established in the reign of James the First, soon supplanted France in the above trade, notwithstanding the immense privileges of the latter, which had rendered itself, with the sanction of the Porte, the protector of all the Franks trafficking in the Levant. In fact, the Grand Seigneur had forbidden European vessels to display in Turkish waters any other flag than that of France. It is particularly of late years that the progress made by England has been more sensibly felt. In 1827, the total value of the English exports to Turkey was only twelve millions and a-half of francs, in which cottons figured for three-fourths; in 1830 that sum reached twenty-six millions, and now it is one hundred and three millions. From the latter sum must be deducted forty-five millions belonging to the transit trade of Persia. That transit is effected almost entirely *via* Trebisonde, whence British goods are directed to Teflis.

The fifty-eight millions of francs representing the value of the special exportations from England to Turkey form double the value of the French exports to the same quarter.

The average revenue of Turkey may be set down at 730 millions of piastres, 108 going to the English pound sterling. That revenue is derived from the tithes or property originally made over to the Musulman conquerors, from the land-taxes or other kinds, head-money, the customs, the indirect taxes, and the tributes paid by Egypt, the Danubian Principalities, and Servia—those tributees amounting, altogether to thirty-five millions of piastres, of which thirty are furnished by Egypt alone.

Shortly after the conquest by the Turks of the Greek Empire in the East, the territory was divided into three portions, one of which was given to the Mosques, for the maintenance of public worship, as well as of the schools and hospitals attached to those religious edifices; a second was partly distributed amongst the conquerors, and partly left, on certain conditions, to the original inhabitants; whilst the third was constituted the property of the State. At present, three-fourths of the territorial property of the Empire belong one way or the other to the Mosques, and that circumstance may account, to a certain extent, for the large sums of money furnished of late to the Divan for the defence of the country.

Turkey possesses vast wealth in mines of copper, silver, and other metals, hitherto either very badly worked, or wholly undeveloped. The soil is fruitful, and a genial climate ripens plenteous fields of corn and wheat. The country along the coast of the Black Sea to the interior of Schumla is entirely a corn-growing province. The laws and religious traditions of the country confer a singular dignity on the agricultural profession; but through the ignorance of the cultivators of the soil, the scarcity of labourers, and the want of capital, the immense agricultural resources of the empire are not developed. If British capital were brought into this country, roads opened, and an impulse given to industry, many years would not pass before the resources of the empire would be greatly augmented. A great deal has been done of late years by the establishment of regular steam-boat communication along the Bosphorus. A projected railway to Belgrade, which is stopped now on account of the political crisis, though it has not been given up by the projectors, would have proved of incalculable advantage to the State. Russia interposed against its construction—which is not a bad test of its advantage to Turkey.

**NAVAL AND MILITARY SYSTEM OF TURKEY.**—The Turkish army, as now constituted, is a perfectly new creation, and a very different force from that which was in existence before the destruction of the

Janissaries, by the Sultan, Mahmoud, 16th June, 1826. The Sultan Selim had perceived that the military organization which had rendered the Turkish arms so dreaded and successful in former ages, was no longer adapted to the modern improvements in the science of war, and he commenced in 1796, forming a few bodies of troops trained after the European fashion; these reforms, which for some time were very unpopular, were more fully carried out by Mahmoud, and the great progress effected in a short time, was proved by the gallant resistance of the Turks, during the war with Russia, in 1828, which elicited the admiration even of Pozzo di Borgo, the Russian ambassador in Paris.

In 1843, the ordinance was issued for raising and equipping the Turkish army upon its present footing, during the Administration of the distinguished Riza Pasha. Under this arrangement, the service consists of two distinct branches—the effective army, or *Nizami*, and the reserve, or *Redif*. The army consists of six divisions, or camps (called *ordou*); there being a general (*mushir*) at the head of each *ferik*—nearly 21,000. Besides those six “camps,” there are four other army-corps, one in the Island of Crete, a second in Tripoli, a third in Tunis, and a fourth stationed in the fortresses of the empire.

The system of recruiting is very simple,—every able-bodied man is liable to serve; but only one son out of every family can be enrolled; and an only son is exempt. This system, however, although much more equitable, and less burthensome upon the people, than that previously in use, has not yet met with the general acquiescence of the Turks, whose religious prejudices it shocks; and force has, upon occasions, been required to ensure compliance with it.

There is another change, or innovation, recently attempted by the Porte, which has led to much more serious difficulties. Hitherto, the Turkish army was supplied only from the Mussulman population; the Rayas having been all along exempt from military service upon the payment of a small head-tax, called *kharadji*, amounting only to a few piastres yearly, by way of compensation. With the change of internal policy, which sought to abolish all distinctions upon religious grounds between the subjects of the Porte, the continuance of this exemption was considered to be no longer expedient. Accordingly, in 1847, the Greek sailors, subjects of the Porte, were called upon to join the naval service; and in 1850, the Council of State presented a project of law, by which all the Christian subjects of the Porte were to be permitted to form part of the land forces of the Sultan, upon an equal footing with Mussulmans, and the *kharadji* tax was abolished. This proposition, however, which immediately received the sanction of the Porte, was received with very little favour by the Christian population of Turkey.

The grades in the Turkish service are arranged very much after the model of the French army. The men of six *ordous* are recruited from amongst the population of the districts into which the empire is divided, and after which they are respectively named. Each *ordou* has its *redif*, or reserve body, equal in number to the effective force; the men of which are called out for one month in every year, for the purpose of instruction and exercise in military duties. The full complement of officers are kept in pay, attached to the *redif* of each *ordou*, and reside in the towns and villages to which the men belong; and the men themselves receive pay and rations during the month they are encamped for exercise. This militia corresponds with the Prussian Landwehr.

The period of active service is five years; after which term the men go back to their homes, to form the *redif*, in which they remain for seven years, during which time they are liable to be called into active service, when the exigencies of the State require it. Thus, the Ottoman army contains an effective force of about 130,000 men, which may be almost instantaneously doubled, by mustering to its ranks the reserve militia. To this available force should be added the irregular troops, which could be, at a given time, put on the war footing, as well as the incidental reinforcements which the tributary provinces and certain districts not hitherto subjected to the law of recruitment, are bound to supply to the Porte in case of war. Among these are included Upper Albania, Bosnia, Herzegowina, Egypt, and the Danubian Principalities, which may furnish a contingency of 120,000 men. Turkey may thus be considered capable, in time of war, of mustering an army more than half a million strong.

There generally exist very mistaken notions respecting the efficiency of the Turkish soldiers. In every part of the empire I visited, I found them strong, well-proportioned, healthy, active-looking men, well clad, and evidently well fed; they are certainly superior in appearance and physical strength to the Russian troops of the line. The chief defect is supposed to arise from the want of good officers. The Albanians are a brave and warlike race of mountaineers, excellent shots, and considered the best infantry in Europe; the Egyptians are also reckoned well-disciplined, and first-rate infantry. The Turkish artillery has been greatly improved, and their cavalry has lost nothing of its ancient high reputation.

The re-organization of the navy was commenced by the famous Hassan Pacha, surnamed "the Crocodile of the Seas," who died in 1790. The next Capitan-Pacha invited several French and Swedish engineers and ship-builders to Turkey, and in less than six years, twenty vessels of the line, built after the French fashion, were launched

at Constantinople, Sinope, and Rhodes. At present, the fleet consists of seventy vessels, including six steam-frigates, with, altogether, about 2,000 guns. The regular marines are 4,000, exclusive of 34,000 sailors. The Sultan has been greatly indebted to the professional skill of our countryman, Admiral Walker, for the present great efficiency of his navy.

The foregoing laws against exactions and other abuses of power by public functionaries are excellent in principle, but their beneficent design has hitherto been greatly frustrated by the low standard of morality generally prevalent.

In no way has the Sultan more signally displayed his liberal and patriotic intentions than by the manner in which he has filled the high offices of state. The present Grand Vizier, Redschid Pasha, and the Minister of Foreign Affairs, A'ali Pasha, especially, do great credit to the Sultan's discernment, by the enlargement of their views and the wisdom of their measures. The following are some of the beneficial results of the administrative reforms that have been adopted :—

1st. A gradual decrease of the bitter animosity formerly felt by the Turks towards the Christians, and a greater spirit of toleration among all religious sects in the Empire,—the hierarchy of the ancient Christian Churches alone excepted. The first edict by which Protestant converts were protected from all persecution on account of their religious opinions was obtained in 1844, through the exertions of our able and enlightened Ambassador, Lord Redcliffe; this is a measure far better calculated effectually to favour the progress of Christian civilization among the people and to promote the general welfare of the Empire, than any other public act ever before recommended; for, since the ecclesiastical authorities of the Christian Churches are no longer allowed to interfere with the people when following their conscientious convictions on religious questions, the great barrier which had hitherto prevented the free circulation of the Bible and the establishment of scriptural schools has been completely broken down. The Christian population are already eagerly availing themselves, in several parts of the Empire, of this freedom, and there is now a cheering prospect of their being finally delivered, by the power of God's holy Word, from their protracted state of spiritual ignorance and bondage, and brought



into the full enjoyment of the glorious blessings and privileges of the Gospel. How remarkable is the fact, that, when the people of these ancient Christian Churches were robbed by their priesthood of God's most precious gift to man, He should, as if to shame and confound the faithlessness of their ecclesiastical rulers, have commissioned the head of the unbelieving Islams to restore the free circulation of that blessed book; it is an event justly entitled to be recorded as one of the most important of the present age. Previous documents had been "Vizierial only, and local and temporary in their application;" but this charter of Protestants is Imperial, and accompanied with the Sultan's cypher. The following is a translation of this most important firman:—

"To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honourable Minister and glorious Councillor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the Empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

"When this sublime and august mandate reaches you, let it be known that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially-appointed superintendence, and in consequence of the Patriarchs and Primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

"As, therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will that, for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of 'Agent of the Protestants,' and that he should be in relations with the Prefecture of the Police.

"It shall be the duty of the Agent to have in charge the register of the male members of the community, which shall be kept at the police; and the Agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and

marriage licenses, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the Agent.

"For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime Chancery.

"Hence, thou, who art the Minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation-tax, and the delivery of passports, are subject to particular regulations, you will not do anything contrary to those regulations. You will not permit anything to be required of them, in the name of fee, or on other pretences, for marriage licenses or registration. You will see to it, that, like the other communities of the Empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

"And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their Agent to the Sublime Porte.

"When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

"Thus know thou, and respect my sacred signet! Written in the holy month of Moharem, 1267 (November, 1850).

"Given in the well-guarded city Constantinienyeh."

2d. The Government agents have been brought into greater subordination than was formerly the case; they cannot, therefore, commit, with the same impunity as formerly, acts of extortion and oppression, nor capriciously take away the lives of the people. Cases of violent death without trial are now, consequently, very rare; and the Turks have lost much of their former sternness of manner and cruelty of character.\*

\* In 1841 the Ex-Grand Vizier Khosrew Pasha was legally convicted of

3d. Considerable improvements have been introduced into the administration of justice, though much remains to be done to complete its purification. Christians and Jews are now allowed to be members of tribunals where cases affecting the interests of their co-religionists are decided; but the point has not yet been obtained that, in criminal cases, the evidence of a Christian shall be received as valid against a Mussulman; it was in consequence of this defect of the law, that the murderers of Sir Laurence Jones, about two years since, escaped the punishment of death, although fully identified, but were only condemned to the galleys.

4th. Measures have been adopted for the extension and improvement of the education of all classes throughout the empire. Besides the naval, medical, and industrial schools already in existence, it is intended gradually to organize elementary agricultural schools in all the provinces, and to introduce the most approved European methods of teaching. A University and an academy of science and literature are on the point of being founded.

We had a long and interesting interview with Khiamel Effendi, the Minister of Public Instruction; he is a very intelligent and well-informed Turk, and an enthusiast in the cause of education, having visited most of the countries in Europe, in order to collect information on the subject. He conversed with us for nearly two hours on questions connected with national education, and has published some dialogues in Persian and Turkish, for the use of schools. He has a large normal school for the training of teachers, attached to one of the great mosques; some of the pupil-teachers were present at the interview, and they appeared much interested in our description of the method of giving object lessons on form and colour, according to the principles of Pestalozzi. Education in the Moham-medan elementary schools, had hitherto been chiefly confined to teaching all the males to read the Koran, and the instruction

defrauding the public treasury, and condemned to the reimbursement of the funds he had misappropriated, to the loss of all his titles, and to banishment. In 1850, Hassan Pasha, Governor of Koniah, was sentenced to the galleys for life in the same town where he had ruled for several years, for having killed a servant in a fit of passion.

of a few in writing, and the simple rules of arithmetic; the girls received no education. Under the new system, however, it is intended to extend the course of education afforded to the lower orders, by the addition of geography, history, geometry, natural history, and all the branches of study adopted in Christian countries. The Minister of Public Instruction is getting elementary school-books, on these subjects prepared in the Turkish language, besides providing the schools with maps, globes, and everything belonging to a complete school apparatus.\*

\* By the new system, education is brought under three heads:—

“1. *Elementary Instruction.* The usual subjects are: reading, writing, cyphering, and religion. Although the old system embraced nearly the same subjects, the method of instruction by the new system has become more uniform in the various schools, by the introduction of a certain definite class of school-books, which are now invariably used as text-books. Parents are obliged to send their children, of either sex, to school, as soon as they attain their sixth year. The instruction is gratuitous, and the schools are maintained by their own funds; but if means are wanting to cover the whole of the expenses, Government make up the deficiency.

“2. *Middle Schools* (*mekteb i rushdi*). They are quite a new creation. There are at present six such schools at Constantinople, numbering 870 pupils; but Government intends to increase the number to fourteen. The subjects of instruction in them are Arabic, orthography, composition, religious history (*Islam*), Turkish and universal history, geography, arithmetic, and geometry. Here also the instruction is gratuitous, the schools being wholly maintained by Government.

“3. Colleges, divided into various departments:

“a. The two Schools at the Mosques of the Sultans Achmed and Selim, established for young men destined for civil service.

“b. The College of the Sultana-Mother, founded in 1850, for instruction in the higher branches of diplomacy and administration.

“c. The Normal school, a sort of grammar-school for all classes, and serving as a model for the establishment of similar schools in the provincial towns.

“d. The Medical School of Galata Sarai, already founded by Mahmud II.

“e. The Imperial Military College.

“f. The Imperial Artillery College.

“g. The Marine or Naval College.

“h. The Agricultural College.

“i. The Veterinary College.

“Since 1847 a University is also in course of erection.”—(“The Ottoman Empire and its Resources,” by Dr. Michelsen.)

The foretold doom of the great Mohamædan Infidel power, raised up by God for the chastisement of the apostacy of the Christian Churches, is generally believed to be near at hand; it is also supposed, that this great event is finally to be consummated by a combination of the Christian nations for the overthrow of the dynasty of the Mahomets, and the expulsion of the Turks from Europe. The Turks, it is said, are themselves a race of conquerors, who were raised up as the ministers of a righteous judgment on the Eastern Churches; and having lived by the sword, they are to perish by the sword.

Another interesting view, however, of this important subject, is suggested by the question, whether the same end may not be attained, in the providence of God, by the destruction only of the *spiritual* power of the false Prophet; by the conversion of his deluded followers to Christianity, and by the complete extinction of the ancient Christian Churches,—their candlesticks being removed, as the just punishment of their unfaithfulness.

The liberal measures referred to as now being in the course of adoption by the Sultan, for the intellectual enlightenment of the lower orders of his ignorant and fanatical Moslem subjects, and the many proofs supplied in these pages, that the belief of the higher classes in their creed is greatly shaken, tend to encourage a hope that this may be the way in which God in his infinite wisdom, will bring about the drying up of the

The following paragraph which appeared in a recent paper, bears a strong testimony to the earnest desire of the present Government for the diffusion of knowledge among the Moslem population:—

“TEXT-BOOKS FOR TURKISH SCHOOLS.—The Turkish Government (says a correspondent writing from Berlin) is in the practice of supplying itself with elementary school-books from Prussia; and its representative at this capital has standing orders to send to Constantinople every educational work of merit upon its appearance here. These orders are the consequence of the travels in the west of Europe accomplished a year or two ago by Khiamel Effendi, Director of the Turkish schools. A number of teachers with assistants were lately sent to Travnik, Czurnic, Beche, Jenirbazar, Banialuka, Basnad, Serai, Hersek, and Mostar, in order to organize and conduct elementary schools at those places. It is, however, to be regretted these schools are only for the Turco-Arabic children, the Christian population deriving no benefit from them.”

Euphrates; not by the instrumentality of an arm of flesh, but by an abundant outpouring of his Spirit upon these dark regions, leading the inhabitants to a saving knowledge and acceptance of the precious promises of his revealed Word.

In the prophecy respecting the drying up of the Euphrates, to prepare the way for the Kings of the East, the inspired writer referred, most probably, to the events of past history, as prefiguring the future. The literal Babylon was captured in consequence of the waters of the Euphrates, which traversed the besieged city, having been diverted from their usual channel into large trenches dug all round the walls; the bed of the river being thus dried up, the way was prepared for the Kings of the East,—the Medes and Persians, under Cyrus, entering the city, which was in this manner surprised and taken.

The Babylon of the Apocalypse may be intended as a symbolic representation of all the Antichristian systems of religion that have arisen since the advent of Messiah, and which are designated under the general name of Antichrist; these, no doubt, include the corrupt eastern and western Christian Churches and the great Mohammedan delusion introduced by the false prophet. Rivers, in the language of prophecy, signify nations and people\* (“The waters which thou sawest, where the Whore sitteth, are people and multitudes and nations and tongues”). By the conversion to Protestant Christianity of both the Christian and Moslem subjects of the Sultan, the sources of life and strength of all the present Anti-christian systems in his Empire would effectually be cut off, and thus the great mystic Babylon finally be overthrown in the East, by the complete drying up of the figurative Euphrates.

The mode of interpretation of the passage of Scripture under consideration receives no little support from the description given in Daniel of the destruction of the Moslem power, in which it is stated, “He shall also stand up against the Prince of princes, but he shall be **BROKEN WITHOUT HAND** ;” which evidently implies that the system of the false prophet shall be destroyed by the direct agency of the Divine power, without the use of carnal weapons.

The Sultan affords every encouragement to the measures in progress for the improvement of national education, by attending in person the public examination of the schools, accompanied by his sons ; and he is favourably distinguished from most of his ancestors, by this liberal and enlightened policy. His Majesty is also well known to have a tolerably correct knowledge of some of the differences between the Protestant and other forms of Christianity. An English gentleman attached to the imperial household, having succeeded, by remarkable decision and promptitude, in rescuing two of his sons from a Jesuit college near Rome, where they had been detained for above six years, and educated in the Roman Catholic faith contrary to his will, the Sultan listened with great interest to the narration of the details of this remarkable rescue, exclaiming occasionally, as it proceeded, " Oh ! the barbarians ; " and when the narrative was ended, he sent for his brothers-in-law, and requested all the circumstances to be related over again in their presence ; after which he told them, " I think you will now understand something of the difference between Protestantism and Popery." Resistance to parental authority is considered by all Moslems as a great and unpardonable crime.

On another occasion, a Pasha, who had visited England, having, in conversation with the Sultan, accused the English of intolerance and bigotry, on account of their observance of the Sabbath, his Majesty asked the same English gentleman what he had to say in his defence ; he replied, that Christians felt under the same obligation to obey the injunctions of the Bible, as Mohammedans did those of the Koran ; that the public observance of the Sabbath being revealed in the Bible as one of God's direct commandments, was considered of Divine obligation by all sincere Christians ; on which, the Sultan rising up from the divan, said earnestly to the Pasha, I hope you are satisfied with the answer. The dome of St. Sophia having, within the last few years, required some repairs, several large ancient Mosaics, representing portions of Scripture history, were brought to light, in beautiful preservation, on the removal of a coating of whitewash. The Sultan went to examine them, and was only prevented from allowing these specimens of ancient

art to remain uncovered, by the fear of hurting the prejudices of his fanatical people ; but, considering them as the property of history, he permitted exact copies of them to be made, before they were again covered over. These anecdotes, and others, for which I have not space, are interesting, as strengthening the belief that the Sultan is earnestly disposed to promote every measure calculated to increase the welfare of his people.

A satisfactory proof of the benefits already derived from the improvements that have been adopted, is the fact of the exports of the empire having doubled in the course of a few years, showing the great progress that has been made in both agriculture and commerce. It is felt, however, that ameliorations might proceed much more rapidly among a people naturally possessing considerable intelligence, were it not that the plans of their sovereign and of his ministers are so frequently thwarted and defeated by the venality and bigotry of many of the subordinate agents, among whom, as already stated, the native Christians generally take the lead. It is therefore obvious, that the moral regeneration of the national character is the great desideratum required before the people can make any great and durable advances in civilization. The lives, both of Turks and native Christians, have hitherto been chiefly regulated by the principles of a sensual materialism ; self-interest and self-gratification being their only motives of action. If they sometimes perform just, benevolent, and virtuous deeds, it is because they themselves derive advantage or pleasure from such a course ; but they are easily led by the same egotism into the opposite vices. We were told by a gentleman, who has long been engaged in the education of adult Turks in a public institution, that their minds and hearts seemed to be hermetically closed against the comprehension of any motives of action based on abstract principles of virtue, apart from carnal gratification. It would appear, in fact, that having grown up under the corrupting and enervating influence of sensual habits of life, the darkening of the understanding to the perception of moral beauty, and the searing of the heart to the enjoyment of a disinterested course of virtuous action, have been the inevitable results.



The injurious influence mutually exercised upon each other by the Oriental Christian and the Mohammedan, and the carnalizing tendency of the principles of Islamism, are well set forth in the following passage, extracted from a religious periodical :—

“Hitherto the Mohammedan and the Oriental Christian have exercised each on the other an injurious influence. The Christian, by his misrepresentation of Christianity, has injured the Mohammedan in those spiritual interests which are of primary consequence to man. Instead of recommending the Gospel as a pure and holy faith, he has made it contemptible in the eyes of the Infidels by whom he has been surrounded. And there has been an unavoidable reaction.

“The Mohammedan has been confirmed in his false faith, and that false faith has had free scope for the development of its injurious influences, and has too plainly shown itself to be ‘the abomination that maketh desolate.’ It takes from God the glory which is His due, and removes from man the moral restraints which are indispensable to his welfare. It destroys by the indulgence which it grants. At its commencement, it stimulated into intense action the strongest passions of man’s corrupt nature; and it was irresistible in its progress, until the prizes of rapaciousness and sensuality were gained, and the Moslem was placed in a position of luxurious ascendancy. Then he became sluggish and inactive, and the once young and vigorous fanaticism has sunk into a premature old age.”\*

**CHRISTIAN SCHOOLS.**—Although there are a number of large public schools at Constantinople, the education they provide is as defective (with only one exception) as that of the schools in the other cities of the East. The French Lazarists and Sisters of Charity have long been conducting schools for both sexes, besides superintending an hospital and visiting the sick at their own houses. When the boys’ school was first established at Bebeck, on the Bosphorus, it was largely patronized, the want of such an Institution having long been felt; so that the number of pupils rose at first to a hundred and fifty. After some time, however, it was discovered that the pupils made very little progress in knowledge; that a great part of their time was occupied in learning and repeating long Church services and chants; that all lay teachers were excluded, and the

\* “Church Missionary Intelligencer,” August, 1851, p. 222.

instruction conducted entirely by priests. The consequence has been that the school has lost, in a great measure, the confidence of the public, and even strict Roman Catholics have refused to send their boys there; so that the number of pupils has diminished to about forty. Similar complaints are made of the girls' school, under the direction of the Sisters of Charity.

The Greeks and Armenians have established a number of large schools, in which, however, we were informed the course of education, though generally good as regards the native languages, is yet far from satisfactory, being deficient in several important branches of study, and especially in moral training. A curious dissension has arisen on the subject of education between the Armenian Catholic laity and their clergy. Dissatisfied with the education hitherto given by the priests, the leading members of the laity formed themselves into a Council of Education, and insisted, notwithstanding the strenuous opposition of the Patriarch, upon taking the schools into their own management, and appointing a number of lay teachers. When the Pope's Nuncio lately visited Constantinople, he severely reprimanded this lay Council for their rebellious conduct. The Council, however, regardless of these censures, are persevering in their course. These schools being closed for the long vacation, we had not the opportunity of visiting them.

By far the most important and successful labours in the cause of education in the East have been those of the American missionaries; these excellent men have had schools under their management for about twenty years, in which the moral and intellectual training of the natives has been conducted on a plan admirably adapted to their wants. They have now the satisfaction of witnessing the fruits of their patient exertions, in the reformation of considerable numbers of the people, mostly Armenians, in various parts of the country, as was noticed in the last Report. These reformed Armenians are already distinguished for greater honesty in their dealings than the other native Christians; some proofs of which came to our personal knowledge. Young men trained up in the missionary schools

are sometimes chosen by the Armenians as teachers in their own schools on account of their superior qualifications.

The American school for boys and young men is situated in the village of Bebeck, on the Bosphorus, and contains at present twenty-four pupils, who receive board and education free of expense, being only required to provide their own clothing. The school is under the direction of the Rev. C. Hamlin, the Rev. Mr. Homes, and the Rev. Mr. Wood. We attended the annual public examinations, and saw the various classes examined in the ancient Armenian language and literature, history, geography, arithmetic, mathematics, chemistry, and in Butler's Analogy; the answers, translated for us by one of the masters, appeared highly satisfactory. Mr. Hamlin, who, besides being a practical chemist, has a good knowledge of mechanics, has fitted up a chemical laboratory, and workshops for carpenters and smiths, in which many of the pupils are employed out of school hours in learning some of these branches of industry. They are allowed the profits of the sale of their work, by which some are enabled to earn sufficient to provide for their clothing. The receipts for their work last year amounted to 50*l*. The missionaries have also sent three of their pupils to America, that they may learn some branches of manufactures yet unknown in Turkey, and introduce them on their return for the benefit of their country. The whole system of education is sound and practical, and calculated to form a class of men who may become eminently useful, both by their Christian devotedness and superior mechanical skill, in improving the religious and social condition of these countries.

The girls' school, situated in Pera, contains about twenty young Armenians, and is superintended by the Rev. Mr. Goodell and the Rev. Mr. Everett, assisted by their ladies. It has hitherto proceeded very successfully, the young women learning all the details of household duties, besides receiving a good general education; most of them, also, give satisfactory evidence of true piety. The only regret expressed by the missionaries was that their pupils married too soon, well qualified wives being very scarce in the East.

An English school for female education has just been com-

menced in Pera, under the direction of the Misses Walsh, and patronized by Lord and Lady Redcliffe. Considering the high qualifications of these ladies for such an undertaking, their school promises to confer a great benefit on Constantinople, where such an institution, for young boys as well as girls, has long been greatly wanted.

A short notice of the Jews will conclude these remarks on education. The great majority, about 70,000, are of Spanish origin, and came to settle in Turkey after being expelled from Spain by Ferdinand and Isabella. They have preserved the use of the Spanish language, and have kept themselves strictly separate from the Jews of other countries, as a distinct community; they are, consequently, very bigoted and inaccessible, and every effort to enlighten them had, until lately, failed. The missionary of the Scotch Free Church, the Rev. Mr. Thomson, has, however, succeeded latterly in establishing a school, which is attended by a small number of their children of both sexes; and his judicious exertions appear likely to be crowned with some measure of success.\* This body of Jews is very despotically ruled by their chief rabbis, and the poor loudly complain of being oppressed by the rich, which we had found to be the case in other places. The governing council, consisting of the rabbis and the wealthiest members of the community, impose taxes on all the necessities of life, ostensibly for the purpose of maintaining charitable institutions for the poor. It is asserted, however, by the latter, that no account has ever been given of the large funds thus raised, and that they are misappropriated. Our Ambassador has been urged to use his influence with the Turkish Government to obtain an investigation of these complaints.

There are, however, several thousand German Jews, who are much more enlightened and liberal than the Spanish. The Rev. W. Allan, missionary of the Free Church of Scotland, has obtained considerable influence among them; he has baptized several, has opened a school for both sexes, which is well attended, and conducts public worship in a chapel where Jewish.

\* We received lately the gratifying intelligence that Mr. Thomson's school had considerably increased in numbers and popularity.

converts and inquirers, as well as a number of Protestants, regularly attend.\*

There is a colony of British engineers and operatives employed in a Government foundry at the village of Makriken, some distance from Constantinople; they are in the receipt of large salaries, and have no means on the spot of educating their children; they are, consequently, left to grow up in ignorance and vice, the only alternative being to send them to the Roman Catholic schools, where they are, in most cases, perverted to Popery. Another instance of the great evil attending the want of good scriptural schools in the East was brought under our notice by an English gentleman of great respectability, born in a city of the Levant. Italian, he said, had been formerly the language in common use among the Franks and in all the Consular offices; but from the time when the French began to exert themselves to extend their influence by taking the lead in public education, they had succeeded, by the great multiplication of their schools, in causing Italian to be completely superseded by French as the language of general communication. In consequence of there being no English schools, he had himself been compelled, with many other English boys, to receive his education in a French school, where they learnt very little English, and received but a very superficial education; and where many of the English youths were persuaded by the priests to embrace Popery. Having himself been a great sufferer from not having had the means of obtaining an English education, he greatly rejoiced at the establishment of the College at Malta, and would promote its success in every way in his power, adding, that the present was a particularly favourable time for the success of such an undertaking. We were also told, by the editor of the French newspaper, "*Journal de Constantinople*," that he was fully convinced the influence of France in the East had been far more extensively promoted by their numerous schools for all classes of the population than by diplomacy.

\* The Rev. Mr. Allan has left Constantinople. The Rev. J. O. Lord, Agent of the London Jews' Society, is settled there.

Our endeavours to make the establishment of the College generally known, and to procure pupils, met with considerable encouragement. Our Ambassador (Lord Redcliffe) fully approved of the objects for which the College was founded, and has kindly promised to promote its success in every way in his power. Considering the intimate knowledge his Excellency has acquired of the condition and wants of the people of the East, by a residence among them of many years, his sanction is of great value. We obtained, through his kindness, interviews with the Grand Vizier and the Minister of Foreign Affairs, and introductions to several other influential natives, who are likely to forward our objects. It is with much pleasure I take this opportunity of expressing our grateful acknowledgments for the valuable assistance and kind attentions with which we were honoured by his Excellency and Lady Redcliffe, during our residence at Constantinople.\*

We called on all the respectable merchants and bankers, of every nation, and on some of the British engineers, employed by the Government. The number of visits we thus paid amounted to eighty-eight, and the following was the proportion belonging to each nation:—British merchants and residents, sixteen; British engineers, five; Armenian bankers and merchants, thirteen; Greek ditto, ditto, twenty-eight; Sardinians and Italians, eight; Germans, five; French and Swiss, thirteen. Some of the latter are Protestants. We invariably, with only perhaps two or three exceptions, met with a favourable reception, especially from the rich Armenian bankers. A statement to the following effect was generally made by the parties we visited:—Parents felt considerable difficulty in procuring a good education for their sons; several of the rich Greeks and Armenians had sent them to Paris, and some to England; those educated in Paris had generally returned conceited, ill-informed, and completely demoralized, after costing their parents large sums of money; those who had been in England had succeeded better, but the expense incurred was too great; little confidence was felt in the education to be obtained at

\* See the letter from Sir Stratford Canning to Lord Shaftesbury. Introduction E.

Constantinople. One of the wealthiest and most respectable Armenians told us,—“I have two sons, about eight and ten years old, respecting whose education I feel very anxious. I procured a tutor from Paris, but was soon obliged to part with him. I have since been endeavouring to provide instruction for them, as opportunities offer; but this irregular plan is very unsatisfactory.” Besides calling on the residents, we got the Prospectus of the College inserted in the Greek, French, and Turkish newspapers. We addressed, also, through the British Embassy, some copies of the Prospectus, in the different Oriental languages, with a circular letter, to eighteen of the British Consuls, residing in the Turkish empire. \*

The interviews with the Grand Vizier and the Minister of Foreign Affairs took place a few days before our departure. It having been recommended that only the lay member of the Deputation should attend, I went, accompanied by Mr. Stephen Pisani, Dragoman to the British Embassy. We first saw A'ali Pasha, the Minister for Foreign Affairs; he is a young man, of superior talent, and conversed fluently in French. After listening very attentively to my statement of the reasons which had led to the establishment of the College, of the parties by whom it had been founded, and of the plan of education adopted, he asked several pertinent questions, showing that he understood the objects of the Institution. He asked what were the regulations on the subject of religion, and, on being told that full liberty of conscience was allowed, and that no compulsion was used respecting the attendance of foreigners at our places of Protestant public worship, he expressed himself satisfied. I called particularly his attention to the great want of the means of public education, which we had observed in our tour through the empire, and suggested that in no manner, perhaps, could the Malta College more materially benefit the people of the East, than by training up natives in the art of teaching, and supplying thus a body of schoolmasters, well qualified to conduct the education of their countrymen, according to the most approved European principles.

I was received, also, by the Grand Vizier (Rechid Pasha), with marked kindness and courtesy. His Highness kept me a long

time, conversing in French on a variety of topics, besides those referring more immediately to the College; he expressed himself much satisfied with my explanation of the objects for which it had been founded, and thought it promised to be of great benefit to the people of the East.\* I left with both Ministers copies of the Prospectus, in the Eastern languages. We visited, also, the Prussian Minister (Count Pourtales), who received us with much kindness; we obtained from him much valuable information respecting the people of the East, with whom he is well acquainted, having long resided among them.

We obtained two paying pupils, the sons of British residents, and have been promised several others next year. We selected, also, four natives, as free pupils, viz., two adult converted Jews, one unconverted Jewish boy, and an Armenian youth, a Protestant, who had been some time at the American school, and was recommended by the Missionaries.†

#### GENERAL DESCRIPTION OF CONSTANTINOPLE.

It does not comport with the objects of our Mission to attempt any minute description of the many objects of interest to be found in this wonderful city, and its vicinity. A few only will be briefly noticed, as illustrative of the past and present character and condition of the singular combination of nations, tongues, and religious creeds, embraced in its immense population. The city comprises two great divisions, each situated on a round promontory, and separated by an arm of the harbour. One of these, including PERA and GALATA, is chiefly inhabited by native Christians and Franks (Europeans), of various nations. Galata is altogether the seat of commerce, and stretches along the shore; while Pera, which crowns the hill, is the residence of the wealthier classes. STAMBOUL is essentially the Turkish quarter, in which are situated the scraglio, the principal mosques, the palaces of the rich Turks, and the celebrated bazaars. A small district at the water's edge, called the Armenian quarter, is inhabited by the

\* See the letter from the Grand Vizier to a member of Committee in the Introduction.

† See the list of gratuitous pupils in the Introduction.



Jews ; and another small district, called the Fanar, is the residence of the Greek Patriarch and principal Greek families.

The contrast between the outward aspect of these two divisions of the city is very striking, and characteristic of the different races of their respective inhabitants. In Galata the steep, narrow, dirty streets are crowded at all times with a bustling, restless, noisy population, keenly engaged in various commercial pursuits and trades, and presenting, as regards costume, manners, and language, a most motley and singular appearance, while in Pera is observed the better-regulated activity of a flourishing European city. But the scene wonderfully changes when the traveller wanders through the narrow, winding streets of Stamboul, among the palaces of the Turks, and their splendid mosques ; the streets appear almost deserted, with the exception of a few straggling foot passengers, or some Turkish dignitary on horseback, surrounded by his numerous attendants on foot ; a profound silence generally prevails, and the high walls surrounding the houses, which have only a few latticed windows towards the street, add considerably to the air of gloom and solitude pervading this division of the city. "The impression constantly forced upon me," writes an intelligent observer, "was that of a people just resolving to make shift with things as they are, upon the conviction that their end is not far distant. There is an air of sadness and hopelessness intermingled with all that looks like stir, and activity, and enterprise. The national heart beats slowly ; and there is everything in the spirit, even of the modern form of despotism, to check a healthful development of the resources of the national mind. The Ottoman empire is stagnant ; and its poisonous *malaria* hangs over Stamboul."

The only signs of life and activity in Stamboul are its crowded bazaars and the shores of the harbour. Until lately the houses of Pera were built of wood, which exposed them to frequent and extensive conflagrations. One reason assigned for this, independent of the greater cost of stone, was the great uncertainty felt by the Turks of their permanent tenure of the city. When a fire has lasted more than an hour, the Ministers of State are obliged, by law, to attend, and if it threatens great destruction the Sultan also must appear. It is asserted that the people have

sometimes purposely set fire to their property, as the only method of making their grievances known to the Sultan in person.

The backward state of the industrial arts is seen in the construction of the Turkish carriages, which are most clumsy, lumbering machines, gaudily gilt and painted, and drawn by two horses, with a driver usually running by their side. The common waggons, and the harness of the horses, are equally rude and primitive, showing the suspension, for ages, of all progress in the national mind. One of the striking sights in Pera is a large wood of cypresses, occupying a declivity on the side of the hill. This was the ancient burying-ground of Constantinople, but it is now little used. It is an Eastern custom to plant a tree at the birth and another at the death of each member of a family; a cypress is always planted by a Moslem's grave, and the aromatic odour of the tree is supposed to neutralize all putrid effluvia.

The first fortnight of our residence at Constantinople happened to be in the month *Ramazzan* (*Rum'ada'u*), the Mohammedan Lent, when, as described in a former Section of this Journal,\* the people fast all day, and feast all night. All the mosques and coffee-houses were open at night, and the minarets were beautifully illuminated with coloured lamps. Religious services were performed in the mosques; and the coffee-houses were crowded with Turks, smoking, drinking coffee, and listening to singers and story-tellers. There were also parties of musicians perambulating the streets all night, beating small kettle-drums, to the great annoyance of Europeans, whom the noise deprives of sleep.

The *Ramazzan*, to our joy, being ended, was followed by the usual great feast, which lasts three days, and is called *Bairam*. On one of these days the Sultan proceeds in state from the seraglio to one of the mosques; the following is a description of this striking pageant:—

The procession commences with many fine horses, richly caparisoned, led by grooms. Then follow several Pashas, all well mounted and attended. Next comes the Capitaine Pasha (chief of the naval force), and other members of the council.

\* See page 38.

After them follow some of the Sultan's horses, attended by grooms—splendid animals, of the Turkish and Arab breed; then, surrounded by a large body of military officers on foot, comes the Sultan himself, mounted on a noble charger. The Sultan and all his suite now wear common tarbouches, blue surtouts, and loose-shaped trousers; and the only difference between the dress of the monarch and his attendants is a short military cloak worn by the former, clasped at the throat with a rich jewel. The figure of the Sultan is small and spare; his countenance youthful, pale, and delicate, but placid and benevolent, and his deportment exhibits the easy bearing of a gentleman. He was born in 1823, is the son of Mahmoud the Second, and has the title *Abdul-Medjid*.

This procession has lost much of its former splendour, by the exchange of the gorgeous, loose, and graceful Asiatic costume, for a tight semi-European uniform,—a reform commenced by the late Sultan, but which ill becomes the fat Turks. The sight was much more imposing, when the Sultan was surrounded by his Janissaries, wearing turbans of great height and amplitude, and dressed in rich flowing robes; but the day of the turbaned Turk is passed, and the rich Oriental of the present time is only distinguished from a European by a red skull-cap, called the *fez*. The Oriental dress is still, however, retained among the lower orders, especially in the interior of the country, and the priesthood also continue to wear the elegant robe and turban. On the last day of the *Bairam* there was a display of splendid fireworks from the seraglio, which surpassed anything of the kind to be seen in Europe, this being an art in which the Asiatics are acknowledged to excel.

The religious ceremonies of the DANCING DERVISHES are so singular, as to deserve some notice. After walking slowly in procession round an octagonal-shaped hall, at the sound of a flute and drum, they began each to spin rapidly on his own axis, as on a pivot, moving at the same time onward round the hall; their arms extended horizontally, were apparently rigid,—their eyes were closed, and they seemed as if in a kind of trance; they continued spinning quickly round like tops, for about a quarter of an hour, when they withdrew from the circle

to rest, after which they again resumed the whirling; they next all lay down prostrate, and apparently exhausted, covered in the folds of their robes, while a prayer was chanted; this being concluded, they rose up, approached their superior, who was sitting all the time on a coloured sheep-skin, and kissed his hand; and, finally, filing off to the right, they kissed each other's hands. It is said, that their rotatory motions are intended to symbolize the Almighty's attribute of eternity. The members of this sect belong exclusively to the higher class of Turks, and its founder was a man of rank and education.\*

We visited St. SOPHIA, and all the other mosques. The great antiquity of St. Sophia, the wonderful vicissitudes through which it has been preserved, and the important changes it may yet undergo, invest this noble building with associations of no ordinary interest. It was founded A.D. 325, by Constantine; having been burnt in A.D. 404, it was rebuilt A.D. 538; though it has often since been repaired, and a few additions may have been made, it has remained to this day substantially unaltered in its original structure. It is remarkable, that materials from several of the most celebrated heathen temples were employed in its construction; among these may be mentioned, eight porphyry columns, taken by Aurelius from the temple of the Sun, at Baalbec; eight green pillars from the temple of Diana, at Ephesus,—and others brought from Troas, Cyzicus, Athens, and the Cyclades.

Perhaps there is no place in Constantinople, besides St. Sophia, which combines so many interesting associations with antiquity, as the HIPPODROME. It is a large, open, oblong space, formerly surrounded by seats for the spectators, and was built by the Emperor Severus, for horse and chariot races. \*The idea embodied in these races by the ancients was, the course of the

\* The Dancing Dervishes assert, that their founder, the Patriarch Mevlava, turned miraculously round for the space of four days without any food or refreshment, his companion, Hamsa, playing all the while on the flute: after which he fell into an ecstasy, and received wonderful revelations for the foundation of his order. They believe the flute to be an instrument consecrated by Jacob and the shepherds of the Old Testament, who sang the praises of God to this accompaniment.

sun and seven planets round the earth; the sand of the arena, and the water in the canal, represented the earth and sea; the starting of the chariots from the gates, the rising of the sun,—and their turning round the goal at the other end, the sunset; the circuit seven times round the arena, referred to the courses of the seven planets; and the colours of the four parties, green, blue, red, and white, were intended to represent the four elements, earth, air, fire, water. This Hippodrome was adorned with many statues of Heathen deities, but they have all been removed; there remain, however, two interesting monuments of antiquity; one, a fine obelisk of Thebaic granite, covered with well-preserved hieroglyphics, and evidently transported from Egypt; the other a curious bronze pillar, wrought in the form of three intertwined serpents. It is said to have been brought from Delphi, and to have borne the golden tripod consecrated to Apollo, found by the Greeks in the camp of Mardonius, after the defeat of Xerxes at the battle of Plataea. This Hippodrome was the place where Belisarius celebrated his victories in a Roman triumph; it was also the scene of many a bloody conflict, in the rebellions of the Byzantine Empire; and in 1823, it was strewn with the mangled corpses of the murdered Janissaries, on which occasion blood is stated to have run like water through the streets of Constantinople.

Not far from the Hippodrome, is the celebrated PILLAR OF CONSTANTINE, made of pieces of porphyry, bound together with iron bands, and surmounted by a white marble capital, on which, it is believed, stood the statue of Constantine. It has been so blackened by the frequent fires that have happened in the neighbouring houses, that it is commonly called the Burnt Column.

The ancient Byzantine walls are the objects of greatest antiquarian interest next to the Hippodrome. They nearly surrounded Stamboul, and formed a threefold line of fortifications, the inner wall being the highest, and the outer one the lowest; the inner wall is surmounted by square towers, at intervals of about 400 feet; and both walls and towers have battlements for the discharge of archery. They are supposed to be of the age of Justinian, and in many places are greatly decayed; they

still extend upwards of two miles, and terminate at the river, which is connected with an extensive lake, called the *Sweet waters of Europe*.

The BAZAARS of Constantinople are the most airy, clean, and spacious in the East, and are amply stocked with a great variety of showy goods. There are galleries separately allotted to particular trades and kinds of merchandise, such as cloth, linen, silks, jewellery, shoes, saddlery, drugs, groceries, stationery, as well as copyists of manuscripts, &c. We were assured, on good authority, that a large proportion of the handsome goods we saw exhibited as being of Oriental manufacture, were made at Manchester, after patterns sent from the East, and sold by the Orientals as their own genuine work. The crowds that usually throng the bazaars, consist of people from almost every part of the world; and an interesting opportunity is afforded, of studying their national peculiarities, as regards personal appearance, manners, and costume.

There is a SLAVE MARKET at Constantinople, as well as at Cairo; but in the latter, the female slaves are no longer exposed for sale in the open air, but kept in rooms, and only shown to purchasers. It is but justice to state, that slaves in the East have never been treated with the revolting harshness and cruelty which they have endured in the service of Europeans and Americans. The treatment of slaves is strictly regulated by the Koran, as it was by the Mosaic law. All purchased slaves are adopted by law as sons or daughters, in the family of the purchaser, who is bound to treat them with kindness through life, to maintain them in sickness and old age, and to leave a provision for them at his death. The females belong to two classes; one sold for wives, the other for servants. The former are brought from Georgia, Circassia, and other provinces, and mostly belong to the white race: as they fetch high prices, they are generally well treated by the slave-dealers. They become the legal wives of the purchaser, who is obliged to settle a dowry upon them, and, in case of ill-usage, they can sue for a divorce, and recover their marriage portion; the law in this respect, has, however, seldom been enforced but in a few extreme cases, and married slaves are often harshly treated, without

obtaining any redress. The class of females bought as servants, are placed under the control, not of the husband, but of the wife; but the husband is bound to protect and provide for them, as for the former class; and a slave who has become the mother of her master's child, is free. The male slaves are generally well treated by their masters, and have often risen to the highest offices in the State, some having even reached the throne, as was seen in the history of the Khalifs and Sultans of Egypt.\*

SCUTARI well deserves to be visited, on several accounts. It is the largest of the suburbs of Constantinople, and is of great antiquity, having been built on seven low hills, in the earliest period of the great Persian monarchy. It was the ancient *Chrysopolis*, and the seaport of *Chalcedon*. The soil of Asia being considered consecrated as the birthplace of the founder of the Ottoman dynasty, Scutari has long been a favourite place of burial with the Turks; also, fully believing that they are ultimately to be expelled from Europe, they feel more secure of their remains being left undisturbed by the Christians, if deposited on the Asiatic shore. The cemeteries are consequently large and beautiful. A cupola, supported by six columns, indicates, in one of them, the resting-place of Sultan Mahmoud's favourite horse. The promontory on the Asiatic shore is called Bosphorus, OX-FORD, from the Heathen story that Io, after being changed into a cow, swam across from the opposite promontory of the Acropolis, and rested here first. At about an hour's distance from Scutari is the mountain of *Bulgurlu*, which commands a most extensive panoramic view of the sea of Marmora, and of both banks of the beautiful Bosphorus, as well as of Constantinople and all its suburbs; this view is considered one of the finest in the world. A large expanse of most fertile territory can be descried, but it is only very partially cultivated; and no better proof can be given of the want of enterprise and industry in the nation, than the fact, that a greater part of the grain consumed in Turkey, is imported, chiefly from Odessa, while their own fertile land is lying fallow. These brief notices will be concluded by an account of the

\* See "Political History of Egypt," p. 154.

many sieges and remarkable vicissitudes of fortune to which this venerable city has been exposed in the lapse of ages.

Constantinople was twice besieged by the ancient Greeks (Alcibiades and Philip), three times by Roman emperors (Severus, Maximius, Constantinus), once by the Latins, the Persians, the Avars, the Slavonians, and the Greeks themselves (under Michael Palæologus); twice by the Bulgarians and by rebels; seven times by the Arabians, and three times by the Ottomans. It has sustained twenty-four sieges, but has only been taken six times, viz., by Alcibiades, Severus, Constantine, Dandolo, Michael Palæologus, and Mahomet II.\*

\* A very detailed and interesting description of Constantinople, will be found in, "Murray's Handbook," and I can bear ample testimony to the accuracy, and great value to the traveller, of all the Handbooks published by Mr. Murray.



## SECTION IX.

Population of Turkey—Thessaly—Macedonia—Salonica, Moslem Converts—Mount Athos—Albania—Dalmatia—Roumelia—Bulgaria—Wallachia—Moldavia—Servia—Bosnia—East coast of the Black Sea—The Crimea—Central Asia—Armenia—Erzerum—Trebişond—Bayazid—Georgia—Teflis—Mingrelia—Imiretta—Circassia—Astrakhan—Orenburg—Van—Oroomia—Caspian Sea—Reshd—Baku—Diarbekir, Missionary proceedings—Orfa—Mesopotamia—Mosul—Mardin—Nisibin, Karkeesee, Anah—Bagdad—Hillah, Ruins of Babylon—Meshed Ali—Koufa—Bussora—Arabia Petrea, Mount Hor, Sinai—Arabia Felix, Mecca, Medina, Yemen, Aden, Mocha, Moosa, Sana, Taas, Macullah, Muscat, Sohar, Lasha—Desert of Akhof, Nedjed, Dereiyeh—Wahabees—Arabia Deserta—Character and Customs of the Bedouin Arabs—History of Mahomet and the Saracens—Persia—History—Customs—Religion of Zoroaster—Shiraz, Persepolis, Tomb of Cyrus, Bushire, Ispahan, Sultania, Kasbin, Ecbatana, Kermanshah, Yezd, Sari, Herat, Nishapoor, Kerman, Dorak, Shuster, Peshawer, Cabul, Ghuznee, Candahar—Beloochistan, Kelat.

THE statements both of travellers and geographers, relative to the population of the Ottoman Empire are unavoidably conflicting, in consequence of the want of sufficiently accurate data in countries where registers of births, and deaths, and official returns of any periodical census, are unknown. The following account has recently been published by Ubicini, from semi-official information, procured during his residence in Turkey; considering, however, the Oriental propensity to exaggeration, his numbers probably exceed the real amount of the population, while it may have been greatly underrated by previous writers. The population of the Ottoman Empire, according to Ubicini, may be conjecturally stated at 35,350,000; of this total, 16,050,000 may be assigned to Asiatic Turkey, 15,500,000 to

European Turkey, and 3,800,000, to Africa. These populations are distributed as follows :—

CLASSIFICATION ACCORDING TO RACES AND RELIGIONS.

Races.	In Europe.	In Asia.	In Africa.	Total.
Ottomans . . . . .	2,100,000	10,700,000	...	12,800,000
Tatars . . . . .	16,000	20,000	...	36,000
Arabs . . . . .	...	900,000	3,800,000	4,700,000
Kurdes . . . . .	...	1,000,000	...	1,000,000
Turkomans . . . . .	...	85,000	...	85,000
Greeks . . . . .	1,000,000	1,000,000	...	2,000,000
Slavonians . . . . .	6,200,000	...	...	6,200,000
Roumelians . . . . .	4,000,000	...	...	4,000,000
Armenians . . . . .	400,000	2,000,000	...	2,400,000
Albanians . . . . .	1,500,000	...	...	1,500,000
Syrians and Chaldeans . . . . .	...	235,000	...	235,000
Druses . . . . .	...	30,000	...	30,000
Jews . . . . .	70,000	80,000	...	150,000
Gypsies . . . . .	214,000	...	...	214,000
	15,500,000	16,050,000	3,800,000	35,350,000

Another table supplied to M. Ubicini, by an official authority, gives the following classification of the population of Turkey in Europe, according to their religious denominations :—

Mussulmans.....	5,910,000
Greeks .....	9,250,000
Armenians .....	400,000
Catholics .....	650,000
Jews .....	60,000
Gypsies.....	80,000
	16,350,000*

In European Turkey the Moslems form only about one-third, of the population, their number having, for a long period, rapidly decreased, through the influence of various causes, to be hereafter stated.\*

The various nations included in the Ottoman Empire, and adjoining countries, are evidently awakening from their long and dreary lethargy, and there are many indications that the set time has come, in the designs of a merciful God, to restore to them the knowledge of His truth and the blessings of His

\* See "History of the Rise and Decline of the Ottoman Empire."

favour. As very little, however, is generally known of the present condition of these deeply interesting regions, and as they are daily presenting immense openings for the labours of the Christian and philanthropist, it is considered desirable to give some general account both of European Turkey and Central Asia. This information may be useful in indicating the most promising localities for missionary and other efforts for the improvement of the people,

#### DESCRIPTION OF TURKEY IN EUROPE.

Turkey in Europe comprises nearly all the territory once belonging to the eastern division of the Roman Empire, some parts of which were known to the Romans under the name of THRACE; it includes countries justly celebrated for their beauty and fertility, and still more so for the highly interesting classical recollections with which they are associated. It may be divided into *Thessaly* (in part), *Macedonia*, *Albania*, *Dalmatia*, *Roumelia*, *Bulgaria*, *Wallachia*, *Moldavia*, *Servia*, and *Bosnia*.

THESSALY.—A portion only of Thessaly now belongs to Turkey, the remainder being included in the kingdom of Greece; but the boundary line between the two dominions is not yet well defined; it may be supposed to lie in the vicinity of the famed *Thermopylæ*, a narrow pass between the termination of the *Ossa* range of mountains and a marsh reaching to the sea; it is a most unhealthy, deep morass, only twenty-five feet broad in the narrowest part. A tumulus, covered with the broken remains of a large pedestal, is supposed to have been the monument raised to the memory of the heroic band of three hundred devoted Spartans, who defended it, for three days, against the whole army of Xerxes; not far distant is the large town of *Zeitoun*, beyond which expands the wide plain of *Pharsalia*, the scene of the celebrated victory gained by Cæsar over Pompey, B.C. 48. The small town of *Pharsa*, or *Satalyæ*, contains about 2,000 houses. This plain is succeeded by the immense and highly fertile level district of *Larissa*, a considerable Turkish city, containing 20,000 inhabitants, and twenty-four mosques. Proceeding northward, the lofty mountain range of Olympus, Pelion, and Ossa, so famed in heathen classical literature, is reached. Olympus, according to heathen mythology, was the abode of Jupiter, where he sat in council with the gods, and from whence he hurled his thunderbolts upon his enemies; it is a lofty, immense, and majestic pile, terminating in bold, rugged peaks, enveloped in perpetual snow; Pelion and Ossa are divisions of the same chain, and the narrow passage between them constitutes the vale of TEMPE, so famed, in ancient times, for its wild, romantic scenery.

MACEDONIA, on the north side of Olympus, consists of an immense plain, bounded on three sides by mountains of the limestone formation, and open to the sea on the east; it has been compared to a water, and contains several hundred villages, the inhabitants of which are engaged in the cultivation of cotton and tobacco. *Seres* is a large inland town, with a population of about 30,000 inhabitants. Between *Seres* and *Drara*, stands the ruined town of *Philippi*; and in the plain to the west was fought the memorable action between Octavius Cæsar and Marc Antony on the one side, and the Republican forces of Brutus and Cassius on the other; the defeat of the Republican army, and death of its leaders, was followed by the downfall of the Republic, B.C. 42. The capital of Macedonia is *Salonica*, the ancient THESSALONICA, which, as the scene of the first introduction of Christianity into Europe, through the important labours of St. Paul, is deserving of a more detailed notice.

SALONICA.—Salonica, the ancient Thessalonica, capital of Macedonia, is a place of considerable interest, being one of the cities where St. Paul preached the Gospel, with great success, in his first journey upon the continent of Europe. After a short stay, he was driven out by the malice and violence of the Jewish zealots. He next proceeded to Berea and Athens, from whence he sent Timothy to Thessalonica, to confirm the converts in the new faith. Timothy, on his return, found Paul at Corinth, where, after hearing Timothy's report, the apostle wrote his two Epistles to the Thessalonians about the year A.D. 52.

Salonica, being still a large and flourishing city, inhabited by a numerous colony of Jews, is an important missionary station; the following description of the city is taken from the works of Dr. Holland, and other travellers:—

“The most ancient name of this celebrated city was *Therma*, derived, in common with that of the Gulf, from the hot springs which still exist in several places upon the coast. The Macedonian Cassander, who enlarged and embellished the city, so as to merit the title of its founder, gave it the name of Thessalonica, in compliment to his wife, the daughter of Philip of Macedon. Cicero resided here some time during his banishment from Rome; and many of his letters to Atticus, who was then at his estate in Epirus, are dated from Thessalonica. At the period when the Apostle Paul visited the place, it appears to have been large, populous, and wealthy; and the Byzantine historians speak much of its splendour and importance. The massacre of 15,000 of its inhabitants, from the sudden fury of Theodosius, is well known to history; as well as the severe expiation required of that monarch by the intrepid Ambrose. In the decline of the Greek empire, the city was taken by William of Sicily, and at a still later period, was made over by one of the Palæologi to the Venetians. The latter, however, enjoyed

their possession but a few years, Thessalonica falling into the power of the Turks in 1481, to whose empire it has ever since been subject.

In its present state, Salonica is exceeded in population only by Constantinople, and possibly by Adrianople, among the cities of European Turkey; and in the extent of its commerce, is probably second to the capital alone. The interior of Salonica presents the same irregularity, and many of the same deformities, which are common in Turkish towns. The rapid ascent of the hill diminishes this evil in the upper part of the town; and on the whole, as respects cleanliness and internal comfort, Salonica may contrast favourably with most other places in Turkey of large size and population. It certainly gains greatly in the comparison, if activity of business be admitted as a criterion of superiority. Except in those quarters where the principal Turks reside, there is a general appearance of life and movement, which forms a striking contrast to the monotony of a Turkish town. The quays are covered with goods; numerous groups of people are occupied about the ships or the warehouses; and the bazaars are well stocked, and perpetually crowded with buyers and sellers.

Some of the mosques are worthy of notice for their size and antiquity; we visited the two most considerable, formerly the Greek churches of Santa Sophia and St. Demetrius, but now converted to the purposes of the Mohammedan worship. The Santa Sophia was erected by the command of Justinian; the model of the edifice, though on a much larger scale, being the celebrated church of that name at Constantinople, and Arthemias the architect of both. There is something venerable and imposing in the approach to this building. It stands in the midst of an area shaded by cypresses and other ancient trees; a large marble fountain is opposite to the great door of the church; and detached portions of the original edifice, now partly in a ruinous state, are seen at intervals through the trees. The interior, in its present state, exhibits but few of those decorations which gave splendour to the edifice in its original character of a Greek church. A sort of stone rostrum, however, is shown here, reputed by the Christians of the city to be that from which St. Paul preached to the Thessalonians. I am not aware on what this tradition is founded.

The mosque, once the Greek church of St. Demetrius, is of large size, and remarkable for the number and beauty of the ancient columns which support and adorn it. The loftiness of the building has admitted two heights of gallery; each, as well as the roof, supported by a tier of columns passing round the church. The total number is said to be three hundred and sixty. Some of these columns are of marble, some of verd-antique, others of sienite and porphyry. We visited the stone sepulchre of St. Demetrius in a cell adjoining the church, where a lamp is kept always burning; chiefly, as it seems, to enable the Turk who shows the place, to require a few coins from the visitor of the tomb. St. Demetrius was the patron saint of the city; famed for his martyrdom, and for various miracles, which are recorded in the Byzantine history. A subterranean church is

connected with the mosque; erected, it is said, on the site of the Jewish synagogue, where St. Paul preached to the people of Thessalonica.\*

There are a few remains of Pagan antiquity. The Pæpysium of the Hippodrome, is a splendid colonnade of Corinthian pillars supporting an entablature, with four void spaces between the pillars; the entrance into the Hippodrome is before it; there is an attic over the entablature, with figures in alto-relievo of Victory, of Ganymede, Leda, and Ariadne; and the structure has been called by the Jews *Incantadas*, or the enchanted figures. The Rotunda is built on the model of the Pantheon at Rome, and is believed to have been a temple erected under Trajan, and consecrated to the mysteries of the Cabiri. The mosque of *Eski Djumna* (old Friday) was a temple consecrated to the Thermenian Venus, to whom Friday was sacred, and six columns of the Pænaos remain. The gate of Vardar was the triumphal arch of Augustus, erected after the battle of Philippi; and there is another triumphal arch in honour of the first Constantine.

The commerce of Salonica consists in the export of the corn, cotton, wool, tobacco, bees'-wax, and silk of Macedonia.

The population has been estimated by some at 90,000. Dr. Holland thinks this exaggerated, but that it exceeds 70,000 :—

“It is certain, however,” he adds, “that the number of inhabitants has been much increased within the last few years, owing in part to the extended commerce of the place, partly to the settlement of numerous emigrants, who have fled hither to shun the power or the vengeance of Ali Pasha of Ioannia. The Turks probably form somewhat less than half the population.”

“The number of Greek families is said to be about 2,000. The greater part of this population is engaged in commerce; and many of the Greek merchants resident here, have acquired considerable property from this source. The trade they carry on, is in some measure subordinate to that of the Frank merchants of Salonica; but they have likewise extensive independent connexions with Germany, Constantinople, Smyrna, Malta, and various parts of Greece.

“The Frank population of Salonica is confined to the lower quarter of the city, but has latterly been much extended in number, by the increasing commerce of the place. The German and French residents are more numerous than the English; and the former in particular have made several large establishments here within the last two years, in reference to the transit trade with the interior of Germany.”

The Jews are estimated at about one-half of the whole population, and are the descendants of the unhappy Israelites who were driven out of Spain by Ferdinand and Isabella; another division of

\* Holland's Travels, vol. ii.

these ill-used people, amounting to about 70,000, settled near Constantinople. They were received in Turkey, under conditions of protection and privilege. It is stated, however, that those of Salonica being at one time much persecuted by the Moslems, a large number preferred to embrace Mohammedanism, in order to save their property and lives, while still secretly retaining their national faith; and it is supposed, there are at present a considerable number of Moslems who are concealed Jews. For several years, English and American missionaries have been labouring in that city, in the conversion of its large Hebrew population.

A deeply interesting circumstance occurred at Salonica, last year, in the conversion to Christianity of a respectable Moslem merchant, with his wife, four children, and sister-in-law. He had for some years been reading a Bible given him by an Armenian convert to Protestantism, and holding Christian worship in his family. Feeling at last conscientiously bound publicly to avow, at all risks, his change of faith, he removed with his whole family to Constantinople, and applied to the American missionaries for baptism; the high fanatical excitement caused by the knowledge of his intention among the Moslem population of the city, endangering their lives, he removed to Malta, where he and his family were baptized, and two of his sons have been received as free pupils into the Malta Protestant College; the father, who is a man of good ability, is attending, also, several branches of the course of studies. This family may be considered the first-fruits reaped by Christianity, from the bosom of Islamism.

Next to the gulf of Salonica, is that of *Cassandra* (the *Torone*, of the ancients), and beyond this, another narrow, rugged peninsula, called *Chalcis*, projects into the sea, from which rises the celebrated MOUNT ATHOS, the holy mount of the Greek Church; its conical summit is 6,778 feet above the sea. The flanks of the mountain are occupied by a few villages, and by twenty-two large and very ancient Greek convents, besides 500 cells, caves, and chapels, which at one time were the residence of more than 4,000 monks. The soil of the peninsula produces excellent crops of corn, fruits, &c., including fine grapes, olives, and superior honey; the cultivation is entirely performed by the monks, who derive a considerable revenue from the exportation of the produce by the port of *Alvara*, on the east side of the peninsula. They also make and sell numerous images of saints and relics in wood. No woman is ever allowed to approach the part of the peninsula which they own. This colony was the first and most celebrated theological school of the Greek Church; they have in the libraries of their convents a large number of most valuable and curious MSS. of ancient Greek literature and



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history, which were saved from destruction by the monks of the Byzantine Empire, when Europe was ravaged by the Goths and the Huns. Although the present monks are in general extremely illiterate, they most jealously keep these ancient records, and will not part with them for any consideration. An interesting Account of Mount Athos has been published by the Hon. Mr. *Scudra*.

ALBANIA extends about 300 miles along the Adriatic Sea, to the west of Thessaly and Macedonia; it is from thirty to one hundred miles in breadth, and consists mostly of rugged mountains,—some of their summits above 9,000 feet high; there are a few plains fertilized by lakes and rivers, especially that of *Scutari*, and the scenery is in general highly picturesque. *Joanina*, made the capital of the province, by the celebrated tyrant Ali Pasha, is beautifully situated on a lake, but irregularly built, and contains 35,000 inhabitants. *Scutari*, or *Scodra*, the capital of Upper Albania, is situated in a rich plain on the Boyana, at the extremity of the lake of *Scutari*, and some distance from the sea; its population is estimated at 30,000; it has large cloth manufactories, and carries on a considerable trade; about half the inhabitants are Roman Catholics. *Arta* is a town in the gulf of that name, with a population of about 9,000, chiefly Greeks, and has a considerable trade. *Artona*, the safest port on the coast of Albania, formed in ancient times a part of the kingdom of Pyrrhus. The population of Albania amounts now to about 1,200,000; the people are a race of bold mountaineers, very warlike, and always distinguished for their bravery, as was especially displayed in their resistance to the Turks under the celebrated chief *Scudra*; they always go armed, and often join the numerous bands of robbers who infest their mountains; they are only partially converted to Mohammedanism, and frequently the husband attends the mosque, while the wife goes to church. They form the best Turkish infantry.

The inhabitants of Thessaly, Macedonia, and Albania, are so demoralized, that no stranger can travel through these provinces without an escort of soldiers; and he may, moreover, consider himself fortunate, if he escape being plundered by his very guardians.

DALMATIA, called also Herzegovina, extends as a narrow strip along the Adriatic, to the north of Albania; but the maritime districts belong to the Austrians. It is a very mountainous region, the highest ridges rising to between 6,000 and 7,000 feet; the population estimated at about half a million, are mostly Slavonic and of the Roman Catholic religion. *Zara*, the capital of the maritime division, is a seaport, and contains between 20,000 and 30,000 inhabitants. *Pola*, a great and splendid city in the time of the Romans, is now a miserable village, but is interesting as containing one of the most magnificent

remains of antiquity in the amphitheatre of Diocletian, which is still in good preservation. *Ragusa* is another maritime town, with about 6,000 inhabitants. The capital of the interior district belonging to Turkey, is *Zosta*; it contains 7,000 inhabitants, about one-third of whom are Turks, one-third Roman Catholics, and the remainder Greek. It has a fine Roman bridge of one arch, spanning ninety-five feet; it is well known for its manufacture of swords, and exports also hides, wool, wax, tallow, and cattle. Dalmatia formed a part of ancient ILLYRICUM, and was erected by Napoleon into a Dukedom, of which Marshal Soult was the Governor. The high mountainous and rugged district of MONTENEGRO lies south of Dalmatia; it is difficult of access, and inhabited by a brave and pastoral race belonging to the Greek Church, and ruled by their bishop. They amount to about 100,000, and have maintained their independence for ages, against every attempt to subjugate them.

ROUMELIA consists of a large and very fertile plain, bordered on the west by Albania, on the east by the Black Sea, on the north by the chain of the Balkan mountains, and on the south by the Archipelago; it thus forms the central province of European Turkey, and includes the two great cities of Constantinople and Adrianople. ADRIANOPLE, the city of Adrian, was the capital of Turkey before the conquest of Constantinople; it stands on the banks of the Tundja river, and partly on the slope of a hill; it contains some splendid palaces and mosques, but the streets are narrow, winding, and the houses badly built of brick and mud: population 100,000, mostly Turks; it possesses considerable manufactures of silks, wools, linens, &c. *Gallipoli*, on the straits of the Dardanelles, is a commercial city, with 12,000 inhabitants; and *Kirkklissa* is a large, dirty old town, with about the same number of inhabitants. Roumelia derives its name from having formed a part of the ancient kingdom of *Roum*, or *Roumiyeh*. The agents of the American missionaries having some time ago awakened a spirit of religious inquiry among the Armenians of Adrianople, a number of them have recently sent in a petition to the Government, that they may be organized as a separate Protestant community. A congregation of between twenty and thirty Protestants has been formed, and a school established, in the town of Rodosto, on the Sea of Marmora.

BULGARIA includes the long tract of country between the Balkan chain of mountains, the ancient HÆMUS, and the Danube; in some parts, it is hilly, well-wooded, and abounds in pasturage; in others, it is flat and rather marshy. Its population is nearly 2,000,000. The chief town, *Sophia*, has 50,000 inhabitants. At *Schumla* there is a chain of strongly entrenched positions in one of the great passes of the

Balkan; the town is considerable, and has manufactories in tin and brass. The Bulgarians are a race of Slavonians, who crossed the Volga in the seventh century, and became members of the Greek Church. Bulgaria formed, for several centuries, an independent kingdom. There is a range of strong fortresses along the right bank of the Danube, the principal of which are *Widdin*, *Nikopoli*, *Rustchuk*, and *Slistria*. The strongest fortress on the left bank is *Ghiurgeng*;—there are fortifications also at *Ottenitz*, and another strong fortress at *Brailow*.

WALLACHIA and MOLDAVIA, two of the Danubian Principalities, comprise a vast extent of flat country lying along the left bank of the Danube, bounded north and west by the Carpathian mountains, and on the east by the Pruth, which separates it from Russia; it is about 300 miles in length, and 150 in breadth; the population is estimated at about 3,000,000. They are a Rumanic, or Latin people, speaking a Latin resembling the Italian, with an intermixture of many foreign words, chiefly Italian. WALLACHIA, the largest of the two Principalities, lies along the Danube; it is low and marshy in the south, but mountainous to the north-west, where it adjoins the Carpathian range, and is called Lesser Wallachia. The climate is hot and damp in summer, but very cold in winter. The land produces much wheat, besides rye, hemp, and tobacco; and there are extensive forests in the hilly districts. Population, 2,000,000, chiefly Slavonic Wallachians, but with an admixture of Jews, Armenians, Greeks, and Gypsies. The two Principalities were included under the Romans in DACIA; in 1290 they formed a separate kingdom. *Bucharest*, the capital of Wallachia, contains 80,000 inhabitants, all members of the Greek communion, with the exception of between two and three thousand Jews, two Roman Catholic congregations, one Lutheran, and one Calvinistic. There are no mosques, Mohammedans being prohibited, by the treaty of Adrianople, in 1829, from holding property or having a fixed residence in either of the Principalities. MOLDAVIA possesses the same general physical characters as Wallachia, but is rather more wooded and pastoral; its population, which amounts to about 1,000,000, includes 80,000 Roman Catholics, 100,000 Gypsies, 70,000 Jews, and 900 Protestants. It is divided from Russia by the Pruth. *Jassy*, the capital, occupies a marshy inland tract, and contains about 20,000 inhabitants; the houses are separated by gardens. Most of the trade is carried on at *Galatz*, a port between the mouths of the Pruth and the Sereth, containing a population of about 12,000 people; it is a free port, and very flourishing, especially in the corn trade. *Varna* is, however, by far the best port on the coast, and well fortified; it carries on a large trade, but the town is very badly built. The

population amounts to about 20,000. The London Society for Promoting Christianity among the Jews, has missionary agents both at Bucharest and Jassy.

The peasantry of the Principalities are a laborious, hardy race, but very much oppressed by their nobles, the Boyards, who tyrannize over them, like the feudal lords in the dark ages. The Boyards generally reside in the towns, and seldom visit their estates, which are left to the management of mercenary agents; they, for the most part, pass their lives in extravagant and unprofitable dissipation, following the chase, attending balls, and playing cards. The Greek Church does not favour education, so that the population are generally ignorant, superstitious, and servile, with the exception of the peasantry in the Carpathian mountains, who are more fearless and independent. The peasantry are mostly dressed in sheepskins; their dwellings are ill-constructed and wretchedly furnished, and all the industrial arts extremely low. The government of the Hospodar of Wallachia, and Prince of Moldavia, is wholly despotic; assisted by the intrigues of Russia, they obtained the right of being appointed for life, and have succeeded in exacting from the Government of the Sultan a large amount of independence.

SERVIA and BOSNIA are small provinces situated to the west of Bulgaria, on the right side of the Danube and of its branch, the *Sava*, which separates it from Austria. Their surface is diversified by lofty ranges of mountains, containing numerous fertile valleys, with good pasturage, so that cattle is the chief produce; they abound also in orchards and forests. The population of each province is estimated at about 900,000, and is of Slavonic origin. The Servians belong chiefly to the Greek Church, but a large number of the Bosnians are loose Mahomedans. *Belgrade* is a fortress on the Danube, of immense strength, with an adjoining town containing 30,000 inhabitants, and a great seat of trade. *Bosna Serai*, the capital of Bosnia, has a population of 60,000; it trades in arms and jewels, the mountains being rich in mines. The Servians and Bosnians entirely cast off the rule of Turkey under the intrepid chief Czerni Georges, from 1806 to 1814. They remain almost wholly independent, and pay only a small yearly tribute to the Sultan; and they will allow the Turkish Pasha to reside in the town of Bosna Serai only three days in the year, obliging him to take up his habitual residence at *Travnick*.

The religious, moral, and intellectual state of the inhabitants of all these rich countries has deplorably declined under the combined influences of corrupt Christianity, Jewish unbelief, and licentious Infidelity. The Jews are reported to be extremely immoral. It is not, therefore, surprising, that the population should be reduced to

little more than 5,000,000 in countries capable, if rightly cultivated, of supporting 12,000,000; and that there should be immense tracts of fertile land in the plains left wholly uncultivated.\*

**EAST COAST OF THE BLACK SEA.**—An account of this coast, as far as the boundaries of Circassia, will be given in the survey of Asia. North of the Caucasian mountains are found the *Crimea* and the Sea of *Azof*. The **CRIMEA** was the **TAURICA CHERSONESUS** of the ancients; it is a very large peninsula, separated into two regions by the River *Salghir*. The north-west is a vast plain, rather salt, and only fit for pasturage; the south-east is mountainous, interspersed with fertile valleys, and enjoys a mild and luxuriant climate. The population is about 190,000. Large herds of cattle are reared, and the honey is celebrated. *Symphheropol*, on the western coast, is the Russian capital. The Tartar capital was *Bakitchiserai*, situated among picturesque hills in the interior; it is now in decay, but the ruins of the magnificent palace of the Khans are very fine. *Caffa* was another large town, but is now in ruins. *Serastopol*, or *Akhtiar*, is a large, well-fortified sea-port town, with a harbour that can contain the largest fleet, and is the principal station of the Russian navy on the Black Sea; there are large barracks, and the population, including the military, amount to 30,000. The Crimea constituted a part of the Greek Empire, was called **TAURIDA**, and formed into the small kingdom of *Bosphorus*. The Romans included it in their Empire as the **CIMMERIAN BOSPHORUS**, and built in it the fine city of **THEODOSIA**.

\* The following is a recent estimate of the revenues and trade of the Danubian provinces:—"The inhabitants of these countries number 5,000,000. They are almost wholly agricultural countries. The revenue of the provinces is estimated at 80,000,000 francs per annum. The principalities export annually near 4,000,000 hectolitres of grain. Notwithstanding the impediment at the passage of the *Sulina*, and the difficulties laid in the way of trade at *Braila*, 1,128 ships were laden last year. British ships alone carried 345,000 hectolitres of grain, whilst 350,000 hectolitres were conveyed to England in foreign vessels. In the year 1852 upwards of 700 ships were laden at *Galatz*. The following is a recent estimate of the importations:—Viennese and Transylvanian wares, 3,200,000*l.*; manufactures of *Leipsic*, 6,000,000*l.*; Russia, 350,000*l.*; the *Levant*, 4,600,000*l.*; British manufactured iron wares, 2,000,000*l.* From *Vienna* the principalities import cloth, shoes, gloves, carriages, musical instruments, glass, &c.; from *Transylvania*, coarse linens, leather, &c.; from the *Levant*, colonial wares, coffee, sugar, tobacco, cotton twist, British and French manufactures, British iron, &c.; from *Russia*, salt fish, furs, &c.; from *England*, iron, steel, machinery, and utensils; from *France*, silk, cloths, perfumery, fashionable articles, and books. The commerce of the principalities is free from all prohibition. The custom-house taxes hitherto amounted to three per cent. for both importation and exportation. They have lately been raised to five per cent. In 1847 the custom-houses were let out for the annual sum of 1,200,000*l.*

The principal town on the Sea of Azof is TAGANROG; it stands on a bold promontory, and is a great centre of commerce; the population is 16,000. It was there the Emperor Alexander died. The largest and most important city, however, on the coast is ODESSA, which may be considered the capital of southern Russia; it was founded by the Empress Catherine, on the site of a Tartar village; it contains 40,000 inhabitants, but suffers from a scanty supply of water. Odessa is a great emporium of commerce, grain being the chief article of export; the others are tallow, wool, and hides. Cherson is another sea-port, at the mouth of the Dnieper; population, 30,000; it is very unhealthy; it was here the great philanthropist, Howard, died, Jan. 20, 1790; a tomb has been erected to his memory three miles from the town. Nikolaiev is a good town, at the confluence of the Ingul and Bug, twenty miles above the mouth of the latter; it has become a great naval arsenal. The Danube flows into the Black Sea, by several branches, the southernmost of which, called St. GEORGE, forms, by the treaty of Adrianople, the boundary between Russia and the Ottoman Empire.

#### GENERAL DESCRIPTION OF CENTRAL ASIA.

Asiatic Turkey comprises some of the most magnificent regions of the globe, where most of the deeply interesting events of the early history of our race were transacted. It includes majestic chains of mountains, of which Ararat forms a part;—wide and rich plains, fertilized by fine rivers and lakes; and, having the advantage of a diversity of climate, from the cold of the icy north to the burning heat of the equator, it is favourable to almost every variety of animal and vegetable life, besides its abundant stores of minerals and precious stones.

It was in these celebrated regions that Noah and his sons issued from the Ark, on the summit of Ararat, after the subsiding of the waters of the deluge, and walked forth again upon the earth. In the same regions dwelt the first families of Noah's descendants, until, as they grew into larger communities, they spread in all directions over the globe. Central Asia became thus in the early post-diluvian ages the seat of great Empires and the cradle of learning and civilization; in these regions arose in succession the Chaldean (or Babylonian), the Assyrian, the Median, the Persian, and the Macedonian Empires. These were all distinguished for the glory of their military achievements, the immense size of their cities, and the magnificence of the temples and palaces which adorned them, thus indicating the highest refinement of the arts, and a very advanced state of learning and civilization.

But these gigantic Empires were successively doomed to utter

destruction, and all vestiges of their boasted power and glory have, in some instances, so completely disappeared, that the very sites of the splendid cities of BABYLON, built by Nimrod about 160 years after the deluge, and of NINEVEH, erected by Asshur, remained for ages a matter of conjecture; and it is only during the present century that all doubts have been removed by the exhumation of some of their monuments. Their palaces, being constructed of brick and alabaster, more easily crumbled into dust than the stone and marble buildings of Europe. All that remains of the splendid city of PERSEPOLIS, are the ruins of its palace, one of the most magnificent ever reared; and the situation of PALMYRA, "the Queen of the East," is only known by some broken colonnades. The sites of the beautiful cities of SULTANIA and ECBATANA are now occupied by small, miserable, modern towns; and though BAGDAD is still a considerable place, there is not a vestige of its palace; the streets are narrow, dark, and dirty, and the population poor, so that it retains nothing of the romantic splendour of the Court of the powerful Khalifs.

The present state, however, of these once rich and prosperous regions will be best understood by giving a brief and connected view of the principal cities still in existence, and of the condition of the various populations occupying the inhabited districts. The provinces of Asiatic Turkey are divided into Pashalics, such as those of *Erzeroum*, *Diarbekir*, *Moosh*, *Orsa*, *Mozul*, *Bagdad*. They are the most independent portions of the Empire, being chiefly inhabited by fierce warlike tribes of Arabs and Turks, and containing also territory, the right to which is often disputed by Persia.

ARMENIA.—The most northern of these provinces includes the greater part of the ancient kingdom of ARMENIA, the *Minni* of the Scriptures; its boundaries are the Caucasus on the north, the Kurd mountains to the south, the Euphrates on the west, which separates it from Asia Minor, and the Caspian Sea on the east; most of the country constitutes a high table-land, traversed by several chains of mountains, which unite with the Taurus and Caucasus. *Ararat*, the loftiest of all the ridges, rises in the centre. This famous mountain derives its name from the valley of Aras, the ancient Araxes, the district of country where it stands, about the junction of the Russian, Persian, and Turkish Empires, and to the north of Lake Van; it has two peaks, *Allah Dag*h and *Agri Dag*h, one of which is 17,210 feet above the sea; they are very bold, rugged cones, always covered with snow; the ascent was accomplished for the first time by Dr. Parrot, in 1829. A terrific earthquake shook the mountain in 1840, destroying considerable property, and fifty lives. Local tradition assigns the resting of the Ark to Mount *Jody*, 170 miles south-west, imme-



diately above the plain of Mesopotamia. These chains of mountains are the highest of Central Asia, and slope down gradually on the south by a succession of table-lands to the plains of Mesopotamia and Persia; they supply the sources of several great rivers, including the Kur, the Aras, and the upper branches of the Euphrates. The Tigris derives its sources chiefly from one of the lower ridges, and from the mountains of Kurd. There is much variety in the land and climate; in the high table-lands the soil is poor, but produces good pasturage, and the climate is very cold; while many of the valleys and plains are extremely fertile, and produce excellent cotton, rice, tobacco, grapes, and other fruits, as the climate is hot. The mountains abound also in minerals. The population is estimated at between 1,500,000 and 2,000,000, about one-seventh of whom are Armenians.

*Erzeroum*, or *Erz-Rum*, is now the capital of Armenia. It stands in a plain on the Kara, or west branch of the Euphrates, and above 6,000 feet above the sea; its population is estimated at 100,000, and the city is prosperous, carrying on an extensive trade with the surrounding countries; the climate is very cold, snow sometimes falling in August. The Americans have, for some time, had a mission there. *Erzeroum* was the ancient THEODOSIOPOLIS. *Trebizond*, on the Black Sea, is the chief harbour of the province, and contains 50,000 inhabitants. Further north is a large fortified town, named *Khars*, or *Kars*, adjacent to the frontiers of Russia and Persia. *Bayazid*, not far from the range of *Ararat*, is a fortified city, with a population of about 20,000, including the most warlike and learned of the Armenians (who possess a fine monastery)—and also a good many Koords. The Americans have succeeded in forming small Protestant congregations, and opening schools in several places in this district, such as *Trebizond*, *Tehevirmeh*, *Khanoos*, *Arabkir*. The Pashalics of *Kaisarivah*, *Sivas*, and *Marash*, formerly constituted Armenia Minor.

On the northern border of Armenia lie the provinces of *Georgia*, *Mingrelia*, *Imiretta*, and *Circassia*. The great feature of these provinces is the lofty chain of the Caucasian mountains, which extends from north to south, and west to east, between the Black Sea and the Caspian, occupying a tract of country about four hundred miles long, and three hundred miles broad; *Elbourz*, the highest summit, rears its gigantic cone, about 16,500 English feet above the level of the sea; this chain unites with that of *Ararat*; its higher summits are covered with perpetual snow, the snow-line being about 11,000 feet above the sea; the rocks immediately beneath are rugged, bare, and precipitous; but the lower regions are productive, and consist of fertile valleys and good pasturage table-lands. From the northern slopes

flow two great rivers, the *Kuban*, which runs west to the Black Sea, and the *Terek*, which flows east to the Caspian; a third large river, the *Kur*, has its chief sources in the southern slopes, and terminates also in the Caspian.

The province of GEORGIA, or Grusia, formerly an independent kingdom, is situated on the southern declivity of the Caucasus, and is scarcely surpassed in fertility and beauty by any other region of the East; the land enjoying a temperate, genial climate, and being abundantly irrigated by the river Kur, and many mountain streams; in the higher districts are found magnificent forests of oak, pine, chestnut, ash, and beech, while in the lower valleys and plains, the vine and all the fruits of both temperate and tropical climates grow most luxuriantly; the mountains abound also in rich mineral productions.

The Georgians are a very active, handsome race, and their women have been as celebrated for beauty as those of the Circassians, with the exception of their having darker complexions. In consequence of the athletic strength of the men, and beauty of the women, the Georgians have always been in great demand as slaves in Turkey and Egypt; and it was chiefly from these slaves, that the celebrated and formidable tribe of the Mamelukes derived its descent.

The peasantry labour, however, under many disadvantages, owing to the tyranny of the nobles, who possess the power of life and death over their vassals, and formerly greatly encroached upon the rights even of their kings; the people are, moreover, often harassed by the invasions of the Lesghians, and other wild tribes from the higher ridges of the Caucasus, so that they are compelled to carry arms when cultivating the soil; the result of these sufferings has been to reduce the population to 400,000, the majority of whom are Christians of the Armenian persuasion, and the remainder Mohammedans. Georgia has become a Russian province, by its conquest from Persia; and some of her nobles now form a guard of honour to the Emperor Nicholas at Petersburg.

The chief town and capital is *Teflis*, on the river Kur, with a population of 22,000, who are mostly Christians; it is badly built, and poor; but rather celebrated for the hot mineral springs, which issue from the surrounding mountains.

To the west of Georgia, between the Caucasus and the sea, is a flat district, called in ancient times COLCHOS, but afterwards *Mingrelia*. The high and rugged cliffs of the Caucasus were considered by the Greeks as the boundaries of the inhabited world; it was to these lofty rocks their poets represented Prometheus to have been chained by Jupiter, as a punishment for his daring presumption; and it was to the regions of Colchos the Argonautic expedition was represented as

having been sent in search of the golden fleece, which was, no doubt, an allegory of the valuable metals, gold, silver, and precious stones, in which those regions were believed to abound.

The country is very swampy, being traversed by about thirty mountain torrents, and one moderately large river, the ancient PHASIS, now *Rion*. The land yields millet, fruits, maize, silk, &c.; the people, who are semi-barbarians, are oppressed under a severe feudal system, and their chiefs carry on a cruel traffic in slaves with Turkey, supplying as many as 12,000 annually. The seaport town is *Poti*, at the mouth of the *Rion*, and contains about 1,000 inhabitants; the population of Mingrelia is estimated at 1,400,000, and the province belongs to Russia.

The mountainous ridges above Mingrelia are inhabited by a tribe of hardy mountaineers, called Imeritians, a retired pastoral people, but very brave when attacked. *Kutais*, an old town on the left bank of the *Phasis*, is its capital. *Gurriel*, a district south of the *Phasis*, with a good port called *Batoum*, is the residence of another small tribe. Proceeding north, are the districts of the *Sisanes* and *Abasses*, a warlike independent race of highlanders, who carry on some trade by the ports of *Phanagoria* and *Anapa*, the last of which is tolerably good. These tribes are often engaged in bloody feuds with each other; they live partly on plunder by sea and by land, and by the traffic in slaves. The majority are of the Greek Church, and the remainder Moslems. The Russians have raised fortresses and redoubts along this part of the coast of the Black Sea, and have destroyed most of the ports from Soudjouk Kale to the Fort Nikolai, in order to prevent arms and ammunitions being conveyed to the Circassians.

Towards the lower end of the Terek, in a fertile country, is the town of *Kistlar*, which contains 10,000 inhabitants, of whom 8,000 are Armenians, engaged in a great trade, especially of wine and silk.

The northern declivities of the Caucasus form the country of *Circassia*, or *Tcherkessia*, consisting of fertile mountain ridges and slopes, which supply good pasturage and fine woods, and of rich, well-cultivated valleys, yielding excellent crops and fruits. The Circassian race is distinguished for the superior strength, activity, and symmetry of form of the men, and has also long been celebrated for the grace and beauty of the women; dwelling in temperate regions, their complexion is fairer and more delicate than that of the Asiatics of the South; they carefully protect their faces and hands from exposure to the sun, and, for the preservation also of their beauty, the daughters of all who are not slaves, abstain from oppressive bodily labour, employing themselves in plaiting straw, embroidery, and sewing. The Circassians are a brave, warlike, independent people, who, entrenched in their

mountain fastnesses, have defied, for years, all the armies sent by Russia to subdue them. They harass and circumvent their enemies in the defiles of the mountains with the rapid movements of their cavalry, and are also most expert marksmen. The Russians have been obliged to erect a line of fortresses along the banks of the Kuban and Terek, in order to check their invasions; the largest tribe dwells in the *Daghestan* district, on the border of the Caspian, where, under the command of their indomitable chief, SCHAMYL, they have often set the Russians at defiance.

Their form of government is strictly feudal, and they exhibit something of the stern, unfeeling spirit of the Spartans, in having their children brought up by strangers, until they have become adults, in order to preserve them from the risk of being rendered effeminate by parental indulgence. Their habits of life are loose and predatory, and they support themselves partly by the plunder of the inhabitants of the surrounding plains. Their moral character is further indelibly disgraced by the custom of selling their daughters to the highest bidder, the Circassian women having always been in great request as wives by the rich Turks. The number of chiefs, or Uzdens, is reckoned at 1,500, and that of the whole population amounts to above 200,000. The Circassians are generally loose Mohammedans, and wholly illiterate.

Even the most elevated regions of the Caucasus are inhabited by fierce, warlike tribes, dwelling among rocks and eternal snows, and living by plunder; the principal of these are the *Ossetes*, or *Irones*, and the *Lesghies*, who are estimated together at 40,000; their houses, perched on steep, precipitous rocks, along the roads and defiles, are impregnable forts, so that they have never been subdued; they are a terror to all the people living in the lower regions of the mountain. There is another tribe, the *Midozezes*, or *Kistes*, who number about 160,000.

The largest city situated at the north extremity of the Caspian is ASTRAKHAN, the capital of the Caucasian Government; it has a mixed population of about 70,000 people, including Russians, Greeks, English, French, Persians, Kirghies, Bokharese, Tartars, and even Hindoos. It is situated amidst ranges of barren mountains and dreary steppes, and exclusively owes its prosperity to its numerous water communications, which render it a great centre of commerce between Europe and the northern regions of Asia. The Volga, after traversing in a course of 2,000 miles all European Russia, empties itself, at Astrakhan, into the Caspian. On the other hand, the city obtains, by the navigation of the Caspian, raw silk from Persia, turquoises from Khorassan, rubies and other gems from the head of the Ochus, and abounds,

also, in rich furs and good leather. But its large fisheries, which supply the roes of the sturgeon, from which is prepared the favourite *caviar*, constitute a great source of its wealth; 30,000 barrels of this have been exported in a single year. The surrounding wild mountains and steppes are inhabited by wandering tribes of Tartars and Calmucks, and supply some good pasturage. Excellent grapes are grown in sheltered places.

To the north of Astrakhan lies the extensive province of ORENBURG, inhabited by Tartars, and very rich in pasturage; it is bounded on the west by the Ural mountains, and the River Ural separates it on the east from the country of the Kirghisies and Calmucks. The town of ORENBURG, on the Ural, contains 2,000 well-built houses, and is a great market for Tartar horses and sheep; considerable quantities of tallow are supplied from the latter. Salt lakes are numerous in the steppes, and forests on the mountains. OUFU, or Ufa, another frontier town, is the seat of government, and is supposed to have been an ancient capital of Tartary; it contains ruins, some of which are covered with Arabic and Cufic inscriptions.

Returning to the south of Caucasus, below Teflis, are found the town and small lake of ERIVAN, which belongs to Persia, and is defended by a strong fortress; the town is some distance from the lake, on the Zengui, a branch of the Araxes. The surrounding country, though beautiful and fertile, is thinly inhabited and barren, in consequence of the frequent ravages of war, to which its frontier situation exposes it. To the south-west of Erivan is the strong citadel of VAN, situated in a narrow mountain gorge, near the large lake and rich plain of the same name.

On the south-east of Armenia arise the Kourdistán range of mountains, which supply several tributary streams to the Tigris. These mountains have long been noted as the residence of the Kurds, or Koords, who are the proudest, fiercest, and most predatory of all the wandering tribes that infest these regions. Considerable interest is also attached to these wild districts in connexion with the Nestorian Christians, who have for ages maintained themselves in some of their fastnesses, notwithstanding the long-continued and fierce persecutions of the Kurds. The chief town is *Bethis*, on the west, built amidst rocks and ravines; but the houses are well constructed and the people abundantly supplied with fruits and vegetables; it is the residence of the Khan of the Koords. To the east of the Kourdistán range is the lake and town of *Ouroomia* (Urumea); the lake, which is so salt that no fish live in it, is 300 miles' circuit, and its waters emit a sulphureous smell; the town is, on the whole, flourishing, and inhabited, as well as the surrounding country, by a large number of Nestorians. The

Americans have maintained for many years a Mission among them, the instructions of whose agents are very acceptable to the people; it may, therefore, be hoped that these ancient Christians will again enjoy the privilege of being employed, as in former ages, in imparting the blessings of the Gospel of peace and mercy to their cruel and ignorant persecutors. Ouroumia is believed to have given birth to the celebrated Zoroaster; and at some distance there is another flourishing town, called *Maragha*, where Prince Holaku built his famous observatory. Between this lake and the Caspian Sea lies the town of *Tabreez*, formerly a splendid city, with 500,000 inhabitants; having been eight times sacked and often shattered by earthquakes, it is now much decayed.

At some distance west of *Tabreez* lies the CASPIAN, the largest inland sea in the world, its length, from north to south, being 600 miles, and its average breadth from 90 to 120 miles, though at one point it extends to 300 miles; the largest river flowing into it is the Volga, but it receives several mountain torrents on the west from the lofty snowy peaks of Caucasus and Ararat. The greater portion of the eastern shore consists of arid deserts, and the only considerable tributary river is the Ochus, or Kizil-Ouzen. The immense chain of the Caucasian mountains extends from the northern borders of the Black Sea to the west shore of the Caspian, and is united in its course with the great Ararat range, while on the north the Caspian is bounded by the Ural mountains, so rich in gold, precious stones, and minerals, and from which flows the great river *Ural*. The waters of this sea are as salt as those of the Atlantic, with an admixture of bitter, arising from glauber salt, supposed to be produced by the decomposition of naphtha, which is found in large quantities on its shores. As there is but little variation in the level of the Caspian, it was conjectured that its waters were discharged into the Persian Gulf by some subterraneous passage; but, as only one very large river falls into it, the evaporation from its immense surface is sufficient to equal its annual fresh supplies. Its surface is about 300 feet beneath that of the Black Sea, and is supposed to have become lower within the last 200 years. The navigation is very dangerous.

At the south extremity of the Caspian the chief town is *Reshd*, belonging to Persia; it is a flourishing place, with a population of from 60,000 to 80,000, and a harbour. North of *Reshd* there are two towns; *Shamachie*, once a large city, and the modern town of *Baku*; the neighbourhood of the last place is remarkable for its inexhaustible pits of naphtha, which begin to fill as soon as they are emptied, although supplying daily a thousand pounds weight of this inflammable substance; it is a profitable source of trade. In the same

locality there is a plain, about a mile in circumference and walled round, from the surface of which there continually issues a blue flame; and it is called, on this account, the Plain of Fire. The ground in this region is everywhere strongly impregnated with this inflammable gas, which is seen sometimes rolling in streams down the mountains. On the south of *Reshd* there are several towns of moderate size, such as *Sari*; *Balfroosh*; *Amul*, with 40,000 inhabitants, mostly shepherds; *Fera-bad*; *Meshed*; *Ashraff*; *Astrabad*, the ancient *HYRCANIA*; and *Jorjan*, the ancient *HURKAUN*.

Returning to the west of Kourdistan, and on a lower level than the regions of Armenia, there is a high table-land, about 120 miles long, between the Euphrates and the Tigris, now included in the Pashalic of *DIARBEEKIR*; it is rocky and rugged, but intersected with picturesque and fertile valleys. The chief city is *Diarbekir*, on the Tigris, the ancient *AMIDA*, strongly fortified by a high thick wall, flanked with towers; it has a considerable commerce, and a population of 50,000, about one-third of whom are Armenians; but it has greatly declined from its prosperity in former days, when, being situated on the high road from Europe to Persia, it was the strong bulwark of the Eastern Empire against the Parthians. There is another town in the heart of the mountains, called *Maden*, situated near a branch of the Tigris, which has a good trade in copper and iron, besides some gold and silver, obtained from the rich mines of these mountains. North north-east of *Maden* lies the small and poor town of *Moosh*, the chief place of a small pashalic of the same name, and situated on a branch of the Euphrates. South of *Moosh* is found *Sert*, on the Tigris, a large mountain village, the site of ancient *TIGRANOCERTA*, the capital of the short-lived Empire of Tigranes. The Americans have extended within the last two years their missionary operations to the central part of Asia, making *Diarbekir* their central station, from whence they visit neighbouring places. That the fields are white for the harvest in those regions, and only require more labourers, will be seen by the following most interesting extract from the September number of the American "Missionary Herald:"—

"Five Church members belonging to other places, are now residing in *Diarbekir*.

"The weekly routine of services is as follows:—An informal meeting on Sabbath morning, conducted by the native brethren; preaching at noon; preaching in the afternoon; preaching twice during the week; and a Church prayer meeting. All these exercises are well attended, as is also the monthly concert. The congregation consists of between 150 and 200 eager listeners. Mrs. Dupmore has a Bible class, consisting of twenty or thirty women, most of whom are mothers. The unexpected increase of the congregations is already known to the readers of the 'Herald.'

"The number of pupils in the school has increased from ten to forty; and the school is now in a more prosperous condition than it has ever been. Nearly half of the present pupils are youths, whose parents are not connected with the Protestant community. During the past year, six young men have entered the seminary at Bebek; two girls have entered the female seminary at Hass-keuy, and one lad has entered the seminary at Abeih. All these, with the exception of one of the girls, have been dependent on their own resources. This may be regarded as a fair index of the state of feeling at Diarbekir. The inhabitants are a reading and thinking people.

"The constant demand for Protestant books, especially for the Bible, affords ample proof that the minds of the multitude are awake, and that they are feeling after the way of life. We are unable to state the amount received for books in the past year; but we think it would not fall much short of two hundred dollars. One Armenian has recently joined us, who had never attended our meetings, and whose existence we were not aware of. He had read every Protestant book in Armenian that had reached Diarbekir. He is now lying in prison, anxiously waiting for something new to read. Another, who two years ago was a deacon in the Jacobite Church, and could read only Syriac, has since learned to read Arabic, Turkish, and Armenian. He carries his Testament in his bosom, and sometimes wades across the Tigris to preach Christ to his village neighbours. Many interesting facts might be stated, to show the progress of the truth, and the achievements it has made in Diarbekir and its vicinity.

"We need an educated native helper, who can teach the missionaries both Armenian and Turkish, and at the same time can instruct our young men and aid in preaching. And we need three missionaries, one of whom should be a physician.

"The Armenians of Diarbekir have 1,500 houses; the Syrians or Jacobites, 287; the Catholic Armenians, 250; the Chaldeans, 200; the Catholic Syrians, 30; the Greeks, 50; the Jews, 55; the Protestants, 30; and the Moslems, 4,000."

South-west of Diarbekir, on the Upper Euphrates, is the city of *Orfa*, the capital of the pashalic of that name; it occupies the site of ancient EDESSA, a city of note in the kingdom of Syria and in the wars, also, of the Crusaders; it was founded after the conquests of Alexander; its population amounts to 20,000; the houses are well built, and there is a splendid mosque consecrated to Abraham. "To some minds," states a writer in the "Missionary Herald," "it may give additional interest to the place, that, by many, Oorfa is now supposed to have been the Biblical Ur of the Chaldees, the birth-place of Abraham, the father of the faithful. Ritter, the distinguished German geographer, gives it, as his opinion, that it must have been in the present Pashalic of Oorfa, and rather seems to imply that it might have been Oorfa itself. It lies in Mesopotamia, as did Ur of the Chaldees. (Acts vii. 2.) By dropping, in the present name Oorfa, the last syllable, *fa*, which seems to have been added, we have the original name *Oor*, or *Ur*. It is only about ninety miles from Haran, in the direction of Canaan, towards which Abraham retired from Ur; and the Jews in



this region, to this day, make pilgrimages to it, as the birth-place of Abraham. Of the 20,000 inhabitants of the city, about 7,500 are Armenians, and about 4,000 Syrians."

The following summary of the progress of the Reformation in different parts of Asia is very cheering. At Orfa there is a congregation of forty; there are teachers at Moosh and Adana; at Kesob, sixty miles west of Antioch, there are one hundred and fifty Evangelical Christians; Aleppo reckons also many, and there is altogether a great work going on in the district of Arabkir. At Marsovan there is a congregation of fifty, and there are converts in the province of Ghegi. The work has commenced at Bochahujuk, opposite Nicomedia, as well as in that town, and there are more than a hundred villages and towns where there is evidence of the Gospel having begun to take effect. "Send us a preacher and a teacher to show us of this way," is the demand of the people in all these places.

It is truly rejoicing to know that the Bible is now freely circulated by agents of the British and Foreign Bible Society, or by missionaries, at Bucharest, Adrianople, Rodosto, Tiflis, Nicomedia, Ada Bazar, Broussa, Trebizond, Sivas, Cæsarea, Marash, Diarbekir, Erzeroum, Aintab, Mosul, Ouroumia, Youhanin, Jollimirk, and many surrounding villages; at Aleppo, Beyrout, and in many parts of Syria. It is justly observed in the last Report of the Bible Society, that "The arch-enemy of the Bible, who instigates the heads of the Eastern Churches, synagogues, and mosques, to put down the truth, is losing ground."

There are a few other places of some consequence on the banks of the Euphrates. An Arab village, named *Harran*, on the site of the ancient residence of the Patriarch,—near which Crassus was defeated by the Parthians, B.C. 53; *Rakka*, the ancient NICEPHORIUM, the favourite abode of Haroun-al-Raschid; *Bir*, or *Beer*, where there is a bridge of boats used by the caravans;—it is here the steam navigation was to have begun down the Euphrates, as attempted by Colonel Chesney; *Koum Kala*, the ancient ZEUGNIA, was formerly the great Roman military passage; it consists of a castle and fort.

A gradual transition is observed in this district from the mountainous surface of Armenia to the sandy desert of Syria on the south-west, and the extensive plains of Mesopotamia on the south-east. These once magnificent and rich districts lie between the Euphrates and Tigris, which, in some parts, approach each other to within fifty and twenty-five miles, but generally run much further apart. This fertile region was included in the mighty kingdoms of Babylon, or Chaldea, and Assyria, and was the seat of their splendid capitals. The northern upper part, partially rocky and hilly, is now called *Algexira*; but the lower district, named *Irak*

*Arabi*, is perfectly flat; and, as the rivers rise in the rainy season to a level with their banks, the complete irrigation of the plain is quite practicable; this was effectually accomplished in former ages, and was the source of that prodigious fertility only equalled by the Delta of Egypt. At présent, however, solely in consequence of the want of a sufficient supply of water, these fertile regions are almost wholly uncultivated. The inundated banks of the rivers are covered with dense brushwood and tall reeds, while the interior of the country is as arid and sterile as the bordering sandy deserts. The only inhabitants are wandering Arabs, who live in tents and feed their sheep on the scanty pasturage found amid the fragments of the magnificent structures of both the ancient and middle ages.

The principal town in the northern district is *Mosul*, on the Tigris, the capital of the pashalic; it contains about 50,000 inhabitants, is large, gloomy-looking, and in a declining state; there are remains of some fine Arabic buildings. The mounds indicating the site of Nineveh are on the west bank of the Tigris, and their recent excavation, by Chevalier Botta and Dr. Layard, has led to the discovery of some of the wonderful monuments of that ancient city. A rampart and its fosses can still be traced, nearly a mile in circumference, resembling one of the Roman entrenchments. The Arab village of *Nunia* occupies a part of these mounds. On a large plain to the east was fought the battle of Arbela, near the town of that name, which was followed by the downfall of the Persian Empire. These districts are not so productive as the valleys in the mountains to the north, being partly rocky and sandy; but they are still capable of being profitably cultivated. The Pasha of Mosul often acts very independently of the Sultan; his chief duty is to protect the country from the lawless incursions of the Koords. The American missionaries have had a station at Mosul for some years, and have succeeded in establishing schools and gathering a small congregation, notwithstanding great opposition on the part of the Papists, who endeavoured, but unsuccessfully, to excite the Moslems against them. One of the methods resorted to by the ecclesiastical authorities of the ancient Churches for the purpose of preventing their people from listening to the missionaries, is to double the house-tax of all who attend their meetings.

The country still preserves its hilly character in the upper extremity of the pashalic of Bagdad, the most northern town of which is *Mardin*, the *MARDIS* of the Romans; the houses are well built, rising in terraces on an acclivity, and the walls of the town are in tolerably good preservation. *Dara* and *Nisibin* were two other fortified towns, forming a line of strong fortresses descending towards the level country. Some of the towers and ramparts of *Dara* remain, and

the southern gate is ten feet thick and sixty feet high. *Nisibin* surpassed all the others in strength, and was impregnable to the assaults both of the Parthians and Romans; there remain some ruins of the foundations of the walls, a triumphal arch, a church of St. James, and some other antiquities. The Arabs generally encamp on the sites of these cities, on account of the abundant supply of water.

Along the banks of the Euphrates there are only a few small towns, generally occupying the sites of former Roman stations. The chief of these are *Karkesee*, the ancient CARCHEMISH, a place of importance under Diocletian; and *Anah*, a town of moderate size, which is generally a place of meeting for the caravans coming up the river and proceeding to Damascus. Descending the plain to the south, the two rivers approach within twenty-five miles of each other; and on the banks of the Tigris stands *Bagdad*,\* anciently one of the splendid capitals of Persia, now reduced to a poor town, without, as already stated, any traces of its former magnificence. Not far south of Bagdad, on both banks of the Euphrates, rise a number of large mounds extending over a space of five or six miles, which have been clearly ascertained to cover some of the ruins of ancient Babylon. The adjoining town of *Hillah*, which is built on both sides of the river, has a population of 10,000 inhabitants; it contains several handsome bazaars, built of Babylonian brick, carries on a flourishing trade with the upper country and Bassorah, and has some manufactories of silk, dye-houses, and tanneries. The mounds covering the ruins, which were partially excavated some years ago by Mr. Rich, have since been more completely examined by Dr. Layard, who gives the following interesting account of the largest mound on the west bank, called *Birs Nimroud*:—

“The Birs Nimroud, ‘the palace of Nimrod’ of the Arabs, and ‘the prison of Nebuchadnezzar’ of the Jews; by old travellers believed to be the very ruins of the tower of Babel; by some, again, supposed to represent the temple of Belus, the wonder of the ancient world; and, by others, to mark the site of Borsippa, a city celebrated as the highplace of the Chaldean worship, is a vast heap of bricks, slag, and broken pottery. The dry nitrous earth of the parched plain, driven before the furious south wind, has thrown over the huge mass a thin covering of soil in which no herb or green thing can find nourishment or take root. Thus, unlike the grass-clothed mounds of the more fertile districts of Assyria, the Birs Nimroud is over a bare and yellow heap. It rises to the height of 198 feet, and has on its summit a com-

\* The London Society for Promoting Christianity amongst the Jews maintains two agents in Bagdad, for the conversion of the Jewish population.

pact mass of brickwork, 37 feet high by 28 broad,\* the whole being thus 235 in perpendicular height. Neither the original form or object of the edifice, of which it is the ruin, have hitherto been determined. It is too solid for the walls of a building, and its shape is not that of the remains of a tower. It is pierced by square holes, apparently made to admit air through the compact structure. On one side of it, beneath the crowning masonry, lie huge fragments torn from the pile itself. The calcined and vitreous surface of the bricks fused into rock-like masses, show that their fall may have been caused by lightning; and, as the ruin is rent almost from top to bottom, early Christian travellers, as well as some of more recent date, have not hesitated to recognise in them proofs of that Divine vengeance, which, according to tradition, arrested by fire from heaven the impious attempt of the first descendants of Noah."

"Whatever may have been the original edifice, of which the Birs Nimroud is the ruin, or whoever its founder, it is certain that as yet no remains have been discovered there more ancient than of the time of Nebuchadnezzar. Every inscribed brick taken from it—and there are thousands and tens of thousands—bear the name of this king. It must, however, be remembered, that this fact is no proof that he actually founded the building. He may have merely added to, or rebuilt an earlier edifice. Thus, although it would appear by the inscriptions from Nimroud, that the north-west palace was originally raised by a king who lived long before him whose name occurs on the walls of that monument, yet not one fragment has been found of the time of that earlier monarch. Such is the case in other Assyrian ruins. It is, therefore, not impossible that at some future time more ancient remains may be discovered at the Birs."

The country surrounding these ruins is a vast marsh, for Babylon has, indeed, become "a possession for the bittern, and pools of water."† In the mounds on the east bank, Dr. Layard succeeded, by deeper excavations than had hitherto been made, in reaching some of the more ancient structures, which appear to have belonged to a great palace; but little of importance was discovered, as will be seen by the subjoined extract:—

"It was thus evident that the remains of the original edifice, if any still existed, were to be sought far beneath the surface, and I accordingly opened tunnels at the very foot of the mound nearly on a level with the plain. A few days' labour enabled me to ascertain that we had at last found the ancient building. On the eastern side the workmen soon reached solid piers and walls of brick masonry, buried under an enormous mass of loose bricks, earth, and rubbish. We uncovered eight or ten piers and several walls branching in various directions, but I failed to trace any plan, or to discover any remains whatever of sculptured stone or painted plaster.

\* "These dimensions are from Rich. I was unable to take any measurements during my hurried visit."

† Isa. xiv. 23.

"During the remainder of my stay in Babylonia workmen continued to excavate in this part of the mound, uncovering a confused heap of ruin and standing masonry. The enormous accumulation of loose rubbish above them, not a hard compact mass, as at Nineveh, but continually crumbling and falling in, exposed the men to a risk scarcely warranted by the results of their labours. I much doubt whether even more extensive excavations would lead to any important discoveries. It is possible, however, that detached inscriptions of sculptured slabs might be obtained.

"On the western and southern sides of the mound were also discovered, at the very base, remains of solid masonry. The bricks bore the usual superscription of Nebuchadnezzar, and were firmly cemented together with fine white mortar. It is thus evident that a vast edifice once stood either on the level of the plain, or raised upon enormous piers and buttresses of brickwork, and that the tombs, and any traces of building that may exist on or near the present surface of the mound, are of a more recent period. I will not attempt to decide whether Babel be the remains of a great palace of Nebuchadnezzar, of the celebrated hanging gardens, or of a temple. The Jews, in the time of Benjamin of Tudela, appear to have believed it to be the ruins of the palace, and near it was pointed out the site of the burning fiery furnace in which Chananiah, Mishael, and Asariah (Shadrach, Meshach, and Abed-nego) were thrown by the command of the king. The ruin is not without its Mohammedan tradition. Within it are suspended by the heels, until the day of judgment, the two fallen angels, Harut and Marut, and the Arabs relate endless tales of the evil spirits which haunt the place.

"The only remains of building not covered by soil and sand, but still standing above ground, on the site of Babylon, and part of the ancient city, are about one mile to the south of the mound last described. It is the Kasr, or Palace, of Rich, a name by which it is now generally known to travellers, but the Arabs call it the Mujelibé, or the 'overturned.' It rises on the river bank and is about 700 yards square. The principal part of this great ruin consists of loose bricks, tiles, and fragments of stone; but nearly in the centre a solid mass of masonry, still entire, and even retaining traces of architectural ornament, protrudes from the confused heap of rubbish. Piers, buttresses, and pilasters, may be traced; but the work of destruction has been too complete to allow us to determine whether they belong to the interior or exterior of a palace. I sought in vain for some clue to the general plan of the edifice. The bricks are of a pale yellow colour, and are not exceeded in quality by any found in the ruins of Babylonia. They are as firmly bound together by a fine lime cement as those at the Birs Nimroud, and cannot be separated entire. Upon nearly every brick is clearly and deeply stamped the name and titles of Nebuchadnezzar, and the inscribed face is always placed downwards. This wonderful piece of masonry is so perfect, and so fresh in colour, that it seems but the work of yesterday, although it is undoubtedly part of a building which stood in the midst of old Babylon.

"This ruin has for ages been the mine from which the builders of cities rising after the fall of Babylon have obtained their materials. To this day there are men who have no other trade than that of gathering bricks from this vast heap and taking them for sale to the neighbouring towns and villages, and even to Baghdad. There is scarcely a house in Hillah which is not almost entirely built with them; and as the traveller passes through the narrow streets, he sees in the walls of every hovel a record of the glory and power of Nebuchadnezzar.

“A large number of the fragments of brick found in this ruin are covered with a thick enamel or glaze. The colours have resisted the effects of time, and preserve their original brightness. Parts of figures and ornaments may still be traced on many specimens. The principal colours are a brilliant blue, red, a deep yellow, white, and black.”

The Euphrates, below Hillah, disappears for some distance in a large marsh. In descending the Tigris from Bagdad, are seen the ruins of two great capitals. On the east bank stood CTESIPHON, of the Persians, where some ruins still exist of the *Tauk Kesra*, a palace of Chosroes, much celebrated in Oriental romance for its beauty; a vaulted hall, 106 feet high, is in good preservation. SELEUCIA, on the west bank, belonged to the Syrian kings. Both these capitals were built out of the ruins of Babylon. To the west of the Euphrates there are a few places in the desert, formerly of importance. *Meshed Ali* was founded by Alexander, under the name of HIRA, but is more especially renowned in the East for containing the tomb of the great prophet Ali; this consists of a handsome structure in the centre of the city, and is visited by a constant succession of pilgrims; many of the bodies of the rich Persians are also transported thither to be buried in holy ground. Another place is *Koufa*, which Omar enlarged and made the residence of the Khalifs; it is from this city the Arabic characters were called Koufic, or Cufic. The only ancient remains are those of the mosque, where the Prophet Ali was assassinated.

The Euphrates and Tigris unite at the village of *Korna*, their united waters receiving the name of *Shat-ul-Arab*. At their juncture is situated the large city of *Bussora*, or *Bassora*, the great emporium of all the foreign commerce of Persia and the Euphrates; the houses, however, are badly built, as well as the bazaars, and the city is dirty in the extreme; its population, estimated at 60,000, consists of a curious mixture of Arabs, Turks, Persians, Indians, and individuals of all the other tribes of the East.

#### ARABIA.

To the south-west of Mesopotamia, and bounded by the sea, lies ARABIA, celebrated in the history of the world as the country in which Jehovah held direct communion with Moses, “a stranger and a shepherd,” out of the burning and unconsumed bush; where, after their miraculous deliverance from the Egyptian yoke and passage of the Red Sea, the Israelites wandered forty years before they entered the promised land; and where the Lord “descended in fire” upon Sinai, and proclaimed to them by Moses his divine and holy law. It is a region specially interesting, also, as the residence of the holy patriarch

Job, and as the country in which Elijah took refuge from the rage of persecution. Arabia has generally been divided into three regions: *Arabia Petræa*, *Arabia Felix*, and *Arabia Deserta*: its population is estimated at from seven to twelve millions; the difficulty of ascertaining the number of the wandering tribes, precluding a more accurate calculation. \* It is called, by the Turks, Aribastan.

*Arabia Petræa* derives its name from its ancient capital *Petra* (a rock), and not from the mountains and stony plains which compose its surface; it is bounded on the north by Palestine and the Mediterranean, on the west by the Red Sea, on the east by *Arabia Deserta*, and on the south by *Arabia Felix*. Chains of lofty, rugged mountains, with extensive intervening sandy deserts, mostly constitute the surface of this division of the country. To the north rises the range of *Scir*, on the highest summit of which, *Mount Hor*, close to *Petra*, Aaron "was gathered unto his people;" a mosque has been built over an excavation in the rock supposed to be his tomb. These mountainous regions, which extend along the shore of the Dead Sea, were the territories occupied by the Ammonites, and Moabites, descendants of Lot, the Amorites, descendants of one of the sons of Canaan, and the Edomites, or Idumæans descendants of Esau. The Edomites were, in the course of time, supplanted by the *Nubatheans*, who were the descendants of Nebaioth, the first-born son of Ishmael; they first dwelt in the wilderness as shepherds, but, after the invasion and conquest of western Asia by the Assyrians, the Nabatheans gradually engaged in commerce and increased in wealth and power, until they established the kingdom of Arabia, of which *Petra* (in Hebrew, *Selah*) was the beautiful capital. This city, long in the possession of the Romans, was destroyed during the invasions of the Moslems.

Between the range of *Scir*, and that of *Sinai*, lie the high desolate table lands of *Arabah*, the terrible wildernesses and deserts of *Zin*, *Paran*, *Et Tih* (or of the wandering), and of *Etham*, or *Shur*, where the Israelites wandered forty years, and experienced so many signal proofs both of God's mercy and judgments; \* the southern borders of these deserts formed the country of the Amalekites, descendants of the first-born of Esau, by his concubine Timna, and the western border that of the Midianites, descendants of Midian, the fourth son of Abraham.

The *SINAITIC* range is situated in the peninsula included between two arms of the Red Sea, the gulf of *Akahah*, and the gulf of *Suez*; it commences north, at the sandy plain of the wilderness *Et Tih* to

\* These deserts consist of vast plains, having a surface of hard gravelly soil, intermixed with some sand, and traversed by irregular ridges of limestone hills.

the north, and running south, rises rapidly through the successive formations of sandstone, grüstein, porphyry, and granite, into the high ridge more specially called HOREB or SINAI; this district is a mass of lofty granite rocks, divided by steep gorges, and deep valleys. The ridge of Horeb is at least three miles in circumference, and rises boldly and majestically from the plain of *Rahah*, which, with the extensions of the valley on the east and west, afforded ample space for the encampment of the Israelites; the ridge has two distinct summits, rising to an elevation of about 8,000 Paris feet above the sea;—the most southern, called *Jebel Mus'a* (Mount Moses), or Sinai, was formerly considered as the hallowed place from whence the law was delivered; but Dr. Robinson has assigned as a satisfactory reason for regarding Horeb, the more northern summit, as the true locality of this memorable event, that, rising boldly from the plain of *Rahah*, it commands a full view of the site of the Israelites' encampment, which could not possibly be seen from Sinai. On the side of *Jebel Musa*, stands a fortified Greek convent, inhabited by twenty monks. Mount St. Catherine, another granite summit, is the highest of the whole cluster.

The soil of these districts is very stony and unproductive, though there is an abundant supply of water from the mountains; this is a great source of attraction to the Bedouins, who constitute the whole population of the peninsula, and are reckoned at 4,000 souls. The chief productions are palm-trees, tamarisks, acacias, coloquintida, dwarfish thorny shrubs. The mountain goat, gazelle, leopard, and coney (webber), are common. In several localities, there are found on the sides of the rocks inscriptions in hieroglyphics, and other unknown characters, the letters of which are of extraordinary length.

ARABIA FELIX lies between the Red Sea on the west, and the Persian gulf on the east, and is bounded on the north by the vast plains of the desert. In the interior, there are some high chains of mountains, which slope towards the Persian Gulf on the east, towards the sandy desert on the north, and are connected on the west with the mountains of Arabia Petræa. Along the shore of the Red Sea, south of Arabia Petræa, lies the province of *Hedjaz*, sacred to every Islam, as the cradle of the Mohammedan religion.

This province contains the cities of MECCA, where Mahomet was born, and MEDINA, where he was buried; and both are annually resorted to by great crowds of pilgrims from all parts of the East. MECCA is a large, well-built, handsome, and flourishing city, containing 30,000 inhabitants; but MEDINA is small and poor, with a population of about 18,000. The surrounding districts are rather barren, consist-



ing of rugged mountains, and sandy plains. Jiddah, the port of Mecca, is a flourishing commercial town.

After a long, flat, sterile line of coast, comes the rich province of YEMEN, the true Arabia Felix. This was the SABÆA, or SHEBA of the ancients, whose queen visited Solomon, and with whose people the Israelites carried on a rich traffic. The other provinces are those of HHADRAMANT (the Hazarmaveth of Scripture), OMAN, LASHA, and the Bahrein islands, celebrated for their pearls; these provinces are situated on the coast, and carry on a flourishing trade by the ports of *Mocha, Aden, Muscat, and Lasha.*

ADEN, formerly a considerable town, is reduced to a village of about 100 houses. MOCHA is in a state of decay, and has a population of about 5,000 people. MOOSA, in the vicinity, formerly the emporium of Yemen, is now in complete decay, though some noble buildings still remain. The present capital, SANA, is situated in a beautiful valley, and is a well-built, handsome town, with a population of about 40,000 people, of whom 3,000 are Jews. TAAS, in the mountains, is another large town, about half the size of SANA. MACULLAH, in the province of Hadramant, is a flourishing town with 5,000 inhabitants, situated in a fine and fertile country. MUSCAT, the capital of Oman, carries on an important trade with India and Persia; it contains 60,000 inhabitants of all nations, including Jews; but the streets are crowded and dirty. The surrounding country, though a desert, is thickly studded with oases, fertilised by springs, collected with much labour into rivulets, from which the barren sand is irrigated, and rendered productive. SOHAR, in a populous country beyond Muscat, has about 9,000 inhabitants. LASHA, or El-Hassa, a considerable city, standing near the mouth of the river Aftan, in the Persian gulf, is the capital of the province of that name. KHATIF, built of rock-salt, carries on also some trade. SHEHR and HOWKAR, are also considerable ports.

In the centre of Arabia Felix, expands the vast and desolate desert of waste sand, called AKHAF; to the north of this desert, lies the great central province of NEDJED, or NEJD, out of which came forth at various periods after the rise of Mahomet, the innumerable hordes of Arabs, of the tribe of Beni-Khaled, who overran and ravaged all Asia and Africa, everywhere enforcing with the sword, their system of religious delusion. It was from these tribes, that the sect of Mohammedan reformers, called *Wahabees*\* arose in the seventeenth century; they were long most formidable, until subdued, in 1818, by Mehemet Ali, Pasha of Egypt; their chief town was DESEIYEH. In the centre of this province there is a large city,

\* See Mohammedan sects, p. 53.

called Yemama, the birth-place of Mosellama, the most celebrated of the Arabian prophets before Mahomet. No traveller has yet penetrated into these regions, but they are supposed to be very fertile and populous, and to contain many flourishing towns and villages.

The mountains of Arabia Felix consist of grey and red granite, porphyry, limestone, and near Tehama, of schist and basalt. There are traces of volcanic action round Medina, at Aden, and in other parts of the peninsula, and hot springs are found on the road to Mecca. The lead of Oman is the most valuable ore found, but the mineral resources of the mountains are yet unknown. The productions for which this region has long been celebrated, are frankincense, myrrh, aloes, balsam, gums, cassia, and, above all, the coffee of Yemen; the grain called *dhourra*, is one of the chief articles of food, and the fruits of both temperate and warm climates grow in abundance, including the date. Among the animals of these regions, are the camel, ass (wild and tame), gazelle, jackal, lynx, hyæna, panther, monkey, &c.; but the horse is the glory of Arabia; oxen, sheep, goats, and buffaloes, are the other domestic animals. The immense swarms of destructive locusts are the greatest scourges to vegetation. The Red Sea abounds in coral, and the Persian Gulf in pearls, procured especially near the Bahrair islands, opposite the mouth of the river Aftan.

ARABIA DESERTA, comprises that large portion of the interior of the country, lying to the north of Arabia Felix, stretching north-east as far as the Euphrates, north-west as far as Syria and Palestine, and bounded on the west by Arabia Petræa. It is an elevated, continuous table-land, intersected by a few hilly ridges; its soil is composed chiefly of sand and salt, and is altogether barren, except, in a few places, where some saline plants, and stunted thorny shrubs, are to be found. This sterility results from the want of water; for wherever this can be procured from natural springs, or artificial wells, vegetation immediately springs up, as is seen in the oases.

The great distance of this country from any lofty chains of mountains (such as the Lebanon, Taurus, or Ararat), which, especially in tropical climates, attract the moisture of the atmosphere in clouds around their summits, entirely deprives it of rain; it is not traversed, moreover, by any large river, like the Nile, carrying down through its plains the waters that flow during the rainy season, from distant snowy regions. The surface of the soil is consequently parched up by the constant heat of a tropical sun, with a cloudless sky. The only way to procure water, would be by boring for artesian wells, an undertaking which is considered very practicable, the soil not being hard, and water being generally found at a moderate depth. It was

the constant practice of the patriarchs to dig for wells wherever they encamped. If by a judicious application of capital, an abundant supply of water could be procured, large districts of these barren regions might probably soon be converted into most productive fields and gardens, and the desert be really made to blossom like the rose.

The intense heat of the sun in these deserts, is only tempered by the cooling winds, which, however, occasionally raise great tempests of sand, under which travellers are sometimes buried; another source of danger, is the occasional prevalence of the suffocating south-east wind, called by the Arabs *Samum*, and by the Turks *Samyeli* (the poisonous), and also *El-Hharūr* (the hot). This is probably the east wind, or wind of the desert of Scripture. A phenomenon common to all deserts in hot climates, is the delusive appearance of a great expanse of water, caused by the tremulous undulating movement of the vapours raised by the excessive heat of the mid-day sun; it is called *mirage* by the French, and *Serab* by the Arabs, which probably corresponds with the *Sarab*, "parched ground," of Isaiah xxxv. 7, "the parched ground shall become a pool, and the thirsty lands springs of water."

The greatest proportion of the inhabitants of Arabia are wandering nomadic tribes, who dwell in tents, and are called *Bedouins*, or *Beda-wees*, which signifies "men of the desert." They leave the tillage of the ground to peasants, who are often their vassals, and whom, as well as dwellers in towns, they regard with contempt as an inferior race. The patriarchal form of government still exists to a considerable degree among them, the head of each family having absolute authority over its members. A number of families unite to form a tribe, and each tribe is ruled by a head called *sheikh*, who is elected first by the suffrages of the heads of families, or minor sheikhs, but in whose family the government remains hereditary, so long as there are heirs; sometimes, however, they are deposed by their rebellious followers. Another hereditary dignity is that of *sheriffe*, or descendant of Mahomet, which is marked by the privilege of wearing a green turban. Several tribes sometimes unite under one great sheikh or leader, as did the Wahabee Arabs of the interior, in the last century, under the great chief and reformer, Mahomet Abdul Wahab, who collected large and conquering armies; and it was in this manner, the great prophet formerly marshalled together his immense hordes of followers. The provinces of Yemen and Oman form, however, exceptions, each being ruled, since the expulsion of the Turks, by an *Imam*, who has established a strictly absolute form of government, and claims both spiritual and temporal power; they have still, however, a remnant of ancient Arabian independence in the *Cadis*, and a college of justice, without whose sanction no sentence of death can be pronounced. The Imam

• has a very effective naval force, and maintains an army of 4,000 foot, and 1,000 horse.

The wild tribes occupy separate districts of country, respecting, however, the boundaries and possession of which they are frequently engaged in bloody feuds. They wander from spot to spot with their flocks of sheep and their camels, wherever they can find a scanty pasturage, and a supply of water. They claim the right of levying tribute from the caravans passing through their territories, but frequently proceed to open plunder and murder,\* and they easily escape pursuit by the fleetness of their horses.† The praise that has been bestowed on their bravery, good faith, and hospitality to strangers, has, according to the experience of recent travellers, been somewhat exaggerated. The cruel law of bloody revenge prevails among them,‡ and they exhibit all the features of character predicted in Genesis, of the descendants of Ishmael; “and he will be a wild (as) man; his hand will be against every man, and every man’s hand against him.”§ So great is their pride, that the most trivial offence, as to say, “Thy bonnet is dirty,” or to spit in the presence of another, is considered an insult, which only blood can avenge. A description of their tents, dress, and domestic habits, has already been given;|| to which I have only to add, that their women greatly disfigure themselves by painting and tattooing the face and person, and by wearing the nose-ring. An interesting account will be found in the subjoined note, extracted from Kitto’s “Cyclopædia of Biblical Literature,” of the descent of the different tribes from the sons of Noah.¶

\* Isa. xxi. 13; Jer. liii. 2; Ezra viii. 31; Job i. 15; 2 Chron. xxi. 16; xxvi. 7.

† Isa. lxiii. 13. ‡ See page 453.

§ Gen. xvi. 12.

|| See page 453.

¶ “I. HAMITES, *i.e.*, the posterity of *Cush*, Ham’s eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence *Cush* became a general name for ‘the south,’ and specially for Arabian and African Ethiopia. The sons of *Cush* (Gen. x. 7) were *Seba*, *Havilah*, *Sabtah*, *Raama* or *Ragma* (his sons, *Sheba* and *Dedan*), and *Sabtheca*.

“II. SEMITES, including the following:—

“A. *Joktanites*, *i.e.*, the descendants of *Joktan*, the second son of *Eber*, *Shem*’s great-grandson (Gen. x. 25, 26). According to Arab tradition, *Joktan* after the confusion of tongues and dispersion at *Babel*, settled in *Yemen*, where he reigned as King. *Joktan* had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were *Almodad*, *Shaleph*, *Hhazarmaveth* (preserved in the name of the province of *Hhadramaut*), *Jarach*, *Hadoram*, *Uzal* (believed by the Arabs to have been the founder of *Sanaa* in *Yemen*), *Dikla*, *Obal*, *Abimael*, *Sheba*, *Ophir*, *Havilah*, and *Jobab*.

“B. *Abrahamites*, divided into—

**HISTORY OF MAHOMET AND THE SARACENS.**—This extraordinary-crafty Ishmaelite, was born at Mecca, A.D. 571, of low parentage, and had received no education, though his family had produced several chieftains. Assisted by an unbelieving Jew, and a treacherous Christian, he devised a religious system, well suited to the perverted principles and corrupt tastes of Jews, Christians, and Heathens, at that period.

Arabia had afforded a refuge to the Jews, after the destruction of Jerusalem, and to the Christians who had been exiled from Europe, on account of their holding the Arian heresy. The native Arabs were rude, Pagan idolaters, worshipping the sun, moon, and stars, and offering up even human sacrifices on their altars. The religion generally professed at the time of Mahomet, was a corrupt superstitious mixture of all these creeds. There was a temple at Mecca, held in high veneration, which contained 360 idols of men and animals, and a square

“(a) *Hagarenes* or *Hagarites*, so called from Hagar, the mother; otherwise termed *Ishmaelites*, from her son. The twelve sons of Ishmael (Gen. xxv. 13—15), who gave names to separate tribes, were Nebaioth (the Nabathæans in Arabia Petræa), Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Thema, Jetur, Naphish (the Ituræans and Naphishæans near the tribe of Gad: 1 Chron. v. 19, 20), and Kedmah. They appear to have been for the most part located near to Palestine on the east and south-east.

“(b) *Keturahites*, i. e., the descendants of Abraham and his second wife Keturah, by whom he had six sons (Gen. xxv. 2): Simram, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Jishbak, and Shuaah. Among these, the posterity of *Midian* became the best known.

“(c) *Edômites*, i. e., the descendants of Esau, who possessed Mount Seir and the adjacent region, called from them *Idumæa*. They and the Nabathæans formed in later times a flourishing commercial state, the capital of which was the remarkable city called *Petra*.

“C. *Nahorites*, the descendants of Nahor, Abraham's brother, who seem to have peopled the land of *Uz*, the country of Job, and of *Buz*, the country of his friend Elihu the Buzite, these being the names of Nahor's sons (Gen. xxii. 21).

“D. *Lotites*, viz. :—

“(a) *Moabites*, who occupied the northern portion of Arabia Petræa, as above described; and their kinsmen, the—

“(b) *Ammonites*, who lived north of them, in Arabia Deserta.

“Besides these, the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, e. g., the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor, Vedan, and Javan-Meusal (Ezek. xxvii. 19).

“In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amalekites), but the rest were more or less mingled together by inter-marriages, by military conquests, political revolutions, and other causes of which history has preserved no record; and thus amalgamated, they became known to the rest of the world as the ARABS.”

chapel, called *Kaaba*, enclosing a black stone, which was supposed to have fallen from heaven, and round which the Arabian idolaters walked seven times with hasty steps, and then kissed the sacred relic. The rocks of the desert were carved into the figures of idols, or into altars, in imitation of the black stone of the Kaaba; and the crowds of pilgrims who flocked annually to Mecca, paid a visit to Mount Arafat, where they believed Abraham offered up his son Ishmael, not Isaac. While Mahomet, who assumed the character of a prophet, loudly condemned idolatry, and preached Deism and temperance, he artfully conciliated the prejudices of the people, by preserving some of their favourite superstitious observances. He openly promulgated his new doctrines for three or four years, but made only a few converts, when his life being threatened by his enemies he escaped with his friend *Abubekr*, to the cave Thor, where he lay concealed for three days, and from thence he fled to Medina; his flight, called the *Hegyra* (A.D. 622), being considered the era of his glory.

Having succeeded, after much opposition from rival tribes, in widely propagating his doctrines, he was joined by the brave OMAR in raising the standard of the crescent, and beginning a career of ambitious conquest, establishing his false religion by the power of the sword, wherever his arms triumphed. He soon obtained a great multitude of followers, especially from the tribe of Beni-Khaled, in the province of *Nedjed*; and in the course of a few years, he subdued all Arabia, and a great part of Syria. His successors extended in the eighth and ninth centuries their conquests over Egypt, Persia, India, Africa, and Europe, and penetrated even into the south of France. Their fierce and countless hordes of horsemen, true representatives of the Apocalyptic locusts, pouring forth from the deserts of Asia, into all the civilized countries of Christian Europe, carried with them, wherever they appeared, both fire and devastation; being commissioned by God, as foretold in Scripture, to punish the nations for their perversion of his merciful dispensation of redeeming love to a guilty and perishing world,—for their denial of the all-sufficiency of the atoning sacrifice and mediation of Immanuel, “God with us,”—for the introduction of other mediators besides Christ Jesus, and for their inculcation of the doctrine of human merits,—by which they transformed his most glorious and merciful Gospel into a system of Pagan idolatry. The career of the victorious Saracens was at last arrested by the brave Charles Martel, illegitimate son of the elder Pepin, and Duke of the Franks, who completely defeated them between Tours and Poitiers, A.D. 732, in a battle which lasted seven days. But the Saracens, more or less, maintained their rule in Spain, until their final overthrow

by Ferdinand, A.D. 1491, after a dominion which had lasted 800 years.

The Arabs were called *Saracens*, from the word *Sara*, which means desert. Although there was one supreme head of their religion, who bore the sacred title of Khalif, and ruled at Bagdad, his enormous dominions were subdivided among separate subordinate sovereigns, in Egypt, Morocco, Nubia and Lydia, Spain, and India; these vicegerents scarcely acknowledged any temporal subjection to the Government of the supreme Khalif; and it was this want of union, that led to the breaking up of the power of the Saracens, by the more concentrated force of the Turks and Tartars.

#### PERSIA.

This country formed a part of the ancient monarchies of Assyria and Babylon; the name of Persia was anciently limited to the hilly districts of *Fars* and *Kerman*, the rich plains of the interior occupied by the Medes. The great Persian empire, which arose under Cyrus, included Egypt, Syria, Asia Minor, and part of India; this gigantic empire was broken up, however, by luxury and effeminacy. After the conquest of Persia by the Macedonians, under Alexander the Great, it was subject, in succession, to the Syrians and Parthians, but was restored to the government of its native sovereigns, by the Sassanides, about A.D. 220. In the seventh century it fell, together with the rest of the east, under the sway of the Moslem invaders, who established a Sarapen dynasty; this was subverted by the Tartars under Zingis and Timur, and afterwards by the Turcoman race; and thus, for many centuries, Persia was the almost constant seat of destructive wars; it was ravaged with fire and sword by the Afghans, and then became the theatre of protracted and bloody feuds, between native chiefs contending for the sovereignty; the throne was, at last, transmitted in 1796, to *Futteh Ali Shah*, the reigning sovereign.

The wild tracts of *Beloochistan* and *Kerman*, the provinces of *Cabul*, *Candahar*, and *Balkh*, have generally been included in Persia, the river Indus being held as its eastern boundary; but in the many foreign invasions and civil wars, from which this unfortunate country has so long suffered, its boundaries have frequently changed; the eastern provinces of Cabul, Seistan, Mekran, and most of the Beloochistan, have separated themselves, and established independent governments; while to the north its boundaries have also been narrowed, Russia having obtained possession of Tiflis and the northern territories on the Caspian Sea. Persia is now bounded on the north by a lofty chain of mountains, which branches off from the Ararat and Caucasian ranges, and running eastward, joins the mighty Himalayah. This range is called the *Hindoo Coosh*, or *Koh*, the ancient *PABOPAMISUS*; one of

its summits is stated to be 20,593 feet high (the highest peak of the Himalayah, *Kanchinging*, is 28,178 feet), but many of the lower ridges rise only to 8,000 feet; it is connected at its western extremity, called *Elburz*, with the Taurus and Caucasus.\* There is one rugged pass through this chain, called *gates of the Caspian*, which is considered the principal means of communication between northern and southern Asia. Another lower mountainous ridge, separating from the Taurus, runs in a line with the Tigris, constituting the western boundary, and receives the name of *Alagha Tag*, or mountains of Lauristan and Bucktori; the Persian Gulf and Indian Ocean form the southern limits; while the boundaries to the east are defined by the river Indus, and a mountainous range proceeding from the Hindoo Koh, parallel with the Indus, called *Solimaun*. The rivers flowing from these mountains are not large, and include the *Kama*, the *Cabul*, and the *Heermund*, the last of which, after a course of nearly six hundred miles, terminates in the salt lake of *Zerrah*, or *Durrah*.

The country between these boundaries mostly presents a level surface, from 2,500 to 3,500 feet high, traversed by some low ridges which soon terminate in wide pastoral tablelands. There are, however, several intervening plains, especially to the west, such as those of Shiraz and Ispahan, which are well irrigated, and display great fertility and beauty. The table-land to the east is nearly all a wide irreclaimable salt desert, inhabited in its least barren districts by nomadic hordes. The mountainous regions of the north are thickly wooded, and contain, also, some fine pastures, orchards, and vineyards. The great disadvantage of Persia is the want of sufficient water, all the rivers, with a few exceptions, being insignificant, so that the soil, in the greatest portion of the country, being parched by the heat, is rendered unproductive.

The population of Persia is, by a merely approximate calculation, estimated at about 12,000,000. The people are a fine, handsome race. Notwithstanding a grave exterior, they are more gay and lively than the Orientals generally, and have been distinguished as the most literary and scientific amongst the Asiatics; the poetry of Hafiz, Saadi, and Ferdusi, who were Dervishes, has long been celebrated for its softness and rich flowery imagery. The Persians were also eminent, in former ages, for their proficiency in mathematics, astronomy, and medicine; their Magi were reckoned the most learned philosophers in the East, deeply versed, especially, in the study of metaphysics and astrology;

\* While some geographers describe the entire lofty chain of mountains extending from the Caspian to the Himalaya as one range, under the name of *Hindoo Koh*; others give the name of *Elburz* to the part of the chain bordering Persia, and of *Hindoo Koh* to that part which bounds Afghanistan.



they founded a system of religion, long prevalent in the East, which asserted a principle of evil and one of good,—rejected the adoration of images, and worshipped God only by fire, which they regarded as the glorious symbol of *Ormasdes*, or the good God; while darkness was the symbol of *Ahrimanius*, or the evil God.

This religion was reformed by *Zoroaster*, who maintained that there was one supreme, independent Being, and under him two principles, or angels, one of light, the other of darkness, between whom there will be, to the end of the world, a perpetual struggle, when the angel of light and his followers shall go into a world of everlasting light and happiness, while the angel of darkness and his disciples shall be punished in a world of everlasting darkness. The Supreme Being gave the holy fire from heaven as the true *Schechinah*, and his followers worshipped towards this and the rising-sun; the sacred fire was never extinguished, and never blown upon with the breath; it was fed only with clean wood, and kindled by pouring on oil, and by blasts from the open air. Zoroaster introduced tithes, and regulated the order and support of his clergy, after the model of the Jewish Church. It is conjectured there were two Zoroasters—that the book of religion used by the Magi, and called *Zendavesta*, was compiled by the first, and that this celebrated book was improved and purified by the second. The improved book, called that of Abraham, professed to restore to the people the religion of that Patriarch. It contains the Mosaic history of the creation and the deluge, quotes largely from the Psalms, and predicts the coming of a promised Messiah. Prideaux is of opinion that the second Zoroaster was a disciple of Jeremiah, Daniel, and Ezekiel. The sect of *Manichæans* adopted a confused jumble of the doctrines of Christianity, with the visionary speculations of the Magi.

Although the Persians embraced the religion of the Koran, they formed a great schism, under the direction of Ali, the son-in-law of Mahomet, more political than religious, and involving only some trifling distinctions; but they separated from the Turks, who followed Omar, and each sect considers the other doomed to perdition. The Persians are much the least bigoted of the two; they are pliant and agreeable in their address; but very insincere, addicted to falsehood, and immoral in their habits.

The Persian language is the most refined and classic in the East, and is spoken both at the court in Persia, and at the Mohammedan courts of India; it contains traces of several other languages, such as the *Zend*, known only by those who understand the "*Zendavesta*," and the *Pehleti*, which was the court language during the connexion of Persia with Greece and Rome; it was enriched, also, by a mixture of Arabic; it

is closely allied with the ancient Greek and Latin, and with all the branches of the Teutonic. The Persic, or dialect of the natives in the province of Fars, was spoken under the Sassanides. The Parsges, who appear to have preserved more fully than the rest a purity of descent from the ancient Persians, are nearly confined to some towns in Kerman, and especially to the city of YEZD, where they still observe fire-worship; and it is probably from this place the sect of fire and devil worshippers in the East, have been called Yesidiens; they never suffer the sacred fire to be extinguished; they are called also *Gaurs*, and were cruelly persecuted at one period by the Moslems, under the name of *Guebres*. The Persians speak Turkish fluently.

The Persians display no show in their houses and furniture; but their baths are richly decorated, and they are magnificent and extravagant in everything connected with dress: their turbans, robes, and sabres being surmounted with a profusion of precious stones, and gold or silver ornaments; while the Turks are comparatively simple in their attire, and splendid in their palaces. The produce of the empire, both in agriculture and manufactures, is comparatively small, owing to the ignorance of the people, the misgovernment of their rulers, and the harassing inroads of the predatory hordes who infest the mountains and deserts; these are chiefly the Arabs in the south, Turkomans, Moguls, and Uzbecks in the east and north-east; and the Kurds in the west. Though there is generally a scanty supply of water, the irrigation of the fertile plains might, with a little labour, be considerably increased, and the produce, under so fine a climate, incalculably augmented.

Besides the best grain, the choicest fruits of Europe, some of which originally came from Persia, grow in the highest perfection; the wine of Shiraz continues to be highly extolled. Among the other products are silk, cotton, wool, tobacco, gall-nuts, madder, yellow-berries, opium, gum-ammoniac, assafoetida, and other drugs; rose-water, saffron, dates, &c. The manufactures consist of rich Turkey carpets, woven from sheep's wool by the women of the wandering tribes; beautiful silk fabrics, embroidered with great taste; shawls, made from the goat's hair of Kerman; arms of superior quality, leather, paper, jewellery, and extensive manufactures of earthenware, of a fine quality. There are rich mines of copper, and the Turquoise mines, near Nishapoor, have long been famed. Salt is very abundant, and naphtha and bituminous oils are also frequently found. The breed of horses has always been celebrated for beauty, and goats and long-tailed sheep abound in the pastoral districts.

This general sketch of Persia and the adjoining provinces, will be concluded by a brief account of their principal cities. SHIRAZ, the

capital of the province of Fars, is neither ancient nor extensive, but has long been famed for the beauty of its neighbourhood, and as the favourite seat of Persian literature; near it are found the tombs of the great national poets, Hafiz and Saadi; it carries on a considerable trade, and its wines are in great request. It was ruined by an earthquake in 1824. About thirty miles from Shiraz are found the ruins of PERSEPOLIS. A few miles south is seen a remarkable rock of white marble, about three hundred feet high, called *Nakshi Roustan*, on one precipitous side of which there are a number of sculptured tombs of kings, of different periods; the four highest, and best executed, are of the age of Persepolis, and belong to the earliest kings; the lower ones appear to be those of the Parthian Sassanide dynasties, as they represent the wars of the Parthians with the Romans and Tartars. Near MURGAB, ninety miles from Persepolis, there is a large marble structure, erected against a hill, and with a platform on the top; this is supposed to occupy the site of PASAGARDE, the city of the Magi, and the platform was probably raised for the performance of their rites; it is now called Tukt-y-Suliman. In the same neighbourhood there is another monument in the form of a house, ascended by marble steps, and which is reasonably believed to be the tomb of Cyrus; it is named Madre-y-Suliman. BUSHIRE, on the coast, has become the seat of foreign trade, since Persia lost possession of Bussora. ISPAHAN, on the River Zendarood, in the province of Irak, was once the splendid capital of Persia, and twenty-four miles in circumference; it is now greatly reduced in population, though it still has some flourishing manufactories, and considerable trade. TEHERAN, on the north frontier of Persia, is situated at the foot of the Elburz mountains; it is four miles in circumference, and strongly fortified, and has often been the seat of war. It is so unhealthy in summer, that two-thirds of the population, amounting altogether to 60,000, retire to the mountains. This city has been chosen by the last two sovereigns as their place of residence, on account of its vicinity to the Russian frontier.

The site of the celebrated city of SULTANIA is found in the same province, its ruins still exhibiting the magnificence of Oriental architecture, though now only occupied by about three hundred peasants. There is an unfinished mosque, in the interior of which the whole Koran is written in beautiful characters. KASBIN, or Casween, an ancient capital, is still a considerable city, with a prosperous trade. KOOM presents a great mass of ruins, but has been partly rebuilt. HAMADAN, the supposed ancient ECBATANA, is only a secondary town. KERMANSHAH is a large and flourishing town, with a population of 30,000. There are several high rocks in this district, which are remarkable for large excavations in their sides, and numerous ancient sculptured figures,

arranged in processions and groups, and not inferior in execution to the works of Grecian artists; they have been referred by some to the time of Semiramis, but, by others, with more probability, to the dynasty of the Sassanians. In the south-east of Irak is the large and flourishing city of YEZD, with manufactories of silks and velvets, and a prosperous trade. About 16,000 of the persecuted Parsees, or Guebres, who are fire-worshippers, are included in its population.

SARI, the capital of the province of *Mazanderan*, is a small fortified town. BALFROOST and AMUL, in the same province, are commercial cities, with populations of 20,000 in the former, and from 35,000 to 40,000 in the latter. MESHED, ASHRAFF, and ASTRABAD (the ancient HYRCANIA), are smaller towns in the same province; and JORJAN, the ancient HURKAUN, is still a strong fort, on the eastern border celebrated in the wars between Persia and Tartary. In the province of Khorassan, on the borders of Tartary, MESHED, or Mushed, the capital, stands in a rich plain, and is strongly fortified; it has a population of 50,000 inhabitants, but is greatly decayed. It contains the sepulchre of Haroun Alraschid.

HERAT, or Heraut, the finest city of the province, now belongs to Afghanistan. A great trade is carried on by the Jews, who number 10,000, and there are about 600 Hindoos, besides the native population. NISHAPOOR, formerly the splendid capital of Persia, and twenty miles in circumference, is now reduced to a small miserable town, containing about 15,000 inhabitants. These frontier provinces suffer greatly from the inroads and ravages of the independent Tartars. In the valley of Kazeroon are found the magnificent ruins of SIRAFPOOR, founded before the time of Alexander the Great, but repaired and embellished by Sapor the Great. KERMAN, in the province of the same name, was one of the most splendid cities in the empire, until partly destroyed, in the civil wars, by Aga Mohammed. It has still a population of 30,000, and some trade. LAR, the chief town of the province, once also a magnificent city, has now a population of 12,000, a fine bazaar, and some manufactories of arms and cotton.

The province of *Khusistan*, on the Tigris and Persian Gulf, being watered by four rivers, is consequently one of the most fertile of the empire; but it is partly under the government of an Arab Sheikh, whose chief town is DORAK. The capital of the Persian part is SHUSTER, a town with 8,000 inhabitants, where large woollen manufactures are carried on. Considerable ruins exist both at Shuster, and on the Karoon and Kerah rivers, belonging to AHWAZ and SUSA, which, under the powerful dynasty of the Abassides, were two of the greatest cities of the East. This beautiful province is now a scene of desolation, in consequence of the depredations of the Arabs, and

the misrule of its governors. The province of SEISTAN, on the eastern frontier, was formerly celebrated as one of the most fertile and beautiful in the East; it now almost entirely consists of sandy, barren plains, over which a few shepherds are seen wandering with their flocks; the remains of large cities and splendid palaces may still be found; but the shifting sand, blown by the wind from the surrounding deserts, has gradually buried fields, and even villages.

In the regions of Afghanistan the principal cities are *Peshawer*, *Cabul*, *Ghuznee*, and *Candahar*. PESHAWER, the ancient capital of the kingdom of Cabul, is situated in a very rich plain, and could once boast of 100,000 inhabitants, but now contains scarcely 50,000; it is rudely built, and declining in prosperity. CABUL, the present capital of Afghanistan, stands in a beautiful plain, 6,000 feet above the level of the sea, which elevation secures it a temperate climate; the town is small, but well built, and has good bazaars; its population amounts to 8,000, who are all Mohammedans. GHUZNEE was, in ancient times, a large city, and one of the finest capitals of the East; here Mahmoud reigned, and Ferdusi composed his celebrated songs; but though there are some ruins, which attest its former greatness, it is now reduced to 1,500 houses, with dirty, narrow streets, and poor bazaars. It was from this city that Lord Ellenborough had the famous gates carried off, as trophies of his successful campaign. CANDAHAR is said to have been originally founded by Alexander the Great; the present town was rebuilt, about fifty years since, by Ahmed Shah; it is regular, well-constructed, and has four long and broad bazaars.

The province of *Mekram*, and all the western part of BELOOCHISTAN, consists of a barren desert of red, almost impalpable sand, extending about 400 miles from south to north, and 200 miles from east to west. EAST BELOOCHISTAN, separated from the west district by a ridge of high mountains, is rocky, and intersected by valleys, not very fertile, as the soil is in general stony; the capital is KELAT, a fortified town, consisting of 4 000 houses, with about 12,000 inhabitants. It was stormed and taken by the British army under General Wiltshire in 1839, and again, by General Nott, in 1840. The other places are only small mud towns. The Beloochees live by the plunder of neighbouring countries, into which they make raids, burning villages, and carrying away the inhabitants as slaves.

## SECTION X.

Tartary—Topography—Siberia—Tobolsk—Kamtschatka—Manchooria—Mongolia—Calmucks—Little Bucharía—Kasghar—Yarkund—Bokhara—Character and Customs of the Tartars—Khokan—Khiva—The Uzbeks—Balkh—Koondooz—Budukshan—Fyzabad—Independent Tartary—Turcomans—Character and Customs—Thibet—Topography and Productions—Lassa—Great Temple of Pootala—Teshoo Lomboo—Government—Buddhist Religion, and its Similarity to Popery—The Grand Lama and the Pope—Population and History of Tartary—Considerations on the Causes of the Degradation of the Asiatic Nations—Introduction of Christianity into the East—Missions to the Persians and Tartars—Missions to the Chinese—Chinese Inscription—Regeneration of the Asiatic Nations—The Armenian Church—Catechism of Christian Doctrine for the Schools—Statistics—Religious Ceremonies—The Nestorian Church—Rise, Progress, and Decline of the Turkish Empire.

TARTARY includes the immense region extending from the Caspian Sea on the west, to the Sea of Japan, or Pacific Ocean; and from the Hindoo Koh chain of mountains on the south, to Siberia on the north; it thus comprises *Manchooria*, *Mongolia*, *Dzoungaria*, and *Khianshan*, in the Chinese empire; the states of *Khokan*, *Koondooz*, *Bokhara*, and *Khiva*; the *Kirghiz* territory, and a large part of *South Siberia*. The surface of this vast expanse of continent presents in the east long and lofty chains of mountains rising from high table-lands and steppes; while the west consists of a level plain, of immense extent. Eastern Tartary is traversed from east to west by three great chains of mountains, almost parallel; the *Kuenlun*, which separates it from Thibet; the *Altai*, which forms its north boundary in Siberia; and the central line, called *Thianshan*, or the Celestial Mountains, by the last of which the country is divided into two large table-lands. To the north of

\* The most accurate and interesting description of the physical geography of these regions, is contained in Humboldt's works, especially "*Asie Centrale*."

Lake *Lop* rise three of the loftiest peaks of Thianshan, covered with perpetual snow, and are called the Holy Mountain, or the Mountain of the Queen "Bokhdaoola;" another lofty peak, more to the west, and also covered with perpetual snow, has received the name of "the throne of Soliman." The geological character of these mountains is interesting, though yet imperfectly known. The Altai consist chiefly of primitive and transition rocks, more or less overlaid with secondary and tertiary formations, porphyry sometimes protruding.

It is the Altai range that supplies, in such abundance, the auriferous sand; it is rich in mines of gold, silver, and lead, and also in precious stones, such as topaz, amethyst, onyx, cornelian, and others. The summits do not rise in rocky peaks, but consist of nearly level table-lands, often yielding good pasturage, and interspersed with isolated large masses of granite lying irregularly scattered, as if the mountains had been shattered by some mighty convulsions. About the Baikal Lake sandstone, conglomerate, and chalk rest on granite, and there are many signs of volcanic action. The geology of the Thianshan and Kuenlun ranges is not known; but there are in Central Asia many ancient volcanoes and some still in activity, constituting an extensive volcanic region, which supplies large quantities of sal ammoniac.

All these mountains gradually slope down westward into the plain of Western Tartary, which sinks two or three hundred feet beneath the level of the sea, and is considered the greatest depression in the surface of the globe. This division of Tartary consists of an immense dreary flat surface, which, owing to the scarcity of water, is, in many parts, wholly barren. The rivers flowing from the western slopes of these mountains, having no outlet into the ocean, form large inland salt lakes, the chief of which are the *Caspian* and *Aral* Seas. The Caspian is fed principally by the Volga, Ural, Kur, and other torrents from the Caucasus. The Aral receives the two greatest rivers of Tartary, the *Oxus*, or *Amoo*, which traverses the country for about a thousand miles, and the *Jaxartes*, of more than half that length. The countries watered by these rivers are the most fertile and populous of Western Tartary. Several other rivers flow eastward from Aksou and Cashgar, and uniting form the *Tarim*, which terminates in the great lake *Lop*; the river *Ili*, north of Thianshan, runs into the Lake *Belkash*, or Palkati. There are a number of smaller lakes fed in like manner, by mountain streams.

The eastern slopes of these lofty chains, are watered by an immense river, the *Amoor*, or Saghalin, which, after pursuing a long and winding course, flows into the Strait of Saghalin, or Tartary, near the Japan islands. The northern declivities of the *Altai* chain supply the sources of a great many large rivers, which

run parallel over the extensive level plains of SIBERIA into the Frozen Ocean; the principal of these are the *Irtysch*, the *Obi*, the *Yenisei*, and the *Lena*. Some of these rivers have a course of above a thousand miles. There is one great Siberian lake, about three hundred miles long, called the *Baikal*.

The southern districts of SIBERIA being abundantly irrigated, are covered with rich pastures and fine woods, and are capable of cultivation; but the northern parts are bleak, desolate, and almost destitute of vegetation. The beautiful, fine, thick furs, procured from the great number of polar animals, in which the country abounds, are, however, valuable productions; but the greatest source of the wealth of Siberia is derived from its mines, which supply a great abundance of gold, silver, copper, and iron, the rare metal platina, and talc; such precious minerals, as the diamond, topaz, beryl, onyx, garnet, chrysolite, malachite, rock crystal, and lapis lazuli are also common. The richest mines are those of the *Ural* mountains, which form the western boundary of Siberia. Game is very plentiful, and the fisheries are excellent. Fossil bones of animals, of a warmer climate, such as the elephant and buffalo, and those of large antediluvian animals, are frequently found. The two capitals of Siberia are *Tobolsk* and *Irkutsk*; the first contains 16,000 inhabitants, the second 18,000. At Tobolsk, the mercury sometimes freezes. The other chief towns are *Yeniseisk*, *Tom'sk*, *Nertchinsk*, *Kiaokhta*, and *Perm*. The population of Siberia is 1,038,356; it consists of various tribes of Tartars, besides numerous Russian prisoners sent there into banishment. At the eastern extremity of Asia a peninsula stretches into the ocean, six hundred miles long, and about three hundred broad, called KAMTSCHATKA; it is surrounded by the Polar Sea, subject to intense cold, and as there are only three months of summer, the climate is most unfavourable to vegetation; but the country profusely abounds in all kinds of game and animals for the chase, and there is a very large supply of fish in the northern seas.

The eastern district of Tartary, on the frontier of China, and subject to that empire, is inhabited by the *Mandshur* Tartars, and is called MANCHOORIA; it is shut off from Mongolia, by a pallisade connected with the great wall of China, and it is also separated from China Proper by a low range of mountains; it is rugged, rocky, partially wooded, but very poorly cultivated, and thinly inhabited by poor wandering tribes; its chief towns are *Kirin-Oola*, and *Gehol*, or *Zhehol*, in the last of which the Chinese Emperors have a hunting seat.

The middle chain of mountains, *Thianshan*, divides, as already stated, Central Tartary into two high and extensive table-lands. The more northern of these table-lands is MONGOLIA, which consists of an



immense tract of elevated plains, extending for nearly three thousand miles, as far as the lake *Balkash*. It is partly traversed by the vast sandy and salt desert of *Cobi*, or *Shamo*, which stretches across the whole of Central Asia, from south-west to north-east. This remarkable desert produces in some places a scanty herbage, insufficient to support even a few cattle, and contains numerous salt springs and lakes. The habitable parts of Mongolia, being high and cold, are almost exclusively pastoral, and are roamed by the wandering Mongolian tribes of Tartars, who seldom cultivate the ground, or tend sheep, but are principally occupied in breeding horses. War and plunder constitute their chief means of subsistence. The principal and most numerous of these tribes are the *Calmuks*, who boast of being the descendants of the fierce Huns, by whom Europe was once terribly ravaged. They claim also the honour of the famous Zinghis being a native of their country. There is a branch of them called the *Kalkas*, or Black Mongols; the Mongolians are tributaries of China, and profess Boodhism, having Lamas and monks, whose religious ceremonies much resemble those of Popery. Among the animals found in these deserts is the Mongolian wild horse, which seems an intermediate breed between the horse and the ass, having long ears, a black line along the back, and hairs only at the end of the tail; this was probably the onager,\* or wild ass of the ancients; they live in troops, headed by a chief; their swiftness surpasses that of any horse; they have seldom been tamed by the natives, who hunt them for their flesh.

The table-land on the south of Thianshan, reaching to the foot of the Kuen'lun range of mountains, is of great extent, and surpasses in fertility and beauty any other region of Tartary; being irrigated by numerous mountain streams, it produces a great variety of crops, as well as excellent fruits. The desert of Cobi extends over some portions of its surface. This region, which is bounded to the west and separated from Independent Tartary by the *Beloor* mountains, has received the names of Little *Bucharia* and Eastern Turkestan; it belongs to the Chinese, who have included it in the kingdom of KASHGAR, and as jealously prohibit the admission of strangers, as in other parts of their empire. The ancient city of *Kashgar*, situated on the river of that name, near the Beloor range, the seat of government, is well built, and carries on a considerable trade; but *Yarkund*, situated on the river of the same name, not far distant from Kashgar, is a larger city, and the great emporium of all the inland trade of Central Asia; a large street runs through the centre, filled with shops, warehouses, and caravanseras; the population amounts to 50,000, of whom two-fifths are Mohammedans; it has several colleges, and the neigh-

\* See page 407.

bourhood is extremely beautiful. There are many other cities in Little Bucharía dependant on Kashgar, the principal of which are, *Khoten*, *Aksou*, *Koutche*, *Eelah*, *Turfaun*, *Karachar*, *Elchi*, *Karria*, *Guama*, *Kargalie*, *Yengu*, *Iljssar*, *Lop*, *Khamil*; most of them are situated in fertile districts, are well built, and populous. *Eelah*, or *Ili*, was the capital of Tartary when the Calmüks were the rulers of the country, and is still one of the largest cities, containing 75,000 inhabitants. The inhabitants of these cities were formerly Moham-medans; but since the sway of the Chinese, a portion has embraced the doctrines of Buddhism.

**BOKHARA.**—The regions extending westward from the frontier of Kashgar, or Beloor chain of mountains, to the Caspian Sea, have usually been comprehended in INDEPENDENT TARTARY. Its first division is the kingdom of BOKHARA, a country traversed by the great river *Oxus*, or *Amoo*, which is navigable by boats for above six hundred miles; as far as the territory is irrigated by this and other smaller streams, it is fertile and highly productive, especially on the north side of the *Oxus*, and along the banks of the *Kobik*, a river which falls into the lake of *Dengis*; but the remainder of the country, especially to the south, is a desert, consisting either of hard clay or sand, and producing only, in a few places, brushwood and indifferent pasturage; the fertile tracts thus form oases in the midst of a great desert. The population is calculated at about 2,000,000; they consist of two classes; one called *Tanjiks*, includes the people who dwell permanently in the towns and country, and peaceably cultivate the ground; these are, probably, descended from the original natives. The other class consists of the military, who amount to above 80,000 men, and maintain themselves, chiefly, by predatory incursions into Persia, in which they kill all who resist them, burn the towns and villages, and carry off the inhabitants into slavery. The cultivated districts produce abundant crops, especially of rice, wheat, barley, maize, cotton, and indigo; and their pastures support large flocks of sheep, yielding a curly black wool, besides the goats that supply the fine hair from which the cashmere shawls are manufactured. Camels are largely bred, as well as horses, and a great quantity of gold is found on the banks of the *Oxus*.

The city of BOKHARA ("the treasury of sciences,") on the banks of the *Oxus*, contains about 160,000 inhabitants, but is badly built, with the exception of some handsome mosques and colleges, or *Madresses*; this city has long been famous as the chief seat of Moslem learning in Tartary, there being above 300 schools. About 4,000 Jews and 300 Indians are numbered among the inhabitants, and carry on a great

commerce. Bokhara is ruled by a Turk, the country having been subjugated in the seventeenth century by a Turkish tribe, called *Uzbeks*. This city has obtained in our times an unhappy notoriety by the inhuman murder within its walls of Colonel Stoddart and Captain Conolly, by the ruling Khan; and by the adventures of the Rev. Dr. Wolf, in attempting to ascertain their fate.

About 200 miles east of Bokhara are the ruins of the celebrated ancient capital of Asia, SAMARCAND, founded by the famous Timur; the walls can still be traced in a circuit of forty-eight miles, but they only inclose heaps of ruins and a few inhabitants. The celebrated observatory of *Ulugh Beg*, and the mausoleum of *Timur*, are in some preservation. KURSHEE, in the same direction, has 10,000 inhabitants.

KHOKAN.—The fertile banks of the river *Jaxartes* are the seat of the united kingdoms of Khokan and FERGHANA, which are separated from Bokhara by extensive wild and rather mountainous districts, inhabited only by wandering tribes of Turkmans. The city of *Khokan* consists of 50,000 houses and 300 mosques; the surrounding country is beautiful and highly productive. KHOJEND, the former capital, is of considerable size. *Tashkend*, an ancient, flourishing city, contains 40,000 inhabitants. *Murgilan*, another fine town, was once the capital of Ferghanah. *Uskup*, on the border of the Kirghises, is also a populous town, having 10,000 inhabitants, some handsome mosques and Greek churches, a citadel with a Turkish garrison, and some good manufactories of leather.

KHIVA is a small state on the banks of the Lower Oxus; the country, after being conquered and converted to Mohammedanism, A.D. 710, by Catifah, became a powerful Empire, embracing in its rule a considerable extent of Asia, but was subdued by Zinghis Khan. Its length is about 200 miles, and its average breadth fifty. The town, which contains about 5,000 families, is poorly constructed, and resembles a camp more than a regular town. The banks of the river and mountain streams are cultivated, and produce wheat, cotton, flax, linseed, &c. Sheep and goats are numerous, camels are the beasts of burden, and excellent horses are bred. The adjoining country, on all sides, consists of immense deserts, thinly inhabited by wandering tribes of Uzbeks, who lead a pastoral and predatory life, but whose principal employment is ravaging and plundering the rich plains of Persia, under the guidance of fierce chiefs; these bands acknowledge a kind of dependance upon the Khan of Khiva, who trades largely in slaves. It has been estimated that there are nearly 200,000 Persians and 15,000 Russians in a state of slavery in Khiva and Bokhara. The

population of the state of Khiva and adjoining deserts is calculated at about 300,000, of whom only one-third is stationary; they are reported to be very uncivilized and immoral.

BALKH is considered the most ancient city of Asia, dating from the age of Semirathis, and was the capital of the kingdom of *Bactria*. The extensive site of the ancient city, still surrounded by its walls, is only occupied by about 6,000 houses. The neighbouring country, forming the province of Balkh, is fertile and well cultivated, being irrigated from a large reservoir of water fed by mountain streams. It formerly was governed by an Uzbek chief, but is now a province of Bokhara.

KOONDOOZ is a great valley in the mountainous districts of the Upper Oxus, very fertile, but unhealthy, and ruled by the powerful chief, Moorad Beg. The chief town, *Koondooz*, is small. *Khodoom*, also a Khanat, has a population of 10,000, and an active trade. BUDUKSHAN, a district higher up, is celebrated for its fertile glens and beautiful mountain scenery, as well as for its mineral products, especially the *lapis lazuli*; FYZABAD is its chief town. There are several other fertile mountain districts, such as *Hissar*, *Derwauz*, *Koulab*, *Shugnan*, *Wikhar*, and the elevated plain of *Pamir*, inhabited by roving pastoral Kirghises; it has a lake, called *Sir-i-Kol*, which is the source of the Oxus river. Between Budukshan and Cashmere are various districts bordering on Little Thibet, which are inhabited by the native race of Tajik Tartars, who are converted to Mohammedanism; but, in the high mountains, between Budukshan and Peshawar, there is a race of Kaffirs, who are Pagans, and who fight with arrows, scalp their prisoners, eat bears and monkeys, and have a peculiar outline of face and complexion. Some of the mountain chiefs of Independent Tartary claim a descent from Alexander, and these countries were, no doubt, occupied by the Greeks of Bactria.

INDEPENDENT TURKESTAN includes the immense steppes and deserts which stretch from the province of Balkh and the high table-land of Pamir to the Caspian and Aral Seas, with the exception of the oases of Bokhara and Khiva. Chinese Turkestan is included in Little Bucharia. These regions, which are mountainous in the east, but elsewhere level, are inhabited by the fierce and lawless roving tribes of Turcomans who boast that they neither rest under the shade of a tree nor obey a King. Their great care is the improvement of their superior breeds of horses, and they subsist almost entirely on the plunder of the more civilized and peaceable districts of Asia. They profess Mohammedanism, but have no mosques. They are divided into about nine tribes, making in all 36,000 families. The northern districts of Tartary bordering on Russia are occupied by the large tribes of pastoral, nomadic Kirghis, who were driven over from Siberia by the

Russians; they are predatory and very independent, and levy heavy tributes upon the caravans, though they are nominally subject to Russia. Some of them have become more settled and civilized. Their religion is a compound of idolatry and Mohammedanism; their territory contains no towns; and they are the most barbarous race of Asia. There are, however, a few vestiges of ancient towns and temples, indicating that the country had been previously occupied by a more civilized race.

#### THIBET.

The foregoing account of Tartary will be concluded by a brief notice of Thibet, which separates it from Hindostan. Between the Kuenlun and Himalayah mighty chains, a long and high valley intervenes, called *Thibet*, or *Tibet*. This valley is bounded to the east by China, and on the west by the mountainous regions of Ladakh, Leh, and the other countries of "Little Thibet," which, until lately, belonged to the Sikhs. The plain of Thibet is considered the most elevated table-land in the world, and chiefly consists of pasturage, on which are fed large flocks of sheep and goats, besides herds of cattle. Some of the mountain ridges project into the valley, and there are several lower plains, well sheltered and cultivated. In consequence, however, of the great elevation of the valley and the vicinity of lofty snow-capped mountains, the climate is cold, though dry and bracing; the soil is generally bleak and poor, and the vegetation rather scanty; but the pasturage is fine and nutritious, and the animals it supports are of great beauty and value. This is a region widely differing, therefore, from the lower, sultry, and luxuriantly rich plains of Hindostan; it supplies the sources of some of the largest rivers of Asia; the *Indus* and *Sanpoo* rise not far from each other, on one side of the loftiest mountain summit, while the *Ganges* and *Jumnu* issue from the opposite side, flowing down in different directions. The *Sutlej*, *Irrawady*, and most of the numerous rivers watering the plains of China, have their sources in the same regions. There are several mountain lakes, among which *Manasarowara* and *Rawan Ilrad* are held in religious veneration. A variety of minerals also abound, though the resources of the country in this respect are yet undeveloped.

Among the animals of Thibet, the most valuable are the following:—the *goats*, who supply the long, fine hair, for the fabrication of the delicate Cashmere shawls; they are small and beautiful animals, and have short wool, growing like down, close to the body; the *fat-rumped sheep*, with long ears, and short, thin tails; another breed, have very broad tails and four or six horns; the *yak*, or *yax bison* (*bos grunniens*), of the buffalo tribe, although in some things resembling the horse; they are used in agriculture, but especially for carrying bur-

dens, and for their milk;—goats and sheep are also employed to carry burdens in the mountains; the *musk deer*, which abounds particularly in the high districts; the *pica hare*, only six inches long. The manufactures are rude, but the commerce is considerable, and the goods are carried over the immense precipitous ridges of the Himalaya, through perpetual snows.

The capital of Thibet is *Lassa*, or *H Lassa* (land of the Divine Intelligence), situated in a fine valley, and surrounded by high and precipitous mountains; it is wealthy, populous, and handsome, being the residence of the civil Governor, and of the Dalai, or Grand Lama. The Lama formerly united in his person both the temporal and spiritual authority; but, since the subjugation of the country by China, he is only the spiritual head, or Pope, over all the followers of Boodhism throughout Thibet and Tartary. The chief ornament of Lassa is the great temple of *Pootala*, the residence, or vatican, of the Grand Lama and of the subordinate priests; it is said to be 367 feet high, and to contain 10,000 apartments, filled with images of silver and gold, and with beautifully gilded roofs. There are twenty-two other temples, highly decorated, in the surrounding plains, and the number of priests and monks in the pay of the Government is 84,000. Lassa is a place of large trade in silks, wool, goats'-hair, fabrics of wool, velvets, cashmere, linen, balsams, fruits, and precious stones. The population is about 24,000.

*Teshoo Lomboo* is another city, possessing a magnificent temple for the residence of a Lama second in rank to the Grand Lama; the walls of this temple are white, the wooden roofs coloured, the many turrets and canopies gilded, and the numerous apartments richly furnished, so that the effect is altogether splendid; the building is seven stories high, and the state apartments are at the top. About 400 adjoining stone houses are appropriated to form a great monastery, where above 4,000 monks and gylongs reside, who constitute the chief population of the place. There are similar large monasteries in other districts; but it is to be remarked, that, while the dwellings of the priests are splendid, the houses of the laity are generally very rude and wretched, being constructed of rough stones, without cement, having flat-roofed terraces, and a very scanty supply of rude furniture. The people mostly live in small villages, built under the shelter of high rocks.

For several ages the Government of Thibet was altogether directed by native Sovereigns, who were invested with both temporal and spiritual absolute power. The reports of the great riches of their temples occasionally tempted the Tartars to invade and pillage the country. Towards the close of the sixteenth century, the Grand Lama having been compelled by the King of Nepaul to pur-

chase peace by a large tribute, the Emperor of Ching, professing a profound reverence for the Sovereign Lama, as his spiritual father, marched an army of 70,000 men into Thibet, and freed the country from the Nepaulese; but he has ever since maintained his own sovereign rule over it, under the name of protection, leaving to the Grand Lama the exercise only of his spiritual functions.

#### THE BUDDHIST RELIGION.

As nearly all the population of Eastern Tartary profess the religion of Buddha, some notice of its tenets is desirable, especially as the time may not be far distant when these nations again shall become accessible to missionary efforts for their conversion. *Buddhism*, or *Boodhism*, is a schism from *Brahminism*, which in China is called the worship of *Fo*; and in Tartary, *Shamanism*. It originated in Hindostan, according to some, 1,000 years, and to others, 500 years, before Christ, in a manner only known through mystical and rather contradictory legends. It is stated that Buddha was one of the two appearances, or incarnations, of Vishnou,\* assumed for the purpose of deluding the enemies of the gods and procuring their destruction by leading them to profess heretical opinions, and thus reject the religion of Brahmin. It is asserted by others to have been founded by Guatama, or Godoma, with whom Buddha is often confounded. Its character throughout is essentially negative, consisting merely in the rejection of the religious system founded on the *Vedas*, or *Shastras*. It is extremely pliable in its genius and character, so that in the different countries which it overspread it has become amalgamated with indigenous local superstitions of every description. It has, however, some general and positive tenets, which consist in observing five commandments and abstaining from ten sins; the commandments are, the prohibition of killing any animal whatever; against theft; against adultery; against falsehood; and against the use of wine or of any intoxicating liquor or drug, as opium; and an exemption from poverty and misfortune to those who keep these commandments through all their successive transmigrations.

The ten sins are, the killing of animals, theft, adultery, falsehood, discord, contumelious language, idle and superfluous talk, covetousness, envy and malice, and the following of false gods. He who abstains from all these sins is said to obtain *Sila*; while every one who observes *Sila* in all successive transmigrations, becomes at last worthy of beholding a god and of hearing his great voice, and is

\* The foundation of Brahminism consists of a triad notion of the Supreme Deity, including *Brahmâ* as the creator, *Vishnou* as the preserver, and *Siva* as the destroyer of mankind.

exempted from the four known miseries,—namely, weight, old age, disease, and death. There are, also, certain positive good works that ought to be practised, such as *Dana*, which consists in giving alms; and *Bavana*, which consists in repeating solemnly the three words, *Aneizza*, *Dogha*, and *Anutta*; the first indicating liability to vicissitude, the second exposure to misfortune; and the third the impossibility of obtaining exemption from these evils.

According, however, to some legends, Vishnou, under the form of Buddha, taught a universal scepticism;—that it is vain to worship the images of gods; that sacrifices are cruel and sinful; that no credit is due to the Vedas or Shastras; that there is no such thing as the transmigration of souls; that at death, the five elements in the body dissolve, never to re-unite; that pleasure is the grand object of life, and that all acts of piety, charity, and abstinence are unprofitable; that the body is a man's real god, and should alone be worshipped,—a disregard, in fact, for all virtue, and of everything except sensual gratification; that this world is without a beginning, and consequently owes its being to neither a Creator nor any cause; and that Brahma, Vishnou, Siva, Buddha, and all the other gods, are mere creatures of fancy and fear, and never had any being but in the imagination of their worshippers. A deadly hatred consequently arose between the Brahmins and the Buddhists; the new doctrines predominated at one time over all India, but were finally expelled by the Brahmins, although they continue to reverence Buddha as a manifestation of Vishnou, and their followers still occasionally frequent the Buddhist temples.

A religion based on the foregoing jumble of visionary, heterogeneous, and purely carnal principles, must naturally lead to a low materialism and loose morality, very congenial, no doubt, to the corrupt heart of fallen man. Its tenets bear a close analogy to the sensual principles of the Koran, and of Paganism. It is to be observed, that all hope of obtaining the pardon of sin, and the enjoyment of a future state of happiness, in each of these modes of faith, is made wholly to depend on *human merit*, in which great fundamental error they strictly accord with the doctrines of the Papacy, and of the ancient Oriental Christian Churches. In fact, Buddhism, Brahminism, Paganism, the Papacy, and the systems of the Eastern Churches, are all *counterfeits* of Christianity, and the corrupt forms of the Gospel may truly be considered as the most dangerous of all these counterfeits, because, in consequence of their closer resemblance to the Christianity of the Bible, they more easily ensnare the ignorant and unwary to their destruction. The points of resemblance between Buddhism and Popery, have been noticed by several travellers and missionaries. One of the most striking, is the



monopoly of all power, and the absorption of all wealth by the priesthood. One absolute spiritual head is acknowledged at Lassa in the Grand Lama, who assumed also formerly all temporal power ; his rights and privileges are exactly the same as those of the Pope in the Roman Vatican, who may, therefore, be truly designated as the Grand Lama of Europe.

As soon as the Lama dies, the priests, by supposed celestial indications, discover an infant into whom his soul is supposed to have transmigrated, and in whose name all the civil and ecclesiastical affairs are administered. Every great district has its Lama subordinate to the Grand Lama, but absolute in his own district. The system of strict monastic seclusion and celibacy, prevails as much as in Popery; the monks called *jelums* or *gyllongs*, constitute the nobility, and marriage is considered both vulgar and degrading; they live in palace-like monasteries, in complete idleness, and in the enjoyment of every luxury; while the rest of the community are poor and degraded. The superstitious custom of pilgrimages is as greatly encouraged in Buddhism, as in Popery; the lakes of *Rawan Irad*, and *Manasarowara*, are situated in regions covered with perpetual snow, and so high as to require formidable difficulties to be surmounted in their access. They are held in great veneration by the people, and the few who can succeed in reaching them, firmly believe they have by this meritorious work secured the pardon of their sins, and the reward of heaven. The people generally hold in great reverence lofty snow-capped peaks, and retired mountain lakes.

The religious ceremonies of Buddhism bear, also, so striking a resemblance to those of Popery, that it is said to be scarcely possible to discover any difference; this may probably, in some measure, arise from the circumstance of Christianity having been introduced into most of the Eastern regions of Asia, including China, as late as the middle ages, when it had already become corrupted. One of their favourite devotional exercises, is turning rapidly with the hand a wheel containing religious inscriptions, while keeping the eyes steadily fixed upon it; this is called a praying machine, and may be considered quite as efficacious as the rapid prayers mechanically uttered with the lips by the Popish priests and devotees. A great deal of noisy discordant music is used in their public worship. An instance of the low morality inculcated by this religious system, is afforded in the monstrous form of polygamy existing among the people, viz., the union of one wife to several husbands. All the brothers in a family are stated to have only one wife chosen, as a right, by the eldest.

The priesthood in Thibet are not devoid of learning. They are acquainted with the art of printing; their language is superior in

sound to the Chinese, has a large infusion of Sanscrit, and is written from left to right. Large piles of sacred books are preserved in the mausoleum of the Lama; they have an Encyclopædia, in forty-four volumes; and a system of Buddhism, in 108 volumes, including an account of the arts and sciences; they are not ignorant of astronomy.

#### POPULATION AND HISTORY OF TARTARY.

The population of Tartary, including the Chinese division, has been calculated at about 20,000,000. The Mongols and the Turks are the two principal races, and there are prominent points of difference between them. The Mongols occupy the north regions of the great chain of Thianshan, and have peculiar features which border on deformity; the face is broad, square, and flat, with high cheek-bones, the nose greatly depressed, the eyes small, black, and keen, inclining towards the nose; thick lips, scanty black hair upon the head, eyebrows, and chin; complexion dark and sallow; their figures low, spare, but muscular and active; temperament hot and hasty. The Calmuks, Kalkas, Eluths, and Burats, are branches of this race.

The Turks are a much handsomer race; they have broad foreheads, high cheek-bones; small, but not oblique eyes, black hair; clear, ruddy complexions; persons short, stout, and active. Their chief tribes are the *Uzbeks*, *Turkomans*, *Kuzzauks*, and *Mandshurs*. The religion of the Eastern Tartars consists of the Shaman doctrines of Buddhism, of which the Grand Lama is the head; those of Western Tartary, are rigid Mohammedans. Horse flesh is the favourite food, and horses are fattened like oxen; but as this article of food is expensive and not abundant, they have recourse also to mutton. They drink a fermented, intoxicating liquor, made of mare's milk, called *Koumiss*, in which they freely indulge; a thin, acidulous liquor called *Bouza*, made from grain, is also much in use, and they generally breakfast on tea thickened with milk, flour, and butter.

The Tartars are a wild and fierce race, delighting in war, plunder, and extermination; they have no pity for sex or age, and sell as slaves the captives they do not murder, and convert the most fertile kingdoms into solitary deserts. They have chiefly owed their success in war to their enormous masses of light cavalry, with which they can make sudden and desultory attacks, rapidly overrunning a country, while by the same rapid flight they defy all pursuit. They are, as before stated, distinctly described in Scripture, as one of those terrible scourges, used at times by God for the punishment of sinful nations, and it is not a little remarkable that several of the great warriors by whom the world has at various periods been devastated have themselves asserted, as an excuse for their ravages, that they had a commission

from heaven. This is distinctly expressed in the following striking letter, addressed by Gayouk Khan, son of Gengis Khan, to Pope Innocent the Fourth, in reply to a letter offering terms of peace and alliance, which the Pope had sent him by two Dominican monks:—

*“Letter of the King of the Tartars to the Lord Pope.*

“The strength of God, Gayouk Khan, the ruler of all men, to the great Pope. You, and all the Christian people who dwell in the West, have sent by your messengers sure and certain letters, for the purpose of making peace with us. This we have heard from them, and it is contained in your letter. Therefore, if you desire to have peace with us, you Pope, Emperors, all Kings, all men powerful in cities, by no means delay to come to us for the purpose of concluding peace, and you will hear our answer and our will. The series of your letters contained that we ought to be baptized and to become Christians; we briefly reply that we do not understand why we ought to do so. As to what is mentioned in your letters, that you wonder at the slaughter of men, and chiefly of Christians, especially Hungarians, Poles, and Moravians, we shortly answer, that this, too, we do not understand. Nevertheless, lest we should seem to pass it over in silence, we think proper to reply as follows. It is because they have not obeyed the precept of God and of Gengis-Khan, and, holding bad council, have slain our messengers; wherefore God has ordered them to be destroyed, and delivered them into our hands. But if God had not done it, what could man have done to man? But you, inhabitants of the West, believe that you only are Christians, and despise others; but how do you know on whom He may choose to bestow his favour? We adore God, and, in his strength, will overwhelm the whole earth from the east to the west. But if we men were not strengthened by God, what could we do?”

In the audience which Gayouk gave the monks, when asked the reason why he ravaged the world, “The reason is,” replied he, “because God has commanded me, as well as my uncles, to chastise guilty nations.” Attila and Alaric equally assumed the character of ministers of God’s justice.

Though the Tartars have been able, to this day, to preserve in a great measure their semi-barbarous independence, even against the greatest conquerors, they have never yet, except during the period of the Mongolian empire under Timur, settled down in their own country into habits of civilized life; and they are still regarded by all the adjoining nations as the terror of mankind. They are reported, however, in their intercourse with each other in domestic life, to retain some of the simplicity and virtues of the pastoral age; to be kind, hospitable, and frank, and not quarrelsome or cruel among themselves. The military force of all the Tartar tribes in the present day, is estimated at 300,000 horsemen, unequalled in the world for the strength and swiftness of the horses,

and the hardihood of both men and horses in enduring fatigue. Warfare being their habitual mode of life, their internal government has necessarily assumed the form of a military despotism,\* as the safety and prosperity of the whole community is felt to depend upon implicit submission to the authority of a leader. The members of each tribe, or clan are united to each other through marriage by strong hereditary ties. They elect a chief, in whose family the supreme authority is hereditary, and who regulates the military services and taxes required of each family; and a number of tribes, or *Oorooghs*, often unite as a nation under one Sovereign.

The Tartars are the same race as the terrible Scythians of ancient history, and the ruthless, desolating Huns, who ravaged Europe under Attila, and other chiefs, in the fifth and sixth centuries. The destinies of Asia have been successively wielded by the two races of Tartary, the Turks and the Moguls. The Turks having repelled the invasion of their country by the Saracen Arabs, poured down, with their hordes of horsemen, into the rich plains of Asia, and after several years of desultory warfare, they completed in the tenth century the conquest of Persia, over which Turkish princes of the family of *Seljuk* ruled for two centuries; \* they established themselves in Asia Minor, on the ruins of the Greek empire of the East, and founded four Sultanies near to the Euphrates; that of Bagdad, (the greatest,) of Damascus, Aleppo, and of Iconium.

The only missionary effort in modern times for the conversion to Christianity of the population of Tartary was one undertaken in the beginning of the present century, by the Rev. Messrs. Snow and Henderson, on the Russian frontiers of Siberia, among a tribe of Burat Mongolians, as already briefly noticed. These devoted men patiently laboured for many years in those wild regions before being rewarded with spiritual fruits of their exertions; they conducted schools, which generally were well attended, the people exhibiting a desire for intellectual knowledge; and they accomplished a complete translation of the Bible into the Mongolian language, which has been published by the British and Foreign Bible Society. When, at last, they were beginning to be gladdened by some of the people, whose hearts had been brought under the converting power of Divine grace, openly embracing Christianity, the jealousy of the Greek priests was aroused; they called into operation the Russian law, by which all converts from heathenism to Christianity are required to be baptized into the Russo-Greek Church, and these devoted missionaries, after sixteen years'

\* The Turks are descendants of Japhet, and the Arabs of Shem. Noah's prophecy, that Japhet should inhabit the tents of Shem, was thus completely fulfilled; for the Arabs have been to this day the subjects of the Turks.

persevering toil, received an intimation to leave the country, unless they consented to their converts joining the National Church. The following interesting letter, addressed in 1847 to the Empress of Russia, by one of the converts, while I was residing in that country, proves that some of the good seed they had sown is still bearing fruit, and that the inhabitants of those wild and inclement regions are not indisposed to the reception of Divine truth. The answer given to this touching appeal was, I believe, that it would be submitted to the ecclesiastical rulers of the Established Church:—

“To the high-born, honoured, and exalted Empress of all Russia, may there be everlasting peace. May the gracious favour and blessing of the Saviour, the ruler of heaven and earth, ever rest on her Majesty.

“The Petition now presented, and the mournful matter to be made known concerning the condition of the Mongol Buriats to the honoured mother Empress, is as follows:—Among the 10,000 families of the Mongol Buriats there are few children able to read. In vain would one seek for a girl among those families who is ever taught; and even among the women very few have any knowledge of letters. Ah! the result of examination in going about among my brethren, shows this to be the miserable condition in which they are found.

“Therefore, most mighty lady, in the name of the Lord Jesus Christ, presenting myself before you, I humbly make known, that if, by your gracious kindness, there were a school appointed to be formed among our Buriat people, many girls would learn. There are many poor persons among us, whose children are in a miserable state; to these parents it would be a great happiness to have their children taught and otherwise cared for. Our Buriat people are accustomed to think it is well for men and boys to learn to read, but for girls to be taught there is no use; and so for this object they unfortunately do not strive much.

“If you, then, honoured Empress, would establish a school to enlighten the Buriat people, many girls would learn much.

“This, then, is the Petition of an unworthy, lowly worm, a payer of tribute, among the Chorinsky Buriats. May it be granted for the sake of the holy name of Jesus Christ; and among the Mongolian subjects of the great Emperor may the knowledge of the gracious Saviour be widely spread. Amen.

“A subject of the Chorinsky Mongol Buriat tribes,

“(Signed) SHAGDUR, son of Kenat.

“From the Government of Irkutsk, in the province of Siberia,

“December 22, 1847.”

Central Asia was next overrun by the Mogul Tartars, who succeeded in the following centuries in widely extending their conquests, both east and west, and in founding, under celebrated leaders, several great empires. The first of these was Zingis Khan, or Gengis Khan; who with his bands of Mongolian followers, made the conquest of Persia, Russia, and part of Poland, and began that of China, which was completed by his successors; so that, with the exception of India, he held the sole rule over Asia, and an extensive part of the north of Europe. This vast empire became weakened, by being divided among his sons, until in the fourteenth century, the famous Timur-bek, or Tamerlane, a descendant of Gengis Khan, conquered Persia and Asia Minor, taking prisoner the haughty Bajazet, whom he carried about in a cage, checked the progress of the Turks in Roumelia, obtained possession of India and China, and founded the great empire of the Moguls, making Samarcand, in Western Tartary, its magnificent capital. This vast empire was gradually dismembered, after the death of Tamerlane; the Turks subdued all Tartary, as far as the boundaries of India and China, and extending their conquests far into Europe, established the Ottoman empire; but they never obtained any permanent possession of Tartary, the wild tribes from whom they themselves are descended, maintaining to this day their complete independence of them. The Tartars were, for a time, driven out of China by native princes; in the sixteenth century, however, the Mandshur Tartars regained possession of China, adding to that empire the whole of Mongolia, and of Eastern Tartary as far as the boundary of the mountains of *Beloor Tag*; they founded in China a dynasty of Tartar Emperors, who have preserved the throne until, debased by ignorance, luxury, and vice, and stupefied by opium, they are again likely to be expelled by the present powerful native insurrection.

#### CAUSES OF THE DEGRADATION OF THE ASIATIC NATIONS.

The result of the foregoing rapid survey of these magnificent regions exhibits every sign of a frightful decline from a former state of greatness and prosperity. Although there are a few large, populous, and commercial towns yet in existence, even the most flourishing of these bear the marks of decay, and the inhabitants, whether viewed in their religious, intellectual, or social aspect, seem to be reduced to a state of semi-barbarism. The grossest ignorance everywhere prevails respecting agriculture, manufactures, and even the simplest branches of the

industrial arts ; vast tracts of rich and productive land remain wholly uncultivated ; and wild, wandering, predatory tribes now occupy countries, formerly inhabited by some of the most populous, mighty, and highly-civilized nations of the world. "Over the rich and fertile countries," says the Rev. J. Hartley, 'where Mahommedanism has established itself, a mysteriously fighting influence has gone forth, and regions inexhaustible in their productiveness, if only the industrial energies of man were duly exercised upon them, are left waste and uncultivated.'

If the reason be asked why this fairest portion of the earth, supposed to have been chosen at the creation as the site of Paradise,\* should thus have been transformed into a barren, desolate wilderness, and the thinly scattered inhabitants reduced to a state of brutish degradation, the answer will be found in the Word of God, where all the calamities that were to overwhelm these nations in destruction were distinctly foretold by His messengers the prophets, long before their occurrence, as being sent for the punishment of their pride, idolatry, and wickedness, and of their persecution of His chosen people. The judgments denounced against the Egyptians,† Chaldeans,‡ Assyrians,§ Medes and Persians, by Isaiah, Jeremiah, Ezekiel, Daniel, Habakkuk, and Nahum, have been so literally fulfilled, even in the most minute particulars, that they constitute some of the most striking testimonies to the truth of the plenary inspiration of the Scriptures.

Should it, however, be said that the Hebrew Scriptures were

\* Eden has been placed in Armenia ; but after all the resources of learning, and researches of geographers, nothing can be satisfactorily affirmed on the subject. Eden is declared to have been intersected by the rivers Hiddekel, or the Tigris, and the Euphrates (Gen. ii. 14), which has led to the conclusion, that the abode of our first parents was in a part of the country of South Armenia. "The rivers Pishon and Gihon may have been only branches of the two larger rivers, as the two words in the Oriental languages are appellatives, separate or prefixed, signifying a stream in general."—*Dr. J. Pye Smith, in Kitto's Biblical Cyclopædia, Art. Paradise.*

† Isa. xix. ; Jer. xlv. 25 ; Ezek. xxix. 9—17.

‡ Isa. xiii. ; Isa. xlvii. 5, 10, 13 ; Jer. li. 9—60 ; Habakkuk ii.

§ Isa. x. 5 ; xiv. 25 ; xxxi. 8.

not generally known to these nations, they were not left without equally distinct providential warnings of God's just anger against them. The confusion of tongues and consequent dispersion of the descendants of Noah, on account of their arrogant and impious pride in attempting to scale, as it were, the heavens, by the erection of the Tower of Babel, was not soon to be forgotten.\* The awful plagues with which the Egyptians were visited on account of their daring rebellion against God were demonstrations of His sovereign power, justice, and holiness, with which all the Asiatic nations must have been well acquainted.† Similar warnings were, from time to time, subsequently given, such as the pardon of Nineveh, on her obeying the call to repentance, ‡ and her subsequent destruction, for the repetition of her iniquities; the miraculous delivery of the three children of Israel from the fiery furnace; the wonderful history of the punishment and restoration of Nebuchadnezzar; the sudden destruction of Belshazzar, while impiously glorying and revelling in the greatness and magnificence of his earthly possessions, forgetting the signal manifestations of God's power and mercy to his father; and the wonderful preservation of Daniel in the lions' den. §

The constant intercourse of all these nations with the Israelites, during the height of their prosperity in the reigns of David and Solomon, when Judæa was visited by many of the wise and learned men of the East,—as well as the dispersion of the Jews over all Asia during the seventy years' captivity, must have largely contributed to the diffusion among the inhabitants of these regions of a knowledge of the true character of the God of Israel, as revealed in his Holy Law. God did not leave himself, therefore, without witnesses in those primitive ages. The same long-suffering mercy was displayed after the advent of Christ, and the accomplishment of His stupendous work of man's redemption;—for the glorious light that burst upon the world from Calvary, after the great Redeemer had exclaimed, "It is finished," spread, during the first centuries of Christianity, through every region of the East, including China.

\* Gen. xi. 9.

† Exodus vii., viii., ix.

‡ Nahum ii., iii.

§ Dan. ii. vii.



There were in Jerusalem at the Pentecost, "Jews, devout men, out of every nation under heaven." "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia; in Phrygia and Pamphylia; and in Egypt, and in the parts of Lybia, about Cyrene; strangers of Rome, Jews and proselytes, Cretes and Arabians."\* During the first great persecution of the Church at Jerusalem, we read that "they that were scattered abroad went everywhere, preaching the Word."† Paul and Barnabas preached in Asia Minor and Arabia, and the foundation of the seven Apocalyptic Churches was the fruit of their labours in the former country.

The Epistle of James is addressed to the twelve tribes, which are scattered abroad. Origen, Eusebius, Jerome, Ambrose, Baronius, and other writers, testify that Thomas preached in Parthia and other eastern countries; that Matthew preached in Media, and that Thaddæus, Adeus, Agens, and Mares, disciples of Thomas, laboured in Mesopotamia, Assyria, and Persia. The wide dissemination of Christianity in the East was greatly promoted by the many severe persecutions the Christians suffered, both from the Pagan Emperors of Rome, and from the hierarchy of bigoted, intolerant Christian Churches, such as the persecutions carried on by the Arians, and those arising from the protracted Monophysite and Nestorian controversies. On all such occasions the victims of persecution fled for refuge to the retired districts of Asia. Armenia was, we know, converted in the fourth century by the preaching of Gregory, consecrated first Bishop of the Armenian Church; Iberia (now Georgia), by a female, who had been carried thither a captive; and part of Ethiopia, by Frumentius, appointed Bishop of the Ethiopians, by Athanasius, Bishop of Alexandria. In 234 Barsabas, a Nestorian, who had fled into Khorassan to escape the persecution of Sapor, the Persian King, became Bishop of Maru, which office he held fifteen years; and in 420, a metropolitan was sent to that place by the Patriarch of Jaballacha. Many converts were also made in India, in the same century.

After the secession of the Christians of Armenia and Kur-

\* Acts ii. 5, 9, 10, 11.

† Acts viii. 4.

distan from the general Church in the fifth century, in consequence of the Monophysite and Nestorian controversies, the Armenian and Nestorian Churches continued to labour with great zeal in the work of Missions throughout the East. Christianity was widely disseminated in Persia, for it is recorded that in the fifth century Abdas, bishop of Suza, in Persia, having destroyed a fire-temple, called the Pyræum, and refused to rebuild it when commanded by King Isdagerdes, was put to death, that all the Christian Churches were demolished, and the Christians cruelly persecuted during his reign and that of his successor, Vararenes.

The Nestorian Missions, in Asia, which had commenced in the third, were continued until the sixteenth century; but the more active periods were from the seventh to the middle of the thirteenth century.

In the fifth and sixth centuries their Patriarchs sent archbishops as far as China.

In the sixth century, after fixing the head of their sect at Seleucia, they established numerous societies in all parts of Persia, India, Arabia, and in Syria. In the seventh century they showed incredible industry and perseverance, by which the vast empire of China was enlightened. Seventy missionaries, whose names are preserved, were settled there. The Emperor *Coacum*, who reigned from 650 to 684, commanded Christian churches to be erected in all the provinces; the Gospel was promulgated in ten provinces of the empire, and all the cities were supplied with churches. In 699 the Christians were persecuted in some of the provinces.

In the eighth century (714), a metropolitan was sent into China, and three active missionaries, John, Kielie, and Kieho. The Emperor had a church of his own, which he adorned with the statues of his ancestors. In 757 the Emperor Socum ordered a great many churches to be built. Christianity prospered under his successor in 780. In 778 the celebrated Patriarch Timotheus sent forth missionaries, who established Christianity among the Tartars, and also laboured in China and India.

In the ninth and tenth centuries the Nestorians continued

their missionary undertakings, especially among the Tartars beyond mount Imaus; the Moguls, and a considerable portion of Tartary, or Asiatic Scythia, lived under Christian bishops. In the eleventh and twelfth centuries, the celebrated race of Christian kings, called Prester John, are reported to have lived. The first of these Mogul princes (who had about 200,000 subjects) resided in Caracorum, six hundred miles north-west of Peking; he was baptized by Nestorian priests. His second and third successors made conquests (1046) in Asia as far as Kashgar and the fields of Transoxiana and Persia. The last of the race was slain by Gengis Khan, about 1202. The converts to Christianity during these reigns were innumerable; they have since become Mussulmans. Gengis Khan, the great Mogul, conqueror, married a daughter of Prester John, a zealous Christian. One of his grandsons, Kublai, completed the conquest of China (1279), and removed his court to Chambalu, or Peking. He encouraged Christianity. The Papal Missions to the Moguls and to China commenced in the thirteenth century, when embassies were sent to them by Popes Innocent IV., Nicholas III., and Nicholas IV.

Early in the fourteenth century Mohammedanism had gained the ascendancy over Christianity in Asia, and this was completed under the fierce persecutions of Tamerlane. But in China the Nestorians continued to maintain missionaries, notwithstanding occasional persecution.\* In 1502 the Patriarch Elias sent four bishops, Thomas, Jaballaha, Denha, and James, into India and China. They preached the Gospel, though not in all respects free from error.\* This summary view of the missionary efforts undertaken for the evangelisation of the Asiatic nations in former ages, will be concluded by the following remarks of the American Board of Missions:—

“The missionary body of Christians, which was planting the standard of the cross over the vast regions of central Asia, is not to be regarded as either numerous, or powerful; and it had in those days no

\* The authorities from which this brief sketch has been taken are chiefly Mosheim, Gibbon, and an interesting account prepared by the American Board of Missions, and inserted in the “Missionary Herald” for August, 1838.

printing-press—that self-preserving, self-propagating power, reserved by the God of heaven for the churches and missions of these latter days; and indeed few of the facilities which are given to us. Nevertheless it cultivated a wide field, and gathered numerous churches. The people were Pagans when the missionaries went among them; and it seems unquestionable that the Christian religion became the predominant religion among the pastoral tribes over the great plateau of central Asia; and once or twice it was almost the predominant religion in China. And when the Nestorian Churches in central Asia were supplanted and destroyed, it was not by a Pagan power, but by the sword of Mohammed.”

“Is it not most remarkable, in the course of divine Providence, that a Church in the interior regions of Asia, which for so many centuries was one of the most distinguished spiritual lights of the world, should now be in the process of re-illumination by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian missionaries had a thought? The light of the Gospel, having visited the ends of the earth, is travelling back to the centre where it had been extinguished.”

The following additional details respecting the early introduction of Christianity into Tartary and China, partly derived from a little work recently published, entitled “Christianity in China,” will be found interesting in connexion with the remarkable politico-religious revolutionary movement now proceeding in the last of these countries:—

“The Syrian metropolitan of the Malabar coast always subscribes himself,” says Gutzlaff, “the metropolitan of all Hindostan and China. Kwan-yun-chang, a celebrated Chinese writer, is said to mention the birth of the Saviour in the Grotto, exposed to all the winds; his death; his resurrection; his ascension; and the impressions in his holy feet. In the Shin-séen-tung-ken—a history of all religions, in Chinese—Christianity is detailed in such a way as to leave no doubt that it was known in China long before the entrance of the Jesuits—but only in a circumscribed sphere and very imperfectly.”

“The only record,” says another writer, “yet found in China itself of the labours of the Nestorians is the celebrated monument, which was discovered at Sin-gan-fu (the ancient capital of the empire), in Shensi, in 1625; and though the discussion regarding its authenticity has been rather warm between the Jesuits and their opponents, the weight of evidence, both internal and external, regarding its verity, leaves no doubt. It has been recently carefully translated from the original by Dr. Bridgman, and published in parallel columns with the

original, and a Latin and French version; the three versions differ among themselves, and Dr. Bridgman remarks, in relation to this discrepancy, 'that were a hundred Chinese students employed on the document, they would probably each give a different view of the meaning in some parts of the inscription.'

This very remarkable inscription, written in the usual highly florid and allegorical style of the Oriental people, embodies the leading features of the history of the Old and New Testament; it sets forth, though with some degree of obscurity, the Gospel dispensation, and bestows the warmest encomiums on the Holy Scriptures. It is written on a stone-slab, ten feet long and five feet broad, and a cross is sculptured upon it, with a legend, in characters partly foreign and partly Chinese. This remarkable stone was raised and deposited by order of the Mandarins, in a temple of idols, after the Tartars, who had completely lapsed into Paganism, had, in the seventeenth century, established the present dynasty (1644). The inscription concludes as follows:—

"Erected (A.D. 781), the second year of Kienchung [the ninth Emperor] of the great Tang dynasty, in the first month, and the seventh day. The priest Ningshu (King Tsing?) being special law lord, and preacher to those of the illustrious religion throughout the regions of the east."

This inscription has been conjectured by some to be a *fraud* practised by the Popish missionaries, in order to convince the natives of the early existence of Christianity in their country. This is, however, extremely improbable, since the fact of Christianity having been promulgated in the primitive ages throughout the whole extent of Asia is amply established by historical testimony, without there being any necessity for having recourse to such an imposture: \* there is every reason to consider it a narration in the Chinese figurative style, of the labours of the Nestorian missionaries among them.

"The story of Prester John, a Christian King, whose skull Gengis Khan caused to be mounted in silver and used as a drinking cup, has already been mentioned. Marco Polo found one of his descendants, George, King of the Keraites, on the throne. A letter is extant

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\* A translation of this curious inscription, from the French, will be found in the Appendix.

written by Omestabularius, an Armenian, to the King of Cyprus (in 1342), in which he describes the Christians of Tangouth, and says, 'This is the country out of which the three Kings came to Bethlehem to adore Christ, and the people of the country are Christians. I myself have been in their churches and seen paintings of Jesus Christ, and of the three Kings,—one presenting the gold, the second the frankincense, and the third the myrrh. Through these three Kings they had the knowledge of the faith of Christ; and through them the Khan, and all his people, were made Christians. When they go to salute the great Khan, they first enter the church and salute the Lord Jesus Christ, and then go and salute the Khan. We found also many Christians dispersed through the eastern country, and many goodly churches, lofty and ancient, which had been despoiled by the Tartars. The Christians of the country, when they come into the presence of the Khan, who now reigns, are received with the greatest honour, treated liberally, and none suffered to annoy them. And though by reason of their sins, Christ has no one to preach his name in these regions, yet He Himself preacheth for Himself, and declareth it by his own most holy virtues in such manner that the natives of these countries believe in Christ.'—("Christianity in China," p. 24.)

The first Christian missionaries sent from Europe to Asia were Dominicans and Franciscans. Alarmed at the threatened inroads of the Mongolians into Europe, under the famous Gengis Khan, Pope Innocent the Tenth decided, at the first Council of Lyons, in the commencement of the thirteenth century, to send missionaries to the Tartars, who were then masters of China, in order to avert, if possible, the horrors of an invasion of these fierce barbarians by bringing them under the civilizing and softening influences of Christianity. The Dominicans first risked themselves among the Mongolian bands that were encamped at the mouth of the Volga; they were followed by the Franciscans, who, in 1247, arrived under the yellow tent of the Emperor Gayouk (the son of heaven), son of Gengis Khan, and they assisted at his installation, together with 4,000 Ambassadors and a great number of Emirs and Princes of the blood, dressed in most gorgeous apparel, which contrasted singularly with the simple habits of the monks. Although the Emperor sent the monks away with a pompous reply to the Pope's letter, the Nestorian missionaries already in the country were kindly treated, and allowed to prosecute their labours.

Christianity continued to be tolerated and partially professed, though in a corrupted form, throughout Persia, Tartary, and China, and three Embassies from Popes succeeded each other which were more successful than the first, until the expulsion of the native Chinese Sovereigns by the Mantchoo Tartars, who, being themselves Buddhists, strictly prohibited the profession of Christianity throughout China and Eastern Tartary; since which period Paganism has become generally dominant.

In the latter half of the fifteenth century, the Church of Rome made another effort to send missionaries into China, and the celebrated Francis Xavier, the Jesuit father who first established missions in India, died in the small island of *Sanctian*, almost within sight of China, when on his way to introduce Popery into those heathen regions. Several other attempts were made, but it was not until 1775 that Fathers Ruggiero and Ricci, having previously accompanied the Portuguese Admiral to Canton, smuggled themselves on shore as Envoys from the Governor of Canton to the Viceroy. The Jesuits have ever since continued to maintain missionaries in China, often at an enormous expense, and sometimes at the imminent risk of their lives, during periods of severe persecution. They adopted the plan of smuggling Chinese youths, the sons of converts, out of the country, bringing them in English ships to London, and thence to the great Propaganda Colleges at Rome and Naples. Some years since I saw seven young Chinese just arrived from China by this route. After remaining for about six years in the College, they were to be sent back to China by the same circuitous route.

The following account of the manner in which the missionary operations of the Jesuits are conducted in China was communicated to me by a Roman Catholic Bishop with whom I travelled and who had lived fifteen years in that country as a missionary; its accuracy can, therefore, be relied upon. Their missionary character and objects are kept a profound secret, and their only avowed pursuits are those of physicians or teachers of mathematics and the fine arts, in which capacities, they find admission among all classes, even into the imperial palace. They can only venture to pursue their missionary vocation at night, and in

disguise. They have obtained a tolerably large number of adherents among the lower orders and in the remote provinces, but they have only succeeded in this by means of a dishonest compromise of the pure and saving truths of the Gospel, in allowing the converts to retain many of their Pagan prejudices and idolatrous ceremonies; for they consider their great object gained if they enlarge the number of their nominal followers, however destitute these may be of real conversion of heart. It has, consequently, been seen, in the recent revolution in China, that the places of worship and images of the Roman Catholic converts, and those of the Buddhists, have been destroyed together, the rebels drawing no distinction between them. Some of the rules adopted by the Society of Jesuits for the conduct of their missionaries will be found in the subjoined note, and will fully show the worldly and ambitious nature of the secret principles of their order.\*

\* "Of these rules, the following are the principal:—

"1. A missionary who hopes for success must assume the character of a divine or philosopher of the country in which he preaches. This conduct removes great part of the prejudice usually entertained against foreigners. A Jesuit, therefore, as soon as he enters upon his office in a heathen country, changes his character. In India he becomes a Brahmin; in Siam, a Talapsin; in China, either a Bonze, or a Confucian and philosopher; in Africa, he appears a Marabou. A poor Capuchin or Dominican retains his European character, and makes that of a mendicant friar consistent with that of a preacher. Hence he is of little or no repute, whilst the Jesuit, in his mask, gains the hearts and attention of the people.

"2. A missionary must make it his most earnest endeavour to be favoured at Court. In order thereto he must leave no means untried, by presents, by respect, by attendance, and other the like practices, to ingratiate himself with those who are at the head of affairs.

"3. He must, if possible, insinuate himself so far into the confidence of the great and powerful, that he may be consulted in matters of state and government. A missionary who has succeeded in this may preach on securely. There are some other rules on this head, which, for the sake of brevity, I omit.

"4. A missionary must conform to the opinions and customs of the people he is sent to, provided they be not manifestly inconsistent with the faith he is commissioned to preach.

"5. He must make use of whatever has the appearance of truth and piety in the religion of the country where he preaches, and endeavour to reconcile it to his own doctrine. It is not material that this cannot be done



Most truly, therefore, can it be said, with regard to all these nations, in the words of the inspired Psalmist, "The Lord hath made known his salvation; his righteousness hath he openly shown in the sight of the heathen."\* They, however, most ungratefully despised the riches of God's goodness and long-suffering, by wickedly either rejecting or perverting His most precious offer of free mercy through faith, in the propitiatory sacrifice of a Redeemer. This last act filled up the cup of their iniquity; their corruption of the glorious Gospel was visited with a far heavier punishment than all their previous acts of rebellion; the foretold retributive judgments were let loose upon them by the raising up of the power of the false prophet in the person of Mahomet, whose hordes of fierce and cruel followers, like swarms of devouring locusts, ravaged all those rich and beautiful countries, establishing his soul-destroying delusion on the ruins of a corrupted Christianity. After the invasion of the Saracens, some of the regions of Asia enjoyed short periods of prosperity, under the empires of the Persians, Moguls, Greeks, and Romans; but these were only of temporary duration, and the people were continually exposed to the horrors of war, by the rise and fall of rival dynasties, until they at last were reduced to their present wretched and deplorable condition. How signally does the whole history of these Asiatic nations verify the saying of Job, "He (God) is wise in heart, and mighty in strength; who hath hardened himself against him and prospered?"†

without distorting the heathen as well as the Christian religion. The little sin committed, upon such an occasion, is amply atoned for by the benefit it produces.

"6. He must not abolish nor prohibit ancient customs and ceremonies to which an ignorant people is much attached. Let the people retain the customs of their fathers. It is sufficient to sanctify them, that is, to separate all that is manifestly idolatrous and superstitious, and with a good design to make the rest consistent.

"7. A missionary must have money, and trade may enable him to procure it. If, therefore, he can privately carry on a little commerce, he does well. It is no disgrace to his office, while he converts his gains to the service of God."—*History of the Society of Jesus, by Cretineau Joly.*

\* Ps. xcvi.

† Job ix. 4.

While the people, however, have thus been fearfully diminished in numbers and lowered in civilization, the physical resources of these magnificent countries have remained nearly unimpaired. The inexhaustible richness of the soil and great variety of the climate; the large number of fine inland rivers and lakes, and of good harbours, on a long line of sea coast; the abundant wealth of the lofty chains of mountains, in gold, silver, copper, and precious stones, yet very partially or wholly undeveloped—are circumstances offering immense advantages for the successful prosecution of agriculture, manufactures, and commerce. If capital were applied to these resources by an intelligent, industrious people, fearing God, loving righteousness, and acquainted with all the modern improvements in the arts and sciences, the returns obtained would be prodigious—and these countries might reasonably be expected, with the Divine blessing, soon to recover an amount of prosperity and power, not only surpassing that of former ages, but infinitely more durable, because based on the recognition of the Lord Jesus Christ, “THE DESIRE OF ALL NATIONS,”\* as their Redeemer and their King.

#### THE ARMENIAN CHURCH.

A complete and authentic statement of the doctrines of this Church is contained in a little work, entitled “CHRISTIAN DOCTRINE BRIEFLY EXHIBITED, FOR THE USE OF SCHOOLS, BY COMMAND OF HIS HOLINESS, LORD MATTEOS, ARCHBISHOP AND AUGUST PATRIARCH OF CONSTANTINOPLE. SECOND EDITION. CONSTANTINOPLE, 1848.” We have been indebted to the Rev. Mr. Wood, of the American Missionary College at Bebeck, for a translation of this summary, and being of indisputable authority, it has been considered expedient to insert it without abridgment:—

“Q.—What is necessary to constitute a man a Christian?

“A.—To be baptized in the name of the holy Trinity, to receive the seven sacraments of the Church, to believe firmly whatever is written in the creed, and to keep the commands of the Church.

“Q.—What is meant by the holy Trinity?

“A.—That God is one, and yet exists in three persons—the Father, Son, and Holy Ghost; and that the Son, although he is the Son of God, was

\* Haggaï ii. 7.

not begotten as are earthly children, but as thought is generated in the mind of man; so that while that which produces exists, it also exists, and is always produced (so is the generation of the Son). Wherefore, we call him consubstantial and co-eternal with the Father, the Word of God, or God the Word; because he is the Word (Pan or Logos) of God, and is himself God.

"The evangelist John declares: 'In the beginning was the Word.' For being the Word of the Father--while the Father is, the Word also is. 'And the Word was with God.' Because not being by carnal generation, he could not be separate from the Father. 'And the Word was God.' Not having a being and substance distinct from the Father, he is said to be consubstantial with the Father, that is, to have one being or essence with God the Father.

"The Holy Spirit is the spirit or breath of God; whence, while the Father is, the Spirit also is, and has one nature<sup>t</sup> and essence with the Father and the Son,—for which reason the Holy Spirit is said to be consubstantial with the Father and the Son.

"Q.—What do we mean by calling Jesus Christ God?

"A.—We mean, that the Son of God and God the Word, being eternal God, consubstantial with God the Father, to deliver man from hell and the captivity of Satan, took upon him soul, mind, body, united them to his Divine self, and became perfect man,—not having, as sometimes did angels, a body in appearance only, but possessing a true and real body. He was born of the holy Virgin Mary, who is therefore called the mother of God. And as the mother of God continued a virgin, his birth<sup>v</sup> was plainly miraculous. The name Jesus, which signifies a Saviour, was given him at his birth by the command of an angel; and having joined human nature with his Divine, he was also called Christ,—that is, anointed. Christ, after he had taken a body, being perfectly righteous in his own nature, and having become man, in order to justify man and deliver him from sin, without sin, he endured every kind of affliction as punishment for the sins of men, fatigue, hunger, sorrow, weeping, and finally submitted to extreme suffering, was crucified, buried, and the third day rose again.

"After he had given up his life on the cross, he descended in spirit to hell, where he released from their captivity the spirits who were held captive by Satan; and after his resurrection, he commissioned the apostles to go into all the world to preach his Divinity, and the doctrine which he had preached, and to baptize those who believed, in the name of the holy Trinity; for he had appointed that no unbaptized person should enter heaven.

"And since it is by the efficacy of baptism, that we become members of the Church, no man who is not connected with the Church—that is, no man who is not a believer in the doctrines preached by the apostles of Christ, and from their time transmitted down to us, or who is unbaptized, can attain to salvation.

"Q.—If it be so, is it certain that one after baptism will go to heaven?

"A.—No. It does not follow from the fact that an unbaptized person cannot enter heaven, that he who is baptized will certainly go there. He must also truly believe all that the Church believes, and keep his faith alive by good works, and the practice of virtue. And since if a man commits sin, he does despite to the grace of God, manifested in the Son of God having become incarnate, and shed his blood, and died for his salvation, and anew willingly serves Satan, it becomes necessary that he (again) be reconciled to God; and to this end God has appointed priests in His Church, to act as his representatives. The sinner must therefore exercise contrition for his sins, and confess them to the priest, as if he confessed them before God; and doing this with the purpose not to offend God by one other subsequent sin, he may be reconciled to him. This reconciliation takes effect by the absolution pronounced by the priest, and he must then humbly submit himself to, and perform the penance imposed on him by the priest.

"And as by sin he is cut off from the communion of the Church, after the performance of his penance, he becomes again a partaker of the grace bestowed by the Church of Christ, and recovers his former state of sanctification, by partaking of the body and blood of Christ. The communion of the body and blood of Christ is indispensable, for the salvation of the soul, to every Christian. By doing these things, one continues in union with the Church.

"Q.—What is the Church?

"A.—The Church is the union of believers, all of whom acknowledge the same true God, and profess the true religion taught by the same God. And as the true religion is one, and God who reveals it is one, and Christ the head of the Church is one, the Church also must be one. Those who are separated from it by heresy or disobedience, are out of the Church, and cannot form another Church, however numerous they may be; according to Christ's words: 'If he hear not the Church, let him be to thee as a heathen man and a publican.'

"The Church is holy, because the truths which it teaches, and the counsels and admonitions which it gives, are for the sanctification of men; and Christ, who is the head of the Church, is the fountain of all holiness. Whence true holiness is found in the true Church; and however sinless and virtuous they may be who are not in the Church, they cannot be holy. Whence also we receive the doctrines of the fathers, who are attested to us as saints; for the Church esteeming them saints, we are bound to receive their confession of faith, and approve their deeds; and not receiving them, we become schismatics from the Church.

"Q.—What are the sacraments of the Church?

"A.—Christ from time to time bestows grace upon the members of the Church, in various ways, through the medium of those whom he has appointed his representatives in the Church; and to the external means by which grace is conveyed, we give the name of sacraments. The sacraments are seven.

"1.—Baptism,—by which a man becomes a member of the Church.

"2.—Confirmation,\*—by which boldness is gained to profess the Christian faith.

"3.—The Communion,—in which, under the appearance of bread and wine, the real body and blood of Christ—the true sanctification,—is received from the hand of the priest, and by it we are sanctified. 'And although in the sacrament of the communion, nothing but bread and wine appears to the eye, it is yet the living and life-giving body and blood of Christ, that we see and taste; and we confess, that in every particle of the bread, and in every drop of the wine, is the whole body and blood of Christ.

"4.—Penance,—by which sacrament, souls dead, who have become cut off from the fountain of life by mortal sin, are healed, if they sorrow with a perfect heart on account of their sin, confess to a priest, submit to his admonitions, obey his commands, and so become entitled to absolution; for unless the priest say, 'I absolve thee,' it is impossible to obtain pardon.

"5.—Marriage,—which is appointed for the increase of spiritual seed to the Church.

"6.—Ordination,—by which officers are designated to perform various offices in the Church, to preach to the people, and administer the sacraments. As there are different grades in the ministry, those of a lower grade have no authority to perform the duties belonging to a higher grade. This sacrament is also called Orders.†

"7.—Extreme Unction, or the reading of the Gospel and prayers over the dangerously sick. By this the sick man, through the grace of God, is delivered from his sorrows, and if he has sin upon him, obtains forgiveness. But sins destructive to the soul, which are called deadly, do not

\* Confirmation among the Armenians, is the act of the priest, and is performed at the time of baptism. The holy oil is applied to the forehead, eyes, ears, nose, mouth, hands, heart, back, and feet. \*

† There are nine classes among the Armenian clergy, besides their spiritual head, the Catholicos; all of whom receive ordination by the laying on of hands. Of these, four are below the order of deacon, viz., porters, readers, exorcists, and candle-lighters. Above the deacons, are priests, vartabeds, and bishops. The priests never preach, but celebrate mass, hear confessions, and perform parochial duties. The vartabeds are devoted specially to the business of preaching. It is from this class alone, that the bishops are selected; and sometimes they become acting bishops, and perform every episcopal function, without ordination to that office. The present Bishop of Trebizond, for example, is only a vartabed. All below the bishop, are ordained by the bishop; the bishop is ordained by the Catholicos, and the Catholicos by a council of bishops. The patriarch is merely a bishop appointed by the Turkish Government, to be the civil head of the nation. The vartabeds and bishops never marry. The priests, when they enter the priesthood, are required to be married; but are not allowed to marry a second time. The priests can never become bishops, except in case of the death of their wives, when, if they choose, they may be ordained vartabeds, and become eligible to the episcopate.—Tr.

obtain pardon by this sacrament alone, without contrition and confession; yet if a man repents from the heart, and has no time for confession, or confesses and dies before he has endured the penance necessary to the perfect purification of his soul, by the merits of the death and blood of Christ, and those of the saints who have had fellowship with him in his death, whose merits are also the merits of Christ, with the prayer of the Church for his purification, he is cleansed, and becomes an heir of the kingdom of heaven. But if he dies impenitent and in deadly sin, the prayer of the Church cannot save him.

“Baptism and confirmation, which the priest performs with the holy oil at the time of baptism,\* are necessary once to every Christian, and no more.

“As often as a Christian commits sin, and repents of it, with confession to a priest, he should perform penance, and partake of the communion.

“Ordination is to be performed (to the same office) but once, and gives authority to administer the other six sacraments.

“In extreme unction, there may be an anointing with oil, as the name indicates, and in other nations this is practised; but as the use of oil is not essential, the custom of anointing the sick is not observed in our Church.

“Q.—Are the essential articles of faith collected and written down, that we may easily remember them?

“A.—They are, in what is called the Creed; and are as follows;—

“[I omit the Nicene Creed, which is here introduced, as it differs in no important particular from other versions of it.]

“Q.—What are the commandments to be observed, that we may keep our faith alive?

“A.—They are of two kinds. The first are contained in the Decalogue, by which we learn to repress evil passions, and rectify our conduct. The second are the commands of the Church, by observing which, we show in deed, that we belong to the Church.

“Q.—What are the commandments of the Decalogue?

“A.—1. ‘Thou shalt love the Lord thy God with all thy heart.’ By this we are obliged to love and worship God, and put honour upon the blessings which he bestows, and the instruments and mediums by which he bestows them.

“Hence, we honour and worship† the cross, which became the instrument of our salvation, and which was wet with the blood of Christ. Taking this as the emblem of our glorying, at the commencement of everything that we undertake we make the sign of the cross upon the face.

“We reverence the holy Virgin, mother of God, from whom Christ, the Son of God, received his body, and thus we by him have the grace to be,

\* The uncertainty of life is stated to be the reason.

† The word here used, is the one which is almost uniformly employed to express the worship paid to God.—TR.

according to the flesh, kinsmen with God, who chose him to be the medium of conferring this grace upon us.

"We reverence the saints, who by their preaching, and holy lives, and the pouring out of their blood in martyrdom, taught and confirmed to us the Christian faith; and being beloved of God, they now live with him, and through their intercession, God bestows blessings upon us. Whence we take them for intercessors, and through them offer supplications to God; as before Christ came, one of the kings of Israel prayed: 'For the sake of David thy beloved, turn not away thy face from thine anointed.' And God has in many places promised to show mercy to sinners, through the intercession of the saints.

"We honour also the relics of the bodies of the saints; for they were saints in the body, who became means of so much good to us. The honour paid to relics is only an expression of gratitude, and is not to be understood, as if they were supposed to have power to secure forgiveness of sin, or to do any other thing whatever. Nevertheless, God sometimes works miracles by means of these bones, as when he raised to life the dead man, who was thrown in contact with the bones of the prophet Elisha.

"With the same views, we honour angels also; because they are ministers to make known to us the will of God; and he has appointed them to be attendants and guards, to defend us from unseen dangers.

"2. Second commandment. 'Thou shalt not take the name of the Lord thy God in vain.' By this we are forbidden to take the name of God into our mouths vainly, and to swear falsely, or even take a true oath unnecessarily. But when necessity requires, or it is done for the ends of justice, or any such like purposes, the taking of oaths is not forbidden.

"3. Third commandment. 'Honour the Sabbath-day;' which, to commemorate the glorious resurrection of Christ and the descent of the Holy Spirit on that day, has been observed by all Christians on the first, instead of the seventh day of the week.

"On this day the Christian is bound to refrain from all labour, go to church, unite in public prayer, listen to the preaching of the Divine Word, attend upon the holy sacraments of the Church, and be engaged in other such like spiritual employments. As brotherly love is a Christian duty, visiting, in a spirit of love, among friends is not contrary to this commandment.

"4. Fourth commandment. 'Thou shalt not make unto thee any graven image.\*' The meaning of this is, that the honour due to God alone must not be given to any other being or thing; and, although Christians now do not attribute Divine power to any other than God, yet some, by their love of money, and some by their subjection to their own appetites and passions,

\* "What the reason may have been for the transposition of the order of the third and fourth commandments, I do not know. In the Armenian Bible the arrangement is the same as in the Hebrew and English translation."

become idolaters,—as the apostle says: ‘Covetousness, which is idolatry;’ and ‘Whose God is their belly.’

“5. Fifth commandment. ‘Honour thy father and thy mother.’

“6. Sixth commandment. ‘Thou shalt not kill.’ Under this commandment are included calumny, slander, evil-speaking, wounding the feelings of another (literally, perforating the heart), and other such like things.

“7. Seventh commandment. ‘Thou shalt not commit adultery.’

“8. Eighth commandment. ‘Thou shalt not steal.’ Making gain by false representations, selling a bad article at the price of a good one, or taking more for a thing than it is worth, and knowingly passing counterfeit money, come under this prohibition.

“9. Ninth commandment. ‘Thou shalt not bear false witness.’

“10. Tenth commandment. ‘Thou shalt not covet thy companion’s, or thy neighbour’s, or any other man’s possessions.’

“The ten commandments are all comprehended in these: ‘Thou shalt love God with all thy heart and soul,’ and thy neighbour as thyself;’ and, ‘Whatsoever ye would not that others should do to you, that do not to them.’ Obeying these perfectly, you obey all.

“Q.—What are the commands of the Church?

“A.—1. To go to church and attend mass on the Sabbath and appointed feast-days. 2. By no means to fail once a-year to confess all one’s sins to a priest. 3. Humbly and reverently to partake of the communion at least once a-year at Easter. 4. To do no business or work on the Sabbath and festival days. 5. To fast on Wednesdays and Fridays, and on whatever days of the week a great fast may occur.

“Q.—How many kinds of sin are there?

“A.—There is original sin, transmitted to us from Adam, which is washed away in baptism. Our actual sins are of two kinds, mortal and venial. Venial are small sins, which we commit through weakness or ignorance. Mortal are great sins, which bring death upon the soul, and oftentimes upon the body also.

“Q.—How many kinds of mortal sin are there, and what are they?

“A.—Seven. 1. Pride. 2. Envy. 3. Anger. 4. Idleness. 5. Covetousness. 6. Gluttony. 7. Concupiscence. From these arise all other sins.

“And whatever sin one commits knowingly and with evil intent, if it be not repented of, it becomes a mortal sin, and destroys the soul for ever; but if a man transgress a commandment ignorantly, it is a venial sin in him.

“Q.—What are the remedies for these sins?

“A.—If one would be free from pride, he must always be humble in his walk and conversation, however much he may know or possess.

“If we would guard against envy, we must love our brethren and companions, desire their good, speak well of them, and rejoice in their prosperity, although we may not enjoy the same.

“To keep from anger, we must, under all circumstances, be meek, quiet,



and peaceable towards others, and ready to forgive their injurious conduct, although it be calculated to pain us and excite our anger.

“To avoid idleness, we should always be employed in doing good and labouring to cleanse the soul from sin, however severe and difficult a thing it may be to us.

“To prevent gluttony, we should have regard to our health and exercise, moderation in our eating and drinking; and observe the prohibitions of the Church with respect to eating, lest, besides destroying the soul, we injure the health of the body also.

“To guard against concupiscence, we must take heed to maintain chastity and keep the passions in subjection, lest we destroy both soul and body together.

“Besides these remedies, if, in the midst of our employments, we would think of these four things,—death, judgment, hell, and heaven; it would keep us from many sins.

“Q.—What are meant by the reward of the righteous, and the punishment of the wicked?

“A.—The souls of the righteous after death become worthy to see God and enjoy everlasting happiness; and the souls of sinners are delivered to Satan.

“At the day of judgment the souls of men will be again united to the bodies which they cast off at death, and Christ, the Son of God, will judge every good and bad deed of every one. The righteous, both soul and body, will go to enjoy eternal life in heaven, and the wicked will be sent to suffer never-ending torments in hell. Those, however, who die under condemnation only for venial sins, or who have failed to complete their penance, may, until that day, through the prayers of the Church, be cleansed by the grace of Christ, the great Justifier, and become heirs of heaven.

“Q.—What are we to do, when we wish to obtain anything from God?

“A.—We are to pray with fervour and perfect faith, expecting that, if the object of our desire be for our good, God will give it us; and because we do not know what is for our good, Christ, our Lord, has taught us to pray thus:—

(Here follows the Lord's Prayer.)

“Every Christian should learn and say this prayer. Every petition that we offer must correspond to one of the petitions in the Lord's prayer, or our prayer will not be acceptable.”

The foregoing brief, but authentic account of the doctrines and rites of the Armenian Church, will be completed by a few additional explanatory remarks. Baptism should be administered by a threefold effusion of water by the hand of the priest, followed by a threefold immersion of the whole body, emblematic of the Saviour's three days' abode in the grave; but this is not always considered indispensable.

Three drops of the holy oil \* (meirun) are mixed with the water, with a prayer for the actual descent of the Holy Spirit into the oil and water, so that it may receive the benediction of the Jordan. They commemorate in this rite "the mother of God and eternal Virgin Mary, St. John the Baptist, and all the saints, along with the Lord." They believe that, by the sacrament of baptism, original sin is destroyed, and that regeneration and adoption are obtained.

They communicate by dipping the bread in the wine. Transubstantiation is most strongly held. After the consecration of the elements, they are formally held up, the bishop turning to the congregation and crying, "Holy, holy! let us with holiness taste of the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sins." While these words are being uttered, the most profound and idolatrous adoration is manifested by the congregation, "some with their foreheads to the ground, others kneeling, with their hands suppliantly extended, their eyes directed to the adored object, and their countenances marked with an aspect of the most earnest entreaty." The following prayer, extracted from their missal, shews the great importance they attach to the sacrifice of the mass :—

"May this be for justification, propitiation, and remission of sins, to all who draw near. Through it grant love, stability, and desired peace to the whole world; to the holy Church, and all orthodox bishops, priests, and deacons; to kings, the world, princes, and people; to travellers and seamen; to those who are bound, in danger and in trouble, and to those who are fighting with barbarians. Through it also grant to the air mildness, to the fields fertility, and to them who are afflicted with diverse diseases, speedy relief. Through it give rest to all who are already asleep in Christ, first parents, patriarchs, prophets, apostles, martyrs, bishops, elders, deacons, and all the members of the holy Church. With them also visit us, we pray thee, O thou beneficent God." †

Auricular confession, as practised amongst the Armenians, and the form of absolution used by the priest, are both of a more decidedly Papal character than in the Greek Church. The form of absolution is as follows :—"May a compassionate God have mercy on thee! May He pardon thee all thy confessed and forgotten sins! And I, by right of my priestly authority, and the Divine command, 'Whatsoever ye shall

\* "Meirun, is the holy oil which is used at confirmation, ordination, and various other ceremonies, and is one of the principal superstitions of the Armenians. Its sanctity is commonly believed to be miraculously attested by its being made to boil by the mere ceremony of consecration."—*Smith and Dwight's Researches*, p. 299.

† "Armenian missal, called Khorhurtadetr."—*Smith and Dwight's Researches*, p. 288.

loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connexion with thy sins of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost." Their belief in purgatory is undoubted, although the name be not admitted by them. They suppose, with the Papal Church, that the souls of persons dying in venial sin are in a place of penance and purification, and for these prayers and masses are said.

The Armenians "have an extreme veneration for the original cross on which our Saviour was crucified, attributing to it powers of intercession with God, and of defending from evil." In the *Jamakirk* (Church-book), which contains the daily prayers of the Church, the following expressions occur:—"Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." "Let us supplicate from the Lord the great and mighty power of the holy cross for the benefit of our souls." After a cross has been consecrated, it may be set up toward the East, as an object of worship and prayer. Picture-worship, although not so general as in the Greek Church, exists amongst them to a considerable extent.

A concise view of the statistics and history of the Armenian Church is given by Dr. Wilson in the following extract, borrowed from his Lectures:—

"The Armenian Church," says Dr. Wilson, "derives its name from the country of Armenia, of which Mount Ararat may be reckoned the centre. The greater Armenia comprehends the country lying west of the Caspian Sea, south of the Caucasian range, north of a line drawn from the north-east corner of the Mediterranean to the north-west corner of the Caspian, and east of Asia Minor. The lesser Armenia comprehends the eastern part of Asia Minor. The members of the Armenian Church, intermingled throughout with the followers of the false prophet, inhabit the whole extent of this country, except the portions of Georgia in which the members of the Greek Church abound, and the hilly districts around Uramiah, inhabited by the Nestorians and Kurds. They are scattered, however, also, over the whole of Asia Minor; and are numerous at Constantinople. In Syria they number several thousands, and in Egypt a few hundred souls. In Persia a good many of the descendants of 80,000 families, carried captive by Sháh Abbás, still reside. Some of them are to be found in the countries east of Persia as far as Kábul, and in India, particularly at Bombay and Calcutta. A few of them as merchants have proceeded eastward as far as Batavia. Individual families are established at Venice, Trieste, Vienna, and other towns of Europe. I have seen various estimates of their numbers, from ten to two millions. Mr. Lucas Balthazar, the intelligent editor of an Armenian newspaper, entitled 'The Dawn of Ararat,' published at Smyrna, stated to me that he calculates them at five millions, of whom he supposes two millions are to be found in the Russian provinces of Eriván, Karabágh, and Tiflis, recently conquered from Persia; two millions in the Turkish dominions; and one million in Persia, and India, and other remote countries. I find by reference to the

statistics of Russia, that he has over-estimated the Armenian subjects of that Empire by one-half. Turkey may have a million of Armenians under its sway, and Persia and other distant lands half a million. Altogether, then, we may have about two millions and a-half of Armenians in the different countries of their dispersion.\* In the valuable 'Researches' of Smith and Dwight in Armenia, they are estimated at two millions. . . .

"Armenia was the first country converted as such to our holy faith—and as its history makes us acquainted with the steadfastness of the early professors of the truth, tried by seasons of fierce and long-continued persecution. The greatest instrument of its early evangelization was Gregory the Enlightener, the son of Anax, a Parthian prince. He was instructed in the doctrines of Christianity at Cæsarea in Cappadocia, and ordained a bishop by Leontius of that city, who signed the decrees of the Council of Nice. He was one of the most distinguished men of the eastern world. Tiridates the Great, and a large portion of the Armenian people, received baptism at his hands so early as the year 302 of our era.\*\*

"It is supposed that the monophysite doctrines were propagated in Armenia by Samuel, the disciple of Barsumas, who, about A.D. 460, introduced the doctrines of Eutyches into Syria. A synod of ten bishops, assembled at Thevin, in the year 536, by Nerses, the Patriarch of Ardaghgar, condemned the decision of the Council of Chalcedon, recognising the two natures of Christ; and from this time may be dated the separation of the Armenian from the Greek Church.†

"The heads of the Armenian Church, recognised from ancient times, are the Patriarchs of Echmiadzin and Ardaghgar in the Greater, and of Sis in Cilicia, in the Lesser Armenia. Each of these dignitaries, and particularly the chief of the See first mentioned, receives the additional title of Catholicos. To them are to be added the titular Patriarch of Constantinople, recognised by the Turkish Government as the head of its Armenian subjects, and the titular Patriarch of Jerusalem."

A large amount of most valuable information on the Armenian Church has been collected by the Rev. Dr. Dwight and the Rev. Mr. Smith, American missionaries, in their work entitled "Missionary Researches in Armenia," from which are taken the following details respecting their religious ceremonies. The Armenian ritual appoints nine separate times for daily worship, and contains the service for each of them, viz.: "*Midnight*, the hour of Christ's resurrection; the *dawn of day*, when He appeared to the two Marys at the sepulchre; *sunrise*, when He appeared to his disciples; *three o'clock* (reckoning from sunrise), when He was nailed to the cross; *six o'clock*, when

\* "See History of Vartan, and the battle of the Armenians, by Eliseus, translated by Professor Neumann, of Munich, and Aydall's History of Armenia. The notices of the early propagation and persecutions of Christianity in Armenia and the adjoining territories, I have endeavoured to collect in a sermon, entitled, "The Doctrine of Jehovah, addressed to the Parsis."

† "Conciliationis Ecclesiæ Armenæ cum Romana ex ipsis Armenorum Patrum et Doctorum Testimoniis, auctore Clemente Galauo. Romæ, 1680. Vol. i., p. 86 et seq. Fabricii Lux Evangelii, p. 644."

the darkness over all the earth commenced; *nine o'clock*, when He gave up the ghost; *evening*, when He was taken from the cross and buried; *after the latter*, when He descended to Hades to deliver the spirits in prison; and *on going to bed*. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said on two occasions, viz., at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and the eighth. On the Sabbath, and on some of the principal holydays, instead of one, there are frequently two assemblies in the morning.\* The prayers and readings are in ancient Armenian, which differs considerably from modern Armenian, and is little understood by the common people; the services are, also, read very rapidly and indistinctly. The behaviour of both people and priests, during public worship, is very irreverent; the people are constantly moving about, and often engaged in conversation. Their worship is evidently a cold formality, for they utter responses without order, often prostrating themselves and kissing the ground, with the sign of the cross when falling and rising. A large proportion of the services are repeated by boys in high and discordant tones; and if they commit a mistake, they are sometimes chastised on the spot, as at school. The priest performs the service with his back to the congregation, occasionally turning round to wave a cross before the people, saying, "Peace be with you, let us worship God."

Mass is performed almost daily, but is distinct from the other services. The lessons are taken from the Apocrypha, and from books of absurd legends, as well as from the Bible. Prayers are offered for the dead, with invocations to the Virgin Mary and Saints. The psalms, hymns, and anthems are chanted, not sung. The Sabbath is regarded with greater strictness, as respects rest from labour, than by most of the other Oriental Christian Churches. Marriage may take place when the girl is ten, and the boy fourteen years of age; they are often betrothed much younger. The women are kept in as strict seclusion as is the custom with the Moslems. There are only two distinct orders of clergy, the priest and the deacon. The bishops are only priests of a higher rank, and perform sometimes all the functions of the office without any special ordination—as is the case with the present Bishop of Trebizond. The chief qualifications required for ordination are the ability to read, and an assent to the Orthodox creed; learning has greatly declined in the Armenian body, and the state of education among the people is exceedingly low. They have, however, presses

\* Smith and Dwight's Researches, p. 105.

at Echmiadzin, Constantinople, Smyrna, Moscow, Astrachan, and Tiflis, and their convents possess some valuable libraries. The press at Venice belongs to the Catholic Armenians.

Although it is obvious, from the foregoing statements, that the Armenian Church has greatly degenerated from the apostolical doctrine and discipline taught by the Word of God, it is gratifying to be able to state that they do not appear to be rooted in their errors by the same proud, bigoted, and intolerant spirit as that which characterizes the members of the Roman Catholic and Greek Churches. Many assent to the present ecclesiastical system through mere ignorance, and the more intelligent and reflecting among them are manifesting an increasing consciousness of the urgent necessity of some reformation, both in doctrine and church government. The American missionaries, taking advantage of this growing conviction, have laboured among them for many years with a most encouraging amount of success, some details of which will hereafter be given.

The conversion of the Armenians to a Scriptural and spiritual faith is extremely desirable, in consequence of their dispersion over many parts of the world, and of the great influence which they have obtained as wealthy bankers, merchants, and agents; for "next to the Jews," says Dr. Claudius Buchanan, "the Armenians will form the most generally useful body of Christian missionaries." Some of their community have already usefully laboured in the cause of Christianity, especially in India; among these, Dr. Wilson states, may be named Johannes Lassar, who assisted Dr. Marshman in the translation of the Scriptures into Chinese; Mr. Arratun, an agent of the Baptist Missionary Society in Calcutta; Johannes Advall, of Calcutta, distinguished for his learning, as an Oriental scholar; Mesrop, of Julfah, who translated into Armenian Bishop Heber's *Palestine*. Several Armenians have joined the Free Church of Scotland, under the instruction of the Rev. Dr. Wilson, of Bombay; and some Armenian youths are studying in the excellent schools of that mission.

#### THE NESTORIAN CHURCH.

The most authentic account of this ancient and highly interesting body of Christians is contained in the works of the American missionaries; especially those of Dr. Grant, the Rev. Justin Perkins, the Rev. Dr. Dwight, and the Rev. Eli Smith; and in the "*American Missionary Herald*;" valuable information on the subject has also been furnished by the Rev. Dr. Wolff, in his "*Journal*," and by the Rev. Dr. Wilson, in his "*Lectures on the Oriental Churches*." There appears reasonable ground for believing that some portion of the Ten Tribes, after their dispersion by the Assyrian King Shalmaneser, were

settled, as slaves, in the mountains of Kurdistán, and surrounding plains, B.C. 723;\* many of them probably intermarried with the aboriginal heathen inhabitants; but their descendants preserving, no doubt, a traditional remembrance of their origin, and a natural attachment to their countrymen, readily embraced the doctrines of the Gospel of Christ, when brought to them by the early Jewish converts from Jerusalem, some of whom, it is known, were engaged in promulgating Christianity throughout Central Asia. The Nestorians of the present day exhibit traces of the Hebrew type of features, and claim a Jewish origin.

The Nestorian Church has a close affinity in doctrine and discipline with the Armenian and Syrian Churches. "It is evidently," says Dr. Wilson, "a branch of the Syrian Church, as is proved by its traditions and ecclesiastical language, which is the ancient Syriac, and by the language vernacular among its members, which is a dialect formed from this ancient Syriac, but somewhat intermixed with Persian, Kurdish, and Turkish. Its locality is the mountains of Kurdistán and the valley of Uramíah, intermediate between Persia and Turkey, and between the 36° and 38° of north latitude, and 43° and 46° of east longitude. The number of its adherents has been estimated by the American missionaries at about 140,000 souls, of whom fifty thousand are resident, in a state of independence, in the mountainous district of Tiári, sixty thousand in the other mountainous districts, and from about thirty to forty thousand in the province of Uramíah.† Dr. Wolff estimates them at a quarter of a million."

The peculiar opinions of Nestorius, Bishop of Constantinople, respecting the mode of union of the Divine and human natures in Christ, and the fatal controversies to which they gave rise, among the Eastern Churches, have been fully described in a former section of the Journal;‡ a short reference to the subject will therefore be sufficient in this account of the sect.

Nestorius maintained the doctrine of there being two *persons* as well

\* 2 Kings xvii. 6:—"In the ninth year of Hoshea the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes."

† See a "Residence of Eight Years in Persia among the Nestorian Christians; with Notices of the Muhammadans." By the Rev. Justin Perkins. Andover, 1843. This is a work well worthy of republication in this country.

‡ See page 119. Nestorius denies, in one of his letters to Cyril, the charge, that he taught that Christ has two different persons, as well as natures. He writes, "I approve that you preach a distinction of natures in respect to the Divinity and humanity, and a conjunction of them in one person;" also, "of the two natures, there is one authority, one virtue, one power, and one person, according to one dignity."—*Biblioth. Oriental. Clement. Vatican.* tom. iii., p. 192.

as two *natures* in Jesus Christ, in refutation of the opposite error advanced by Eutyches of there being only *one nature*, as well as one person, or at least one will, in our Saviour,—the two natures being so blended and united in the person of Christ, as to become one nature, the human being, as it were, absorbed in the Divine; each of the two parties thus ran, as is so often the case in controversy, into an opposite extreme. These errors would seriously affect the scriptural view of the doctrines of the atonement and of Christ's sympathy with his Church. The differences in question have been considered by some as merely disputes about words, and several of their Divines certainly appear, in their writings, to have held, in substance, an orthodox view of the doctrine of the incarnation. Mr. Etheridge, however, makes the following judicious remarks on the subject in his valuable work, "The Syrian Churches:"—

- "Some writers have indeed attempted to prove, that the Asiatic Nestorianism is a heresy only in name; but their success in this liberal effort is more than dubious, as the agreement between the systems is only verbal and illusory. The theological reader knows, that, in the Western Church, the leading terms in that discussion, *hypostasis*, 'substance or essential being,' and *prosopon*, 'person,' were in general used indiscriminately . . . . but among the Nestorians it has been otherwise. A personal substance in itself subsisting, they expressed by the Syriac word *knuma*, which thus answered to the Greek *hypostasis*; but while they retained the word *prosopon*, altered to *parsopa*, they always used it with the restricted and definite signification of a visible *aspect*, or personal *appearance*; a subsistence made manifest in some outward form to the sense of vision. Thus, the flame in the bush at Horeb, they called the *parsopa* of God the Father; and the appearance of the descending dove at the baptism of our Lord, the *parsopa* or the Holy Spirit. With these uses of the terms in discussion, the later Nestorian teachers had no difficulty in affirming a creed which should be verbally concurrent with that of the Universal Church, namely, that in the Redeemer there were two natures *in one person*; meaning, that in the one personal *appearance* of Jesus Christ was seen the Son of God manifested in the flesh. This would seem at first sight to be sufficiently correct; but on a closer examination the radical error will still be detected. Whilst admitting the existence of the divine and human natures in the visible person of the Saviour, when pressed with the old *questio ve cata*, 'Were these natures united, and how? by a mere moral consociation? or, so as to constitute, in an ineffable manner, truly and substantially one Immanuel?' though employing the same general phraseology as other Christians, the genuine Nestorian would be probably found to diverge as readily from the truth, as did the most zealous founders of his school." (Pp. 92, 93.)

The sympathy felt for the cruel persecutions to which Nestorius was subjected by his opponents, contributed to the spread of his doctrines through Syria and Central Asia. He was supported by John, Patriarch of Antioch, and especially by Barsumas, the founder of the celebrated school of Nisibin, and bishop of that see. Many zealous and able missionaries were sent forth from this school, who



promulgated Christianity in Persia, Arabia, Tartary, China, and India. The Nestorians being severely persecuted by the Byzantine Emperor, found a refuge in Persia, under the protection of the Zoroastrian King, Firuz; they rapidly increased in numbers and influence, and one of their body having been named Archbishop of Seleucia, he became the head of all the Christians in Persia, and of the Nestorians in other countries, wherever they were settled. \*

The Christians of Kurdistan form the principal remains of the ancient Nestorian Church, but the Rev. J. Perkins represents them as strongly objecting to the name of Nestorian. They usually call themselves *Siriani* or *Nazrani*.

"In conversation," says Mr. Perkins, "Mar Johannan objected to my calling him and his people *Nestorians*. I asked him what I should call them, and he answered *Chaldeans*. I inquired whether the Catholic Nestorians are not called Chaldeans. He acknowledged that they are, but added, 'Shall a few Catholic converts from our people arrogate to themselves the name of the whole nation? And must we surrender up our name to them? *Nestorius* we do indeed respect, as one of our bishops; but our nation is under no particular obligation to be called by his name, and no reason exists why we should cease to be called Chaldeans.'" †

The Rev. Dr. Wolff, among other notices of them in his "Journal," gives the following sketch of their history and present religious state:—"The great body of Nestorian Christians, quitted the Greek and Roman empire under the reign of Justinian, and sought protection from Nausherwán, King of Persia, ‡ who assigned them a residence at Oromea, Maroga, Salmás, and Bashgela. They formed four congregations, headed by four bishops, of whom Mar Shimaun was the principal, whose family has ever since maintained the sovereignty over these tribes. They originally amounted to fifty thousand families, and at

\* "Besides occupying," writes the Rev. E. Smith, "almost to the exclusion of all other Christians, the region which forms the modern kingdom of Persia; they were, on the one side, numerous in Mesopotamia and Arabia, had their metropolitans in Syria and Cyprus, and a bishop even in the island of Socotra, at the mouth of the Red Sea; and on the other, the Syrian Christians of Malabar were Nestorians, and received their bishops from Seleucia. Nestorian Churches existed in Transoxiana as far as Kashgar; in the distant region of Mongolia, the great Khan of the Tartars held the rank of Presbyter in the Nestorian Church; and, if we may credit a monument subsequently discovered by Papal priests, Nestorian missionaries planted churches in the heart of Northern China."—*Smith and Dwight's Researches*, pp. 364, 365.

† "Residence," &c., p. 105.

‡ At present, the Nestorian Patriarch resides at Diz, a village in the Hakari district.

one time exerted a very great influence in the empire of Persia. At different times they have experienced very severe persecutions, and under the Mohammedan government were driven from their original residences into their present impregnable abode in the mountains of Kurdistan. From what observations I was able to make, the worship of the Nestorian Christians approaches the nearest to the original purity of Christianity of any Church in the world. They are totally free from the idolatry of the Popish Churches; neither images, saints, nor relics, are admitted to their worship. They even regard the apostles, though inspired, as not being objects of adoration.\*

The Rev. Mr. Perkins, who resided some time among them in the mountains, gives the following interesting details of their religious opinions:—

“The religious belief and practices of the Nestorians,” he says, “are much more simple and scriptural than those of other Oriental Christians. They have the deepest abhorrence of all image-worship, auricular confession, the doctrine of purgatory, and many other corrupt dogmas and practices of the Papal, Greek, and Armenian Churches; while they cherish the highest reverence for the Holy Scriptures, and, in theory at least, exalt them far above all human traditions. Their doctrinal tenets, so far as I have learned them, are in general quite clearly expressed and correct. On the momentous subject of the Divinity of Christ, in relation to which the charge of heresy is so violently thrown upon them by the Papal and other Oriental sects, their belief is orthodox and scriptural. The Nestorians are very charitable towards other sects of nominal Christians, liberal in their views and feelings, and strongly desirous of improvement. The Patriarch has repeatedly written to us expressing his joy and satisfaction at our being among his people. his gratitude for our efforts for their benefit, and his earnest prayers for our prosperity. And such has been the language, and apparently, the feelings of all classes of his people. The four bishops of Uramiah and several of the most intelligent priests, are in our employ as assistants in our missionary labours. They are engaged in the instruction and superintendence of schools and Sabbath-schools; they preach the Gospel, engage in translation, and render other important assistance. And the Patriarch and his brothers have often pledged to us the same co-operation, whenever we should be enabled to extend our labours into the mountains. Indeed, the Nestorians may, with great propriety, be denominated the *Protestants of Asia*.”†

Mr. Perkins, however, in another passage notices their prevailing religious errors and moral degeneracy:—

“The Nestorians are still to a painful extent under the influence of human, and many childish traditions. They attach great importance to their periodical *fasts*, which are about as numerous as in the other Eastern Churches, often to the neglect of integrity and purity of heart, and even of external morality. As a people they are deeply degraded in morals. The vice of lying is almost

\* Wolff's Journal, vol. iii., pp. 193, 194.

† Perkins's "Residence," pp. 20, 21.

universal among both ecclesiastics and people. Intemperance is very prevalent. The Sabbath is, to a great extent, regarded as a holiday. And profaneness and some other vices are very common. Indeed, the mass of this people seem literally to have a name to live while they are dead." \*

The Church government of the Nestorians closely resembles that of the Armenians; they have nine ecclesiastical orders or ranks. All are allowed to marry, except the bishop; the voice of the people is consulted in the election of a bishop, who is consecrated by the Patriarch. A candidate for this office must abstain from animal food, except fish, eggs, milk, butter, and cheese; and his mother must have followed the same rule while nursing him at the breast. The praiseworthy Christian enterprise of the American missionaries for the religious reformation of the Nestorians was much impeded, in 1840, by the incursion of the Kurds, into their mountain retreat, which was followed by the horrible massacre of above 4,000 of these most interesting people. The Missionaries have been, also, greatly opposed by the intrigues of the Jesuits and of the Russian agents. One of the newest expedients of the Papal court to tempt the Nestorians to acknowledge the Pope's supremacy, was reported to the Rev. Mr. Perkins, during his residence among them, to have been an offer to *canonize Nestorius*, whose name and memory every Papist has been for centuries required to *curse*. But the missionaries are prosecuting their labours with unwearying zeal, and they have already been blessed with very encouraging results; they are trying the plan of instructing the native clergy, so as to introduce a revival of pure religion, without disturbing their present ecclesiastical organization.

#### RISE, GROWTH, AND DECLINE OF THE OTTOMAN EMPIRE.

The rise and progress of the Ottoman empire may be referred to three leading causes. 1st. The degenerate and fallen condition of the Eastern empire; 2d. The bitter animosities of the Greeks and Latins; and 3d. The decided superiority of the Turks in military discipline and tactics, as well as in natural courage and union, over the divided and enfeebled nations of Christendom. Æneas Sylvius, afterwards Pius II., thus describes the state of Christendom in the fifteenth century:—

"It is a body without a head, a republic without laws or magistrates. The Pope and the Emperor may shine as lofty titles, as splendid images; but *they* are unable to command, and none are willing to obey. Every state has a separate prince, and every prince

\* "Residence among the Nestorians," pp. 21, 22.

has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained?—what military discipline? Who could undertake to feed such an enormous multitude? Who would understand their various languages, or direct their strange and incompatible manners? What mortal could reconcile the English with the French, Genoa with Aragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the Infidels: if many, by their own weight and confusion.” \*

The invention of gunpowder might, notwithstanding all these disadvantages, have enabled the Christians to triumph over their formidable foes; “but,” says Gibbon, “it was disclosed to the Turks by the treachery of apostates, and the selfish policy of rivals; and the Sultan had sense to adopt, and wealth to reward the talents of a Christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors, and it was probably by their hands, that his cannon was cast and directed at the siege of Constantinople.” †

In the course of the tenth and eleventh centuries, several princes of the family of the Seljukian-Turkish Sultans, who reigned in Persia, founded four Sultanies near the Euphrates, on the ruins of the Grecian Eastern Empire,—those of *Ragdad*, of *Damascus*, of *Aleppo*, and of *Iconium*. The Greek chiefs and clergy basely facilitated the subjugation of their country, and the destruction of their religion, by forming alliances with the Turkish princes, in order, with their assistance, to gratify their feelings of jealousy and revenge, by the destruction of their rivals and enemies, the Latins; they iniquitously connived even at the marriage of a Christian princess with the Mohammedan Emir, Orchan. They were guilty of the same sin as the Egyptian Monophysites, who, in order to be revenged of the persecutions which they suffered from the orthodox Greek Church, called in the aid of the Saracen Moslems; the unfaithfulness of both was justly punished by God delivering them over to the cruel bondage of their Infidel allies.

In the thirteenth century, numerous tribes of Turks, taking

\* Gibbon, chap. lxvii.

† Ibid. chap. lxx. p. 63.

advantage of the dissensions existing in the Mogul Empire, had moved forward into Armenia, under Solyman, who was drowned in attempting to cross the Euphrates. His successor, Ertogrul, formed an alliance with the Sultan of Iconium against the Moguls, and after completely expelling the Tartars from Asia Minor, proceeded to attack the Christians, with the design of destroying their empire in the East. Then commenced the fulfilment of the command, "Loose the four angels which are bound in the great river Euphrates" . . . . "and the number of the army of the horsemen were two hundred thousand thousand."\*

Othman, the distinguished successor and son of Ertogrul, and founder of the Ottoman Empire, subjugated Bithynia, and established the seat of his Government at Byrsa (Broussa). About the middle of the fourteenth century, the Turks having crossed over to Europe, and taken Adrianople, the Emperor, John Palæologus, was compelled by their leader, Sultan Amurat, to conclude a humiliating treaty. The celebrated Bajazet, the successor of Amurat, further obliged him to destroy the fort of Galata, and to admit a Turkish judge into the city.

The final destruction of the Eastern empire was, however, delayed for some years, in consequence of the complete defeat and subjugation of Bajazet and the Turks by the celebrated Mogul prince, Tamerlane (Timour), a descendant of the great Mogul Emperor, Gengis Khan. After the conquest of Persia, and of a considerable part of India and Syria, Tamerlane took possession of Phrygia, and established the seat of his Empire at Samarcand, where he received the homage of all the princes of the East. Though illiterate himself, he encouraged learning, and made Samarcand the centre of literature and the fine arts.

Subsequently to the death of Tamerlane, and dismemberment of his dominions, the Turks resumed their efforts for the subversion of the Eastern empire; the siege of Constantinople was renewed by Mahomet II., son of the philosophic Sultan Amurat II., and, after a resistance of forty-nine days, the city surrendered. The Emperor Constantine was slain, and the

\* Rev. ix. 14.

Eastern empire of the Romans finally extinguished, A.D. 1453, after having subsisted 1123 years from the building of its capital by Constantine the Great. The Imperial edifices were preserved, and the churches converted into mosques; though complete toleration was granted to the Christians in the exercise of their religion.

The triumph of the Turks was in a great degree owing to the discord and disunion which existed among the besieged Christians. So great was the sectarian animosity prevailing between the Greeks and Latins, that even the prospect of immediate destruction failed in securing a temporary reconciliation for the common defence of their homes and families. The Emperor Constantine, shortly before the siege, had sought assistance from the Pope, and proposed a reunion of the two Churches. The Pope had sent a delegate to Constantinople, and the followers of the two Churches joined in the Cathedral of St. Sophia, in the celebration of the mass, the names of the two Pontiffs being solemnly commemorated.

“But,” says Gibbon, “the dress and language of the Latin priest who officiated at the altar, were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened* bread, and poured cold water into the cup of the sacrament. . . . .

“According to the advice of Genadius, the religious virgins, as pure as angels, and as proud as demons, rejected the act of union, and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. The devout Greeks dispersed themselves in the taverns: drank confusion to the slaves of the Pope; emptied their glasses in honour of the image of the holy Virgin; and besought her to defend against Mahomet, the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, ‘What occasion have we for succour, or union, or Latins? far from us be the worship of the Azymites!’ During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, and the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinized and alarmed the conscience of their votaries, and a rigorous penance was imposed on those, who had received the communion

from a priest, who had given an express or tacit consent to the union. . . . No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or a heathen temple, by the clergy and people: and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The heretics were the most odious of heretics and Infidels; and the first Minister of the empire, the great Duke, was heard to declare, that he had rather behold in Constantinople the turban of Mahomet, than the Pope's tiara, or a cardinal's hat.\* A sentiment so unworthy of Christians and patriots, was familiar and fatal to the Greeks: the Emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the Divine decree, or the visionary hope of a miraculous deliverance."

This outline of the rise of the Turkish, and downfall of the Eastern empire, cannot be better concluded than by the following excellent reflections of a recent writer :—

"Upwards of 800 years had elapsed since the capture of Jerusalem by the Saracen Omar. During that prolonged period, the flood of Mahommedan invasion, with occasional hinderances and interruptions, had advanced, until over the entire of those vast dominions, which had once been swayed by the sceptre of a Christian Sovereign, the power of the Moslem was established. Surrounded by his viziers and guards, the conqueror passed in triumph through the gate of St. Romanus. At the principal door of St. Sophia, the great Church of Constantinople, on the completion of which Justinian the Emperor is said to have exclaimed, 'I have outdone thee, O Solomon!' he alighted from his horse and entered the dome. It was crowded with the unequivocal evidences of Greek idolatry, that sinful corruption of the pure simplicity of Gospel truth which had at last brought down upon a guilty people the indignant stroke of justly-merited retribution. Omar, on his conquest of Jerusalem, erected a mosque on the site of Solomon's temple. Mahommed ordered St. Sophia to be cleansed of its pictures and crosses and elaborate instruments of superstition, and transformed it into a mosque; where, on the next Friday, the Muezzin, from the loftiest turret, invited the Moslems to prayer, and the Sultan, on the great altar, performed the namaz of prayer and thanksgiving. The follower of the false prophet thus

\* "Φακιολιον, καλυπτρα, may be fairly translated a cardinal's hat. The difference of the Greek and Latin habits embittered the schism."

triumphed over both Jew and nominal Christian, and it was permitted so to be, because, on the part of each, there had been the rejection of Christ. The rejection of the truth of the Gospel is the rejection of Christ Himself. . . . The Scriptures were set aside, permitted to fall into an obsolete language, and withdrawn from circulation. Fond devices and vain inventions, surreptitiously introduced, first interfered with, and eventually neutralized, the wholesome action of revealed truth. Christ was displaced from his own Gospel. What could be more displeasing to God, than that, while the name and profession of Christianity were retained, the life and substance of sound doctrine should be removed, and worthless materials substituted in their place? . . . Such a deteriorated Christianity not only ceases to benefit, but becomes a positive impediment and hinderance. It bears the name of Christianity, yet misrepresents it; and men of another creed, like the Moslem or the Jew, observant of its idolatry, and not doubting but that it really is that which it assumes to be, become prejudiced against Christianity, and turn their backs upon it as a worthless system. Such departures from the simplicity of the Gospel bring down on nations and Churches retributive dispensations. Hence the victory of the Moslem. 'I will send him against an hypocritical nation.' " \*

While the nations of Europe were sunk, during the dark ages, in a state of gross ignorance and degradation, under the oppressive and debasing influence of the spiritual power of the Popish apostasy, the Ottoman Empire continued for a long period powerful, prosperous, and comparatively enlightened; for many of its sovereigns were accomplished men, who favoured literature and the sciences. "Except in a single instance," remarks Gibbon, "a period of nine reigns, and 265 years, is occupied from the elevation of Othman to the death of Solymán, by a rare series of warlike and active princes, who impressed their subjects with obedience, and their enemies with terror." The Turkish empire offered a refuge to the men of learning, who were persecuted and banished from other countries by political tyranny, or ecclesiastical bigotry. The Sultans directed a college and library to be added to every mosque; they availed themselves of the learning of the Greeks, and had the works of Aristotle and Plato translated into Turkish. Among other arts, they were distinguished for their superior skill in that of navigation.

\* "Church Missionary Intelligencer," August, 1851.



They acquired in all these ways a decided superiority over the Christian nations, which was maintained for between two and three centuries; they often waged war against them with great success by land and by sea, and carried their victorious arms into Europe, as far as the walls of Vienna.

The constitution of the Ottoman Power being, however, founded on the corrupt principles of man in his fallen and unrenewed state, and upheld by a false creed, wanted the elements of durability, and contained within itself the seeds of decay. After the reign of Mahomet III., A.D. 1617, the superiority of the Turks over the surrounding nations received a decided check, a considerable portion of their conquests in Asia being wrested from them by the Persians, under Schah Abbas, the Great. The Christian nations began to awake in the sixteenth century out of their prolonged state of mental decrepitude and lethargy, through the united influence of the invention of the art of printing, and consequent revival of learning, and of the emancipation obtained at the Reformation, in some parts of Europe, from the dark spiritual thralldom of Popery. The impulse given by the concurrence of these happy events to the free expansion of the human mind, after it had been crippled for ages, and to the dissemination of the pure doctrines and precepts of the Bible, led to the rapid progress of the arts, sciences, and literature, and to a corresponding great advancement in all branches of civilization. The Turks, being less accessible to such influences, owing to the absolute character of their political and religious institutions, remained stationary, or rather began to suffer a process of declension. They had been specially raised up by God for the chastisement of apostate Christendom, and were left to decay through their own innate corruption, after the purposes of their mission had been accomplished. The following extract from Gibbon, quoted by a recent writer, contrasts in a striking manner the rise and decline of the Turks:—

“The Turk is grown old and decrepit; a thousand years or nearly have rolled over his head since the first dawn of his power broke on the terrified senses of Mahmoud of Ghuznee. That wise and powerful ruler had heard a rumour of a rising power in the northern steppes,

and he sent messengers to ally himself with the powerful patriarchs of the house of Seljuk. The alliance was accorded, but the promised aid proved so formidable that Mahmoud at once recognised the future rulers of Asia. From far Bokhara, the answer of Ismael, the Turkman chief, was sent to the following effect; as told by Gibbon:—‘If you send,’ replied Ismael, ‘one of these arrows into our camp, 50,000 of your servants will mount on horseback.’ ‘And if that number,’ continued Mahmoud, ‘be not sufficient?’ ‘Send this second arrow to the horde of Balik, and you will find 50,000 more.’ ‘But,’ said the Guznevide, dissembling his anxiety, ‘if I should stand in need of the whole force of your kindred tribes?’ ‘Despatch my bow,’ was the last reply of Ismael, ‘and the summons will be obeyed by 200,000 horse.’ Since that day nine centuries of vicissitudes have passed over the tribes, and they now stand expecting the long-anticipated doom that is to roll them back from Europe upon Asia; for many a year have they buried their dead at Scutari, in the hope that the bones of their fathers would be safer from defilement at the hands of the *Yaours* (Infidels) if they reposed on the Asiatic shore.”

Among the causes of the degeneration of the Turks, polygamy and concubinage have not been the least influential. Most of the Sovereigns and Grandees are born of female slaves, and the physical, as well as intellectual deterioration of the race is the natural result of the habits of life inseparable from such a vicious social system. The strict seclusion of mothers and children in the harem, the indolent lives they lead, and the total neglect of their education, inevitably tend to create feebleness of body and effeminacy of character; so that many of the Sultans, after Solyman, are justly reported to have been either tyrants or fools. There is much truth in the following remarks of a writer, on the difficulties and discouragements to which the lower classes of the Turkish population are exposed with respect to marriage, in consequence of the ignorance and compulsory seclusion of the women:—“In Constantinople, a Turkish lady will never take a white servant-maid. She must be a black—and a slave-trade from Nubia is got up to satisfy her. The question that naturally arises here is, what becomes of the female progeny of the poor in Constantinople? To this one is sorry to have to reply, that the very poor in Constantinople have no progeny, because they can seldom marry. We know not exactly the number of females in the Turkish capital,

which makes up a population of seven or eight hundred thousand; but the number, whatever it is, is very unfairly and unnaturally divided; for whilst the harem of the rich teems with women, there are few in the lowest classes of the population, and not many more in the class above it. A wife is expensive in any country, but in Turkey more than anywhere else, inasmuch as a Turkish wife is not fit for or capable of labour of any kind. She could not sweep a room, she durst not go to market; she must have a slave to perform these menial offices. And there is besides the expense of decorating, covering, and immuring a wife—another necessity of Mahometanism. Few labouring men, then, not even the artisans, can afford a wife. When a poor Turk dots grow old or sicken unto death, how fearful is his fate! For him there is no hospital, for him there is no physician; no woman tends his couch, no son, no daughter, pays to him the last melancholy duties. That mere animal life which in luxury is the inheritance of the rich, is in poverty and destitution the only law of the poor.\* It is obvious, that such a state of society must powerfully tend to counteract the ordinary increase of population, and prove a great encouragement to the worst vices.

The frequent compulsory levies of men required for the armies of Sovereigns who were almost constantly engaged in foreign conquest, drained the country of a large portion of its male population, and created a deficiency of hands for the cultivation of the land and other industrial pursuits.

One very serious result of the decrease of the population has been the formation in many localities of unhealthy marshes, in consequence of the neglect of drainage, and of the channels, by which rivers and lakes discharge their waters into the sea, becoming choked up with alluvial deposits. Pestilential fevers have thus been created, by which a considerable number of the people are annually destroyed. All these causes, when combined, fully account for the remarkable fact of the gradual depopulation of the Turkish Empire, noticed by many writers; and it is a striking circumstance, that the decrease of population

\* "The Greek and the Turk." See also example of the abuses of Polygamy, Appendix.

is so much more rapid among the Moslems than the Christians, that in European Turkey the Christians now outnumber the Turks, while in former times they only formed a small minority. The powerful law of our creation, bidding us "increase and multiply," has been completely subverted as regards the Moslem population, showing that some mighty evil is at work. These statements will be fully confirmed by some extracts from the writings of two intelligent observers :—

"Five hundred villages," Mr. Walpole says, "are not now found in the district of Merdin (in Mesopotamia), which once possessed sixteen hundred. Cyprus, before the Turkish conquest, contained 14,000 villages. In two insurrections, great numbers of the inhabitants were slain; a dreadful mortality was occasioned by the plague in 1624; and in less than fifty years from that time, 700 villages only could be found. Three hundred were once comprehended in a part of the pashalik of Aleppo, now containing less than one-third of the number. Many towns are mentioned in the history of the caliphs, which no longer exist; the site of others may be traced on the route from Bagdad to Mosul. . . . The reservoirs and canals, by which the fertility of Palestine, Syria, Egypt, and Babylonia, under the Saracens and Mamlouks, was augmented and improved, have been neglected. . . . A melancholy illustration of the depopulated state of large tracts of country, is afforded by the view of those extensive cemeteries so frequently passed by the traveller in his route. Scarcely any vestiges of the villages which once flourished near them are now seen. The incursions of robbers, the calamities of war and pestilence, have compelled the inhabitants to remove to other districts. The countries between the Tigris and the Euphrates, once distinguished for their populousness, are consigned to ruin and neglect; and the inhabitants retire to villages on the banks of rivers, where they are less harassed by the predatory attacks of the Arabs." \*

"It is a consequence of the depopulated and neglected state of Greece, Asia, and Syria," remarks Mr. Hawkins, "that there is no considerable district which is not exposed in some degree to the effects of a corrupted atmosphere. . . . The spots in Greece where the malaria is most noxious, are salt-works and rice-grounds; and we meet with a striking example of the former at Milo, where, since the beginning of the last century, when the island was visited by Tournefort, four-fifths of the population have been lost in consequence of the establish-

\* "Walpole's Memoirs relating to Turkey," p. 9. See also, "Eton's Survey," p. 276.

ment of a small salt-work. Patras, a place celebrated in the time of Cicero for the salubrity of the air, has become unhealthy, because the plain around it is subject to irrigation. In Attica, a country once distinguished for the purity of its air and climate, the effects of the disorder are felt at Marathon; and the streams of the Cephissus, which are wholly consumed in irrigation, diffuse it through the plain of Athens." \*

The prosperity of an absolute form of government essentially depends on the qualifications of its head, and though the progress of knowledge and civilization has been encouraged by some of the Sultans, it is the general tendency of despotism to impose limits and restraints upon improvement, and more or less to fetter the human understanding. The fatalism and carnal nature of Islamism greatly favour, also, a spirit of improvidence, indolence, and sensuality among the people, which contribute to paralyze their energies and extinguish all public and private enterprise. The general prosperity of the Empire has been considerably impaired, also, by the gross abuses prevailing in every department of the administration of the government, all the officials robbing, as before stated, those below them, that they might bribe those above them. The commerce of the country was greatly diminished by the discovery of the Cape of Good Hope, previous to which the produce of India and China was conveyed to the ports of Egypt and Syria, either by caravans overland, or through the Gulf of Persia and the Red Sea.

Besides the foregoing causes of decay, there are others connected with the peculiar structure of society among the Moslems, and with the laws regulating the tenure of property, which have still more powerfully contributed to the same result.

The principle of the equality of all men in the sight of God inculcated by the Koran, led to the introduction of the democratic element, as the basis of the social fabric at the origin of Mohammedanism. The following curious anecdote quoted by Ubicini, from Sylvestre de Sacy, affords a good illustration of this fact:—

"The Khalif Omer having one day received a present of some

\* "Walpole," p. 13.

striped linen of Yemén, divided it among his Mussulman followers, and was exhorting them to make war against the Infidels, when one of the assembly rising up, interrupted him, saying, 'We shall not obey thee.' 'Why?' asked Omer. 'Because,' replied the Moslem, 'thou hast sought to distinguish thyself from us by a special preference.' 'In what manner?' asked Omer. 'When,' replied the Moslem, 'thou dividest among us this linen of Yemen, each received one piece, reserving only one for thyself. Now, this could not suffice to make a robe, and yet we see thou hast to-day a complete one; thou art tall, and if thou hadst not reserved for thyself a larger share of the linen than ours, thou couldst not have made a robe.' Omer, turning to his son Abd-Allah, told him, 'Answer this man.' Abd-Allah rising up said, 'When Omer, prince of the faithful, wished to make himself a robe of his piece of linen, it was found insufficient; consequently, I gave him a portion of mine to complete his robe.' 'Very well,' said the Moslem, 'if such be the case, Omer, we shall obey thee.'"

Although, in consequence of the Moslems having raised themselves to power as a nation by the sword, some modifications in the law of equality were introduced by the necessity of submitting to the absolute forms of a military Government, the democratic principle continued to influence the character of the people, and to pervade in a considerable degree their social institutions. Thus, no hereditary titles or rights of primogeniture exist in Turkey, except in the family of the Sultan, as being lineally descended from Mahomet, and in which the right of succession has generally been attached to the eldest surviving male of the imperial family, though sometimes usurped by the eldest son of the Sultan.\* The distinctions of birth have

\* The Koran excludes by a Salic law women from succession to the throne, in the following words: "No happiness, no safety for a people governed by a woman." The nomination to the khalifat, after the death of Mahomet, was at first elective among his four associates, Ebou-Bekir, Omer, Osman, and Ali. The title then passed to the *Beni-Ummeie* (Omniades), in the person of Moawíé, or Ommié, chief of the dynasty, and whose father, Ebou-Sofian, had been one of the most determined opponents of Mahomet. Moawíé made the khalifat hereditary in his family, establishing the right of primogeniture, after which it ceased for ever to be elective. The supreme authority next descended to the Abassides through Abbas, who was uncle of the Prophet, and belonged to the Shiite sect. They transferred the seat of the khalifat from Damascus to Cufa, then to Haschemia, on the Euphrates, and lastly to Bagdad. After the conquest of

been so completely abolished, that even family names are wanting; the only exceptions have been those of a few families of the Ulémas, and of some pashas of provinces, who, under weak sovereigns, have usurped the supreme authority, and secured its transmission to their descendants; such was the case with the late Mehemet Ali, in Egypt. The subdivision of property among the wives and children in every family, enforced by the Koran, was unfavourable also to the accumulation of hereditary wealth, and these two causes have operated in preventing the formation of any aristocracy.

In Persia, however, the influence of the democratic principle has been more limited, and there always has existed an hereditary nobility, whose vices were often satirized by their poets.

The difficulties of acquiring landed property, the uncertainty of its tenure, and the heavy taxes imposed upon the produce of industry, have equally tended to prevent the creation of an independent middle class of society. The only channels open, therefore, for the attainment of power and wealth have been the

Persia, by the Moguls, A.D. 1258, the title of khalif was preserved in the family of the Abassides, who had retreated into Egypt, till 1517, but without any temporal possessions, or secular power. Sultan Selim I., having conquered Egypt, and taken prisoner Mahomet XII., the last of the Abassides, obtained from him a formal renunciation in his favour of the rights and insignia of the khalifat, viz., the standard, the sword, and the mantle of Mahomet, a renunciation confirmed the following year, by the delivery to the Sultan of the keys of the Temple of Mecca, by the Sherif Mohammed-Aboul-Berekiat. The spiritual authority attached to the khalifat, then passed from the *Shiite sect*, to their bitter enemies the *Sunnites*. The Shiites, however, deny this affiliation, and will only acknowledge as khalifs, the twelve Imams, of whom Ali was the chief ancestor, and the last of whom, Mohammed-Ben-Hassan, they pretend disappeared in a grotto near Hella, in 873. It is believed by the Persians, that he still lives invisible in that grotto, and will again appear at the end of the world, under the name of *Mehdi* (Guide).

From the time the khalifat ceased to be elective, its spiritual influence lost much of its *prestige* in the eyes of the people; and in fact, no khalif ever pretended to be on an equality with the Prophet, or actually to occupy his place as spiritual head of the Church. When Ebou-Bekir offered public prayers after the death of Mahomet, he took special care not to ascend into the Prophet's chair, but stood on one of the steps; Omcr and Osman followed the same example.

public offices of the state. These offices are open to all Moslems, however poor and obscure, not excepting slaves; they are bestowed by the favour and caprice of those in authority, and can be obtained for money, without any regard to merit. Ill-gotten wealth and power are almost always abused, and the extravagance, immorality, and tyranny pervading every branch of the machinery of the state, have already been fully described.\*

The same arbitrary, irresponsible will by which men are raised to the highest state offices can at any moment depose them, and, in former times, decapitation or strangling was not unfrequently their fate. Thus the man standing at the pinnacle of power one day, is often cast down the next to the lowest station among the people, while the poorest and humblest individual may as suddenly be raised to the top of the social ladder. These sudden and frequent vicissitudes of fortune excite no surprise in Turkey, and are submitted to with stoical passiveness, as the irreversible decrees of Providence. One effect of such usages has been to inspire the common people with a great disregard for those in authority, whom they are apt to despise as slaves. The independence of every Moslem, not under government authority, is so completely secured by the Koran, that the poorest subject can at any time claim admission into the presence of the Grand Vizier, or any other high officer; and it is a curious sight to witness the audience-hall of the Prime Minister, filled with persons of every class; the richly-dressed Pasha, the tattered beggar, the wild-looking Dervish, all congregated together without distinction of rank.

Another remarkable right granted by the Koran to every Moslem is that called the AMAN. A law of the Koran, termed *djihad*, requires of all Moslems to carry on a perpetual holy war against the Infidels (Christians, Jews, and Pagans), who are called *harbi*. The AMAN invests every free Moslem with the power of suspending for himself and for his whole nation the effect of the *djihad* in favour of any *harbi*, or community of *harbis*, in virtue of which, perfect security of life and property is granted to them for ever.

The right of the AMAN is possessed also by every Turkish

\* See page 596.



free woman. While the Moslem considers himself superior by nature to the woman, he admits that, in the eyes of the law, she is a moral and responsible being, having rights and duties, both civil and religious; for, in the absence of men she can officiate as *Imam*, by repeating the appointed forms of prayer. The Moslems are enjoined, by the Koran, to look upon woman as God's greatest blessing, and are bound by law to provide liberally for her and all her household, over which she is empowered to rule with undisputed authority.

The spirit of democratic independence nourished by these privileges, has also been strengthened by the formation among the artisans of corporations, regulated by laws of their own making, and constituting small self-governing democracies, independent, in some degree, of the state, which they have at times set at defiance. At one period, there were one hundred and forty-eight of these corporations, and they have often established monopolies so oppressive to the community at large, that Sultans have been obliged to have recourse to the summary process of hanging a butcher or a baker over his door-post, for unjustly enhancing the price of provisions, or selling by false weights. The purest type of the true independent Moslem is to be found in the landowner, who lives on his property, wholly unconnected with public affairs. He is proud of the perfect freedom secured him by the law, but is generally temperate in his habits, and attentive to his duties, and conforms, in most respects, his outward conduct to the morality of the Koran; not being exposed to the temptations surrounding those in power, he is less tainted with their vices.

The necessary result of such a state of society has been to prevent the formation of that intelligent, wealthy, independent aristocracy and middle class, which are the greatest sources of national strength and stability, and from which all places of public trust can be supplied with well-qualified, respectable agents. The higher state offices in Turkey are consequently held by bigoted, rapacious Pashas, who, with few exceptions, have owed their rise to mere accident, or to military talent, and are generally uneducated men, who may have obtained degrees from the Ulema Colleges by means of favour and

bribery. When the Sultan happens not to be a man of firm character, the empire is ruled by these Pashas, who constitute an unprincipled, egotistic oligarchy, seldom containing any men of merit, and under the influence of the fanatic association of Ulemas. They govern solely for the maintenance of their own power, and their tyrannical conduct has sometimes led to insurrectionary outbreaks among the people.

It has already been stated, that, at the conquest, the lands of the empire were divided into three classes,\* a third for the state, a third for private Turkish *subjects*, either Moslem or Christian, and a third for the Mosques. All uncultivated lands, such as correspond to our commons, and which, in many districts, are of immense extent, belong, by law, to whosoever brings them into cultivation, whether Moslem or Christian, and this is described as restoring them to life. No foreigner is allowed the right of purchasing or holding landed or other immoveable property.

The amount of *private* property has been greatly diminished, and a large proportion mortgaged, as ecclesiastical property, to the mosques, so that the ecclesiastical, or Ulema body, are now stated to be in possession of above two-thirds of the land of the empire. The great inducement to private landowners for making these transfers, has been the fact of the land of the mosques being subject neither to confiscation nor taxes. These transactions, which are called *Vakufs*, are described as follows, by Ubicini :—

“ Suppose Said to be the possessor of a real estate of 100,000 piastres, which he desires to secure from the rapacity of the Government, and to preserve for his direct issue. He cedes it to a mosque, which gives him in exchange a sum of 10,000 piastres; but this cession is fictitious. Said, by a payment of fifteen per cent. on the sum he has received, or 15,000 piastres a year, continues to retain the perpetual usufruct of his estate, with a power of transmitting it to his children. He is safe from all confiscations and from forced sales, either by his creditors or by virtue of the right recognised by Turkish law, which gives the owner of contiguous property a prior claim to purchase. But if Said dies without living children, even though he have grandchildren to represent them, the estate passes to the mosque. Thus the mosque is placed by this trust in the position of a man who pur-

\* See page 614.

chases an estate for one-tenth of its value on condition of only entering into possession on the extinction of the lineal and direct issue of the vendor, receiving, however, fifteen per cent. on the purchase-money in the interval. It may readily be conceived that this arrangement contributed formerly to multiply these trusts, inasmuch that *three-quarters of the landed property* of Turkey are thus pledged to the mosques, to the great detriment of the public revenue."—("Lettres sur la Turquie," p. 270.)

Sultan Mahmoud II. checked these gross abuses in the acquisition and management of ecclesiastical landed property, by placing it under the direction of a Commission appointed by the Government, and he contemplated uniting these lands to the property of the Crown.

By a legal fiction the State, in Turkey, is the real owner of landed and immoveable property, even that of the mosques; and the occupier has only a right of possession as tenant of the State; for all property, the Koran declares, belongs to God, by whom it is vested in the State as the depository of his delegated authority. The sale of landed property even among Turkish subjects is surrounded by numerous difficulties, greatly depreciating its value. The following account of these is given by Dr. Michelsen :—

"Immoveable property," says Dr. Michelsen, "which is not owned by these institutions, of which, consequently, the State is the owner, and the private individual the holder, is called *Mulk*. Landed property (land, houses, mines) can, in Turkey, be possessed only by Turkish subjects. A vakuf can, by law, neither be sold nor alienated, and it is only by means of an abuse and quibbling with law terms that any other immoveable property of a similar description (which has not been a vakuf) may be substituted for it. Neither is the re-sale of the *Mulk* subject to less ridiculous restrictions. Thus, for instance, a Turk may dispose of his landed property to a Turk alone, while the property of a rayah is so limited by various clauses as to render its sale to all but a Turk next to impossible. The sale of such property being thus limited to a very small number of buyers, and these not of a wealthy class, the value of landed property is greatly depressed; while in some few places, where the Franks find means to hold property (apparently in the name of a Turk, but in reality for themselves), the value is raised to an extraordinary and almost fabulous extent. Landed property at Pera and Galata, for instance, fetches much more than in London."—"Michelsen," p. 178.)

Another of the great causes contributing to the depreciation of landed property is the prohibition of its being purchased by foreigners, not Turkish subjects. This law has, however, frequently been evaded, and foreigners have indirectly become owners of landed property by the purchase being made in the names of their mothers, sisters, or wives, who were Turkish subjects, and by this contrivance it was exempt from the payment of any direct tax to the State. The extent of property thus held by foreigners in the district of Constantinople alone has been estimated to be worth fifteen millions sterling, and its amount is equally great in other districts. On the introduction, in 1840, of the new reform (called *Tanzemat*), the Government appointed a commission to investigate the amount and titles of the property held by foreigners, and propose a plan of subjecting it to some reasonable impost. Long negotiations with the foreign Consuls followed, without any immediate definitive result; but, on the renewal of the negotiation, in 1852, the principle of a moderate tax, to be regulated by the Consuls, was finally agreed upon. When the establishment, by this decision, of the legal right of foreigners to possess landed property in Turkey has been fully confirmed, it will lead to highly beneficial results, by encouraging the immigration of European colonies into the rich, half-cultivated plains of Roumelia, Wallachia, Moldavia, and Asia. This would give an immense impulse to agriculture and commerce, followed by a rapid development of the unbounded resources of the empire and a corresponding increase of its revenues. Hitherto all the produce of the country has been transported on the backs of camels, mules, and donkeys, for there are no carriage-roads, and no description of wheel-carriage is to be seen, not even a wheelbarrow. The large accession of revenue obtained from agricultural and commercial improvements would enable the Government to undertake extensive public works, in the construction of roads and canals and the exploration of mines.

The present system of raising the revenues of the State is most unequal, vicious, and oppressive. The chief source of income is a tithe on produce, either collected in kind or commuted. Then comes an income-tax, from ten to twenty-five per cent., often exacted for produce that has already paid tithe. The

capitation-tax is only paid by the native Christians or Jews. The collection of customs is generally farmed out, chiefly to Armenian speculators, who often defraud the State and realize enormous fortunes. The tithes of villages are sometimes farmed by auction to some great man, with whom the people dare not compete; he then resells them in retail, realizing most usurious profits. On the other hand, such is the lavish expenditure incurred in the salaries of the State functionaries, especially those of the higher orders, that, while the revenue is about 7,000,000*l.* sterling, the expenditure for public functionaries amounts to 1,950,000*l.*, and for the Sultan's civil list, to 834,000*l.*, making together, 2,784,000*l.*,—a third of the whole revenue. Ubicini calculates that, by various reformatations in the system of taxation, three millions and a-half sterling could easily be added to the annual income of the empire.

In the eyes of the mere worldly politician, the regeneration of Turkey may well appear almost hopeless; for when he considers the heterogeneous and conflicting elements—including people of many tribes, differing in language and religion, and long at enmity with one another—of which the nation consists, and when he reflects on the various other causes of rapid decay that have been enumerated, the chances of escaping destruction may justly be thought infinitely small. But to the Christian politician the prospect is much brighter, for he has been taught confidently to trust in the irresistible power of the Word of God; he has learnt, by his own experience and that of past ages, that the renewing and sanctifying influences of the Gospel of Christ are able to soften the heart and enlighten the mind of the fiercest and most ignorant savage; that He who “maketh men to be of one mind in a house,” can reconcile the bitterest enmities and bring the most discordant communities to live together in peace and love. There is reason to believe that a more enlightened and liberal spirit has begun of late years to be infused among the higher class of Turks, including the College of Ulemas, who see the necessity of reforms for their own preservation; and it has been shown in these pages that the work of Christian civilization has commenced and is steadily progressing in many parts of the empire.

## SECTION XI.

Description of Syra—Missionary Schools—Important influence of the Scriptures in general education—Athens—Missionary Schools—Education in Greece—Schools, Gymnasias, and University—Greek National Character, modern and ancient—Defects in the system of Education—Corrupt State of the Church—Russian Influence—Tendency to Improvements—Missionary Efforts in Greece—General Remarks—Description of Athens—Survey of Greece—Attica—The Morea—Argolis—Arcadia—Maina—Laconia—Eastern Hellas—Thebes—Helicon—Par-nassus—Delphi—Western Hellas—Missolonghi—Candia—The Cyclade Islands—The Ionian Islands—Malta—The Greek Church—Controversies with the Church of Rome—Decay in Doctrine and Practice—Introduction of Christianity into Russia—Statistics of the Greek Church—Tenets from their Symbolic Books—Tenets from the Authorized Catechism—Baptism—Transubstantiation—Prayers for the Dead—Worship of Images—The Sabbath—Anathemas—Divisions in the Russian-Greek Church—The Scriptures in Russia and in the East—Ritual and Ceremonies—Preaching in the Greek Church. .

*Malta, 5th March, 1850.*

MY DEAR SIR,—Having, in my last communication from the East, completed our account of Turkey, I now forward, as the concluding Report of our Mission, the results of our inquiries into the religious, moral, and intellectual condition of the people of Greece.

## SYRA.

Syra was the first place we visited in the kingdom of Greece. This town, which formerly occupied a small conical hill, crowned with a monastery, and inhabited chiefly by Roman Catholics, has, within the last twenty years, gradually extended along the shore to three or four times its former dimensions; its population, amounting to about 17,000, now belong\* mostly to the Greek communion. Syra has become the great emporium of

commerce, the Liverpool of Greece ; this increase of prosperity has been favoured by the central position of the island, lying between Europe and Asia, in the direct line of communication of the principal ports of Europe with Constantinople, Smyrna, and Beyrout. The origin, however, of this prosperity dates from the settlement in the island of a number of the chief families of the island of Scio, who had been driven from their country by the Turks in the war of emancipation. These refugees, being reduced to beggary, engaged in ship-building and the carrying trade, and many, by their great intelligence and enterprise, have established respectable commercial houses, and amassed considerable fortunes ; commercial transactions are stated to be carried on in the island to the amount annually of about twenty-five millions of drachmas (900,000*l.*).

MISSIONARY AND NATIONAL SCHOOLS.—The prosperity of the Syriots is, also, in a great degree, to be attributed to the circumstance that, besides being an intelligent race, they have enjoyed the advantages of a sound religious, moral, and intellectual education, more generally diffused among them than has been the case, probably, in any other place in the East. They have been chiefly indebted for this great benefit to the large scriptural schools maintained in the town by the Church Missionary Society for the last twenty or twenty-five years, under the management, for the greater part of that period, of the Rev. F. A. Hildner ; so true is it that the principles of the Word of God tend to promote the *temporal* welfare of a community by the infusion of a sound morality, and the encouragement of habits of industry and order, where the higher spiritual blessings may not be so distinctly realized.

We found Mr. Hildner's schools attended by between four hundred and fifty and five hundred children, of both sexes, belonging chiefly to the lower classes, but including a few from families in good circumstances. The Scriptures are daily taught, with prayer and psalmody. There are eight assistant teachers, who have been nearly all trained up in the school ; these conduct some of the easier parts of the scriptural course, such as Bible history, &c., while Mr. Hildner takes more especial charge of the doctrinal instruction, and devotional exercises. He has also a Sunday-school, attended by about two hundred

and twenty children. All the subjects are taught which are usually included in a good practical education, such as writing, arithmetic, geography, history, drawing, &c. ; the pupils are also well instructed in both ancient and modern Greek, as well as in French. We found the school in excellent order, and the progress of the classes which we heard examined, was very satisfactory. Mr. Hildner was not able to supply us, out of his school, with any youths qualified to be received as free pupils into the Malta College, in consequence of having been obliged to give up his highest Hellenic class of boys, through the want of funds.

When it is remembered how large a proportion of the people of Syra have, in the course of so many years, been educated in this important scriptural school, it will appear evident that the sound training they there received in the doctrinal and moral precepts of the Bible, must have exercised a great and most wholesome influence on the character of the population generally. That such has really been the case is admitted by the people themselves, who consider Mr. Hildner as their greatest benefactor. We heard several of the respectable inhabitants express very warmly the great obligations they owed him for his labours among them in the cause of education. They have, moreover, been induced, by his advice and example, as the population increased in wealth and numbers, to establish other schools on the model of his own. Besides a large gymnasium for the higher branches of education, there are several Hellenic schools, and a very good boarding-school, conducted by a Mr. Evangelides, a young Greek, of superior talents and character, who studied for about ten years in America. Many of the teachers in these schools were trained by Mr. Hildner, as were also a large proportion of the female teachers employed throughout Greece ; it is reasonable, therefore, to hope that such a body of teachers, well instructed in the Bible, and accustomed to teach it, may eventually, in some degree, improve the moral character of the people.

**INFLUENCE OF SCRIPTURAL SCHOOLS.**—There is a chapel attached to the British Consulate, of which Mr. Hildner is the minister. No openly avowed conversions to Protestantism, or secessions from the Greek Church, have yet occurred in Syra.



There is, however, good reason to believe that the wide dissemination of scriptural knowledge has had the effect of opening the minds of numbers to a perception of some of the leading errors of their Church, by enabling them to contrast its teaching with that of the Bible. It is by gradually leavening, in this manner, the masses with scriptural knowledge, that the way is perhaps to be prepared for a general religious reformation in those countries. There was a period of preparation of this description at the dawn of the Reformation, both in Germany and England, where the knowledge of the Bible had been widely disseminated by the Hussites and Wickliffites, thus opening the way for the labours of Luther and of the English Reformers. The American missionaries in the Levant laboured also for many years in conducting scriptural schools, before any fruits of their exertions were publicly manifested among the adult population by the open profession of Protestantism.

The opinion has sometimes been advocated that missionary exertion should be limited exclusively to the instruction of adults in the principles of the Gospel, and should not embrace the education of the young. The exclusive adoption, however, of such a plan seems alike opposed to the teaching of revelation and experience. The Word of God declares, "Train up a child in the way he should go, and when he is old he will not depart from it."\* "Remember thy Creator in the days of thy youth." It is written in commendation of Timothy that from a child he had known the Holy Scriptures; and the importance of the early religious training of children is fully established by the example of our Saviour, when he took little children in his arms and blessed them; did He not die, also, to save the souls of children as well as those of adults? When the public preaching of the Gospel is forbidden, as is so often the case, by the ruling civil or ecclesiastical authorities of a country, or else directly opposed by the people themselves, the SCHOOL-ROOM is the only place where instruction in the Bible can be given, and scriptural schools may in this aspect be truly considered as invaluable MISSIONARY STATIONS. The instances are innumerable in which the Divine truths and holy precepts learnt at school by the

\* Proverbs.

children, have been richly blessed to their parents, even among savages; and there are few more effectual ways of softening the hardened hearts of ignorant, prejudiced, or depraved mothers, than by manifesting a solicitude for the welfare of their offspring. The agents of the British and Foreign Bible Society have reported, that throughout the East, generally, and especially in Greece, where, in consequence of the opposition of the priests, the Bible is very little known among the adult population, scriptural schools have been found invaluable in the promotion of its circulation, by the children taking it home daily from school, and reading it to their parents.

Nothing, indeed, would tend so powerfully to promote the missionary cause, as a more intimate combination of religious with secular instruction in all our schools and colleges, than has hitherto been the practice; so that a well-grounded knowledge of the Bible, VIEWED ESSENTIALLY IN ITS DAILY PRACTICAL INFLUENCE UPON THE HEART AND LIFE, should take the precedence of every other description of knowledge, and be held up as the highest and noblest of all human attainments.

A system of education so conducted would essentially tend to sanctify all human learning to the glory of God, and to the advancement of his precious saving truth throughout the whole earth; while, at present, secular knowledge is chiefly sought for the purpose of gratifying ambition, covetousness, and other selfish objects of worldly pursuit. If, on the contrary, true and spiritual religion occupied its legitimate pre-eminence in all our educational institutions, a sound missionary spirit would soon, with the Divine blessing, be infused into the rising generation, and there would no longer be cause for the general complaint of the great deficiency of missionary labourers.

The progress of Gospel truth would, no doubt, be greatly promoted in Syria and the neighbouring islands at the present time, if Mr. Hildner was assisted by a few native Scripture-readers, whom he could employ in conversing and reading with the people in their own houses, and in distributing, also, useful books in the neighbouring islands; this class of agents is likely to acquire considerable influence with the people.

We were very kindly received by the British Consul, Mr.

Wilkinson, who has resided many years in Syra ; there are no other English there at present. Mr. Hildner took us to call on ten of the most respectable native families, chiefly merchants, including the Mayor and the Prussian Consul ; they all expressed themselves much interested in our plans, and disposed to avail themselves of the advantages of the College. Since our return a young man has been admitted as a gratuitous pupil, who was educated in the Gymnasium at Syra. He was recommended by the Bishop of Andradistis, and is studying medicine. Mr. Hildner consented to become a Corresponding Member of our Committee, and we have reason to expect that he will send one of his sons to the school.\*

#### ATHENS.

We proceeded from Syra to Athens, where we arrived the 27th of September. Besides inquiring into the religious and moral state of the people, we felt interested in ascertaining the success which had attended the efforts made, since the restoration of Greece to the rank of an independent nation, for the revival of learning in Modern Athens. We made the objects of the College extensively known, by personal interviews with a number of the influential natives, as well as by the insertion of the prospectus in several of the Greek newspapers. We received much valuable information and kind assistance in the prosecution of our inquiries, from the British Chaplain, the Rev. J. J. Hill, who has been a resident in Athens for nearly thirty years. We were also very kindly received by His Excellency Sir Thomas Wyse, the British Ambassador, who expressed his approbation of the plan of the College, and gave us some interesting information on the present state of education in Greece.

EDUCATION IN GREECE.—MISSIONARY SCHOOLS.—During the long period of the Turkish dominion, the education of all classes in Greece was almost entirely neglected. This was partly the result of the ignorance and prejudices of their despotic rulers, but, in a great degree, also, of the blind and iniquitous policy of the heads of their own Church, who considered it their interest

\* This youth is now in the College.

to keep the people in ignorance, in order the more easily to deceive and oppress them ; they provided very little instruction even for their own clergy, the few who desired a better education being obliged to seek it in Italy or Spain.

The first efforts for the promotion of education in Greece, since the recovery of its independence, were made at Athens and Syra, by English and American missionaries. A few years before the establishment of the schools of the Church Missionary Society at Syra, several American missionaries had settled at Athens, and a school was opened by the Rev. J. J. Hill and his lady, of the American Episcopal Missionary Board, when Athens was yet little more than a heap of ruins. The school has been very successfully carried on ever since, under various modifications of its plan. For several years Mr. and Mrs. Hill were chiefly occupied with the education of the daughters of the better classes, carefully instructing them in religion and morals, besides the usual branches of secular learning, including a knowledge of those household duties and domestic habits, of which women in the East are so lamentably ignorant. In consequence, however, of obstacles raised by the jealousy and bigotry of some of the priesthood on the subject of religion, the management of this school was transferred to a Committee of Greek ladies, since which Mr. and Mrs. Hill have established and conducted a large day-school for the poorer classes of both sexes.

We were greatly satisfied with our inspection of this school. It is attended by about 500 children, the majority are girls, belonging chiefly to the lower classes ; some children, however, of families in good circumstances, also attend, attracted by the superior character of the education bestowed. The Bible is read and taught in all the classes. There are six female teachers, who assist in giving the Scripture lessons, and monitors help in the other classes. All the branches of a good ordinary education are taught, including English, and special pains are taken with the moral training of the children. The girls are taught needlework ; and we saw one poor cripple, who had for many years crawled about the streets on her hands and knees, begging her bread, who is now a very good sempstress. The

teachers, receive from 20*l.* to 40*l.* a-year, without board or lodging.

Abundant testimony is borne by all the respectable Greeks, to the beneficial influence of Mr. and Mrs. Hill's persevering labours at Athens, and specially to the success of the latter in training up the young of the female sex, an office for which this excellent lady appears eminently qualified. The Greeks have been practically convinced of the advantages of the plan pursued, by the many examples they have witnessed, from the Queen's court, down to the ranks of the poor, of the purer morality, greater soberness of mind, and solidity of attainments of Mrs. Hill's pupils, than generally belongs to the national character. A number of good teachers have, also, been supplied from these schools, which have served as a model to others.

GREEK COLLEGES AND SCHOOLS.—Great exertions have been made by the Greek Government to extend education among the people, as a chief means of promoting their civilization. Three orders of schools have been established for this purpose. 1. *Primary* (or elementary) *Schools*, for the instruction of the youngest children of the lower classes, established in every parish and village. 2. *Hellenic Schools*, for the education of children at a more advanced age. 3. *Gymnasia*, where a more extended course of education can be obtained; there are four of these in different parts of Greece; and lastly, one large *University* at Athens for the whole kingdom, where the higher branches of literature are taught, and young men are qualified for the learned professions.

The course of instruction in the *Primary Schools*, includes reading, writing, arithmetic, elementary geography, the ancient Greek Grammar, and drawing. Instruction is also given in the shorter catechism, in an epitome of sacred history, and in the Bible. There are several catechisms used in the schools, edited by different divines, but all agreeing in their doctrinal principles. It is required by law, that some approved form of catechism should be taught in every school; but this regulation is not always strictly enforced.

In the *Hellenic Schools*, the education comprises ancient Greek; the rudiments of Latin, French, writing, arithmetic,

political geography; the elements of geometry, drawing, history of Greece, sacred history, the larger catechism. The Bible is not read.

In the *Gymnasia*, the course of instruction consists of the higher branches of the classics,—much more attention and time being given to ancient Greek, than to Latin,—arithmetic, algebra, geometry, and mathematics; history, ancient and modern; logic and ethics, the French and English languages. There was, until lately, no provision for religious instruction; but a priest has been appointed for that purpose, to the Gymnasium of Athens. The *Gymnasia* are attended on an average by between 300 and 400 pupils. The education is entirely gratis.

In the University of Athens, the studies are divided into the four faculties, viz., theology, law, medicine, and philosophy. The number of students in attendance, is about 300. A range of large and handsome buildings is in the course of erection, containing, besides class-rooms, a fine library, and museum. There are two classes of students, one comprising regular students who graduate, and the other amateur students. The lectures are open to the public. The masters in the *Gymnasia* and University, receive from 80*l.* to 150*l.* a year.

There is a large seminary founded by a merchant, who bequeathed a considerable fortune, for the purpose of providing for a certain number of priests an education superior to that which they generally receive in the Greek Church. The Institution has not been long completed. A new boarding-school for boys, is on the point of being established at Athens, under the direction of several of their learned men. The Government is also desirous of increasing the number of *Gymnasia* to six, and is only prevented by the want of teachers.

**THE GREEK CHARACTER.**—While the Greeks have judged rightly, in considering national education one of the greatest means of civilization, they have been mistaken respecting the character of the education required for the attainment of this end. The defects of their present system of instruction, will be better understood, by the following remarks on the Greek national character :—

The Greeks, compared with other nations, are a highly intelligent people. They are naturally endowed with acute perceptions, bright and lively imaginations, and warm feelings; and, notwithstanding ages of oppression and suffering, they do not appear to have lost those superior intellectual powers, by which, in former ages, they attained such eminence in war, literature, philosophy, and the fine arts. They are more distinguished, however, for quickness of perception, and subtlety in argument, than for accuracy of reasoning, or soundness of judgment. While intellectual pre-eminence is the chief object of their ambition, their standard of intellectual merit is not of the highest order, having for its aim, to contend for victory rather than truth, by circumventing and outwitting each other with all the subtle arts of polemical strategy. Being naturally self-sufficient, wise in their own conceits, and contemptuous of others, they are often blind to their own deficiencies, and indisposed to receive instruction. Their thirst for applause frequently leads them into glaring inconsistencies, by engaging in undertakings to which their powers are inadequate.

The greatest defect, however, in the character of the Greeks, is the want of sound moral principle. They seem to be so wanting in the *moral sense*, as to be scarcely conscious that truth, honesty, and justice, are virtues indispensable to the constitution of a good moral character. Ignoring, as it were, the existence of any moral laws regulating the actions of men, they have made intellect their idol, and they have become so notorious for a loose morality, as to incur the censure, on this account, of all surrounding nations.

It is worthy of remark, that pride of understanding, vanity of mind, fickleness of disposition, and an almost total disregard of moral principle, formed some of the leading features of the character of the ancient Greeks, at the brightest period of their national glory. It was the fearful decline of morals among all classes, including even many of their renowned heroes and philosophers, that became the immediate cause of their downfall as a nation. The truth of this statement is fully exemplified in the profligacy of an *Alcibiades*, the low cunning and falsehood of a *Themistocles*, the sensual maxims of the disciples of

*Epicurus*,\* and in the obscenity of some of their poets. When the people of Athens were in the habit of assembling in crowds to listen with delight to the grossly licentious plays of Aristophanes, in a theatre, portions of which may still be seen on one side of the Acropolis, it cannot be surprising that their greatness should not have been more durable. To a total disregard of public decency were added, laxity of virtue in their social relations, a general prevalence of ignorance,\* and of idolatrous superstition, ferocity and treachery in war, and a want of good faith in peace. How greatly are the glories of the Greek republics dimmed, by such a combination of vices !

They were not, however, left unwarned of their wickedness, when St. Paul disputed with them in the market-place, respecting their superstitious idolatry in worshipping UNKNOWN GODS ; and again, when surveying from the Areopagus the surrounding range of magnificent Heathen temples, now heaps of ruins, he declared in the sublime language of inspiration, "God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands." (Acts xvii. 24.) But on hearing of the doctrine of the resurrection, the Athenians mocked him as a babbler, and rejected as "foolishness," the Gospel offer of salvation. It is written, — "God resisteth the proud." \* "The Lord will destroy the house of the proud." "A man's pride shall bring him low." And, in fulfilment of these declarations, God has punished the ancient Greeks for their pride of heart and unbelief, by subjecting them for ages to the humiliating bondage of ignorant, semi-barbarous nations.

It would be well for the modern Greeks to meditate upon this view of their past history. They might learn from God's judgments upon their ancestors, that He has created man a moral and responsible, as well as an intellectual being ; that He has ordained special laws for the guidance of his moral nature, the observance of which, He has declared to be the highest standard of merit in His sight, far above any purely intellectual attain-

\* See in Appendix, a description of the different schools of Greek philosophers.



ments; while He has cast contempt upon the highest human learning, when dissociated from moral rectitude. By reference to His revealed Word, they will find many declarations confirming these statements,—“ Righteousness exalteth a nation, while sin is a reproach to any people.” “ Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? The foolishness of God is wiser than men, the weakness of God stronger than men, that no flesh should glory in his presence.” (1 Cor. i. 20, 25, 29.)

These are considerations deserving the serious attention of all reflecting Greeks, especially at a time when they are rising again into existence as an independent nation. They are considerations which ought to exercise a leading influence in the choice of the principles on which their system of education, both public and private, is to be founded. These principles should embrace two great objects. 1. Carefully to train up the people in the great fundamental doctrines and moral precepts of the Bible. 2. While providing for them all the intellectual instruction that may be required in the various vocations of life, to be careful to inculcate humility of mind.

DEFECTS IN THE SYSTEM OF EDUCATION.—The plan of education now pursued in their schools and Gymnasias, is defective in both these points.

1. Although moral and religious instruction is the most important branch of education, preparing man for the faithful discharge of his duties to God and his fellow-men in all the relations of life—both for time and eternity—this occupies only a very limited and secondary place in the plan of study adopted in their Institutions. The approved forms of catechism, containing, with much that is good, several errors of fundamental doctrine, are taught in the Primary and Hellenic Schools, either by a priest or the schoolmaster, who is often a young deacon; the Bible is allowed to be read; there is, also, a chair of theology in the University, but which only the theological students are obliged to attend. While, therefore, the moral and religious instruction is not altogether neglected, yet, instead of constituting, as it should, the primary

object in their plan of education, there is but a small portion of time devoted to these subjects. The persons, moreover, engaged in this branch of teaching, whether ecclesiastics or laymen, are imperfectly qualified for the work, having themselves but a superficial knowledge of the Word of God, and in many schools the Scriptures are not used.

2. As regards the mental training, much more attention is paid to the study of languages and literature, than to that of mathematics and the practical sciences. One of the objects on which the Greeks particularly pride themselves, is to excel in a knowledge of their ancient language, and classical authors. It is their wish to restore the use of ancient Greek among the people, excepting that it is intended to omit the inversion of the order of words in the construction of sentences. The modern Greek has already been partially reformed on this plan, in several places. The great failing, however, observed in the mental constitution of the Greeks, being inaccuracy of reasoning, and consequent unsoundness of judgment, it is important they should give greater prominence in their course of education to the mathematical and the physical sciences. It is especially by this class of studies, that the mind is to be exercised in accurate habits of thinking and reasoning; and the Greeks stand much more in need of a solid course of mental training of this description, fitting them for practical and useful pursuits, than to be made poets, orators, or speculative philosophers.

The low morality of the Greeks is to be traced chiefly, as its immediate cause, to the corrupt and unscriptural teaching of their Church, the clergy being the appointed guardians of the morals of every nation. The National Church in Greece is fully as unsound in doctrine and practice as its numerous branches in various parts of the East. In the catechisms and other religious standards, salvation, partly through the sacraments and partly by good works, is substituted for the doctrine of justification by faith only. The worship of the Virgin Mary and of images, called sacred, is insidiously encouraged, besides prayers for the dead and a variety of other heathenish superstitious observances.\*

\* See "History of the Greek Church," p. 775.

The priests generally are very ignorant and bigoted; they have but a very limited knowledge of the Scriptures, which they seldom read; and few of them, until of late years, possessed an entire copy of the Bible. The study of the Word of God is, consequently, almost unknown among the people, and the principal religious books which they read, besides the catechism, are legends of saints, mostly fabulous. The religious duties of the people chiefly consist in attending long church services, read and chanted with such rapidity as to be almost unintelligible. There is seldom any preaching, and very little attention is paid to the moral training of the children, who are thus allowed to grow up deplorably ignorant of the fundamental precepts of the Gospel.

The Church is ruled by a Synod; the appointments to the high ecclesiastical offices under the Turkish Government were generally obtained through political intrigue and bribery; and the offices in the Church were in general filled by men whose object was "filthy lucre" rather than the spiritual welfare of their flocks. This state of the Church fully accounts for the ignorance and moral degradation of the people. Since the emancipation of the Greeks from the dominion of the Turks, the constitution and practice of the Church continue much the same, though some improvement has been gradually taking place. Under the influence of free institutions and a free press, the hierarchy have been compelled to relax their former spiritual despotism, and to offer less opposition to the progress of knowledge among the people. This has been, however, with the majority, more the result of necessity than of their own enlightened free will. There are a considerable number of the old school, called the bigoted and fanatical party, who, acting in the interests of Russia, indirectly throw every obstacle they can in the way of measures of improvement. This party has a newspaper under its control, which, as an illustration of their intolerant spirit, carried on, a few years since, a persecution against the schools of the Rev. J. Hill,—the real cause of their dislike and fear being, that the children were taught the Scriptures.\*

\* As a specimen of the zeal and barefaced tenacity with which this

A few of the bishops and priests are beginning, however, to appreciate the value of the Scriptures, and would gladly see the errors of their Church reformed. The use of the New Testament has been ordered by the Minister of Public Instruction in all the public schools. The circulation of the Scriptures in the modern Greek is freely permitted. It must not, however, be supposed that the Bible is yet in general use among the people, or that the priests and schoolmasters are qualified efficiently to teach its doctrines and precepts. It is found, on the contrary, that, notwithstanding the exertions of the Protestant agency and of some of the enlightened natives, such is the indifference or open opposition of the priesthood generally, that the schools are almost the only channel through which the Scriptures reach the adult population.

The influence of the priesthood over the people has, however, of late years, been gradually weakened. The higher classes have been able, by means of a better education, to detect the ignorance of the clergy and the errors of their teaching; and though still nominally adhering to their Church, they have been verging towards Infidelity. The young men sent to be

intolerant party hold to the worship of pictures (*eikónas*), take the following extracts from the articles against Mr. Hill and his Missionary School, in one of the papers (*Αίων* or, *The World*), for March, 1842:—

"After all, is there," we ask, "a single *eikóna* in the establishment of Mr. Hill, where are educated the children of the Orthodox Eastern Church?—No. And if one should, in fact, be discovered, the gift, perhaps of maternal piety, with the apparatus of any of the pupils whomsoever, is it not at once shuffled away and destroyed? Do the pupils pray morning and evening, according to their own religion?—No. Is it permitted to any one publicly to make the sign of the blessed cross? or to utter a word concerning the saints? or rather, on the other hand, does not every girl listen to sentiments uttered against the saints, against *eikónas*, against the mysteries, and against the Virgin Mary herself?"

"What religion, Mr. Hill, do you teach the girls? The Orthodox Eastern, or your own Episcopal? I put it to you,—Do you acknowledge Mary, the mother of God, to be a perpetual virgin, or a virgin only before childbirth? Do you respond with us, in full sincerity, and from the bottom of your heart, '*Thy cross, O Lord, we adore?*'—No, no, never. Why, then, do you an American wolf in sheep's clothing, wish to lead the Grecian lambs in the pastures of piety?"

educated in France have mostly returned Infidels, corrupted in their morals, and very deficient in practical knowledge. The excommunications of the Church and her other forms of discipline have lost, also, much of their former power, and it is only in some of the remote islands that the peasantry have preserved in some degree their superstitious regard for the ordinances of the Church and the priesthood.

A very clever priest, named Theophilus Kairys, after prosecuting his studies for several years in France and Germany, returned to Greece a concealed Infidel. He obtained leave from the Government to establish a large institution for general education, in the Island of Andros, his native place; this school obtained, in a short time, great popularity; but the orthodoxy of its director having become suspected, he was summoned before the Synod, and, on refusing to repeat the creed, he was excommunicated. He has remained, notwithstanding, in Andros, disseminating his Infidel principles with so much zeal and ability, that he has subverted the faith of large numbers of the inhabitants. It was recently discovered that some students admitted into the Gymnasium at Athens, from Andros, had been spreading Infidel opinions among their fellow-students, and they were consequently expelled.

MISSIONARY EFFORTS—GREEK INTOLERANCE.—There has been no open secession from the Established Church in Greece, nor any movement for the establishment of a National Reformed Church, similar to that which has recently taken place among the members of the Greek and Armenian Churches in Syria and Turkey. There are many, however, secretly wishing for a reformation; many who, through the instruction received in the missionary Bible schools, or by intercourse with Protestants and the reading of good religious books, have privately embraced Protestant principles; but they have hitherto been restrained from an open profession of their new faith by a reluctance to be considered as changing their religion and Church.

While proselytism is forbidden by an article of the Constitution, there is no legal impediment to any person, or number of persons, leaving the Established Church and professing any other form of Christian worship which they may prefer. There

is a Protestant service, in the Greek language, held by Dr. King, a zealous American missionary, at his own house in Athens, three times every week, and another at the Piræus, by the Rev. Mr. Buel, also an American missionary; both are attended by a small number of natives, and these gentlemen have not, up to the present time, been molested by the constituted authorities, though they know that they are jealously watched; but the law against proselytism is so vague, that it may be difficult precisely to define its limits. A number of Greeks attend also, occasionally, the services in the English Episcopal chapel.\* The way is, probably, in this manner being gradually prepared for an open reformation movement. This may take place either by the secession of large numbers uniting themselves into a reformed National Church; or by the gradual reformation of the clergy, as those of the old school die off and a better educated class rise up in their place. There are already a few of this description in the Synod.

GENERAL REMARKS.—The foregoing account of the character of the modern Greeks, though far from flattering, is, nevertheless, strictly correct. It has been derived, not only from personal observation, but from information supplied by enlightened Greeks, who deeply deplore the widely-prevailing immorality of their nation, and are most anxious for its correction. So great is the spirit of fraud prevailing in the Government offices,

\* The Rev. Dr. King was suffered to pursue his missionary labours until they began to bear sufficient fruits to alarm the Greek priesthood. They then, with the help of the civil power, commenced a persecution in March, 1852, of which the following is an account:—"An American missionary of the name of King has been accused of proselytism. He preached every Sunday in his own house in Greek, to as many Greeks as he could get to listen to him, against the precepts of their Church, and he has also published a pamphlet, in which he attacks the doctrines of the Greek Church. He has been tried, and condemned to fifteen days' imprisonment, and to be dismissed the country. The gendarmes were obliged to defend him on his return to his own house after the trial, so great was the exasperation of the people against him." One of the Athens newspapers has written a strong remonstrance against this intolerance, and against the unjust manner in which the trial was conducted. The American Ambassador has strongly remonstrated against the injustice of the trial, but the Greek Government has peremptorily refused to alter the sentence or afford any redress.

that out of 25,000,000 of drachmas (900,000*l.*) raised in taxes, scarcely two-thirds, it is said, reach the public treasury. A highly respectable and gifted advocate assured us, that the glaring violations of truth, honesty, and every moral principle, which he daily witnessed in the courts of law, were a constant source of grief and shame to him. While most reluctantly compelled to make such statements, it is readily admitted that, if the superior natural endowments of the Greeks could be rightly developed by the adoption of a more rational and practical course of mental training, and a more solid foundation be laid in religion and morals, they are capable of again attaining, with the blessing of God, a national greatness surpassing even that of their ancestors, and far more durable, because based upon the immutable and eternal principles of Divine truth. During their struggles with the Turks for independence, some great men were raised up among them who were honourably distinguished for their patriotism and moral worth, and who, in these respects, set a bright example to the nation.

## DESCRIPTION OF GREECE.

Modern Athens presents no objects of attraction, beyond the splendid ruins of its ancient monuments, and the deeply interesting historical and classical recollections associated with its site. The modern city differs but little, as regards its size and the appearance of its buildings, from an ordinary English provincial town. Its population is about 28,000. The only buildings of a size and architecture suitable to the metropolis of a kingdom, are the royal palace, of white marble, and the University. There are scarcely any visible signs of the progress of a country recently emancipated from slavery, and starting anew with youthful vigour into existence; but rather those of a melancholy stagnation, and decline in the march of civilization. Throughout the whole, indeed, of the kingdom of Greece, the traveller is grieved and disappointed when surveying the wrecks of former greatness, at finding them still surrounded, as regards both the physical state of the country, and moral condition of the people, with all the appearances of a general prevalence of ignorance, degradation, and vice,—at beholding beautiful districts of most fertile land only half cultivated, by a scanty, uneducated, lawless population,—many localities, where stood in former ages large wealthy cities and villages densely inhabited by an intelligent and prosperous people,

now mostly deserted, and become pestilential, from the want of hands to drain and till the soil.

May not the ancient monuments found standing in the midst of such localities, justly be considered as splendid beacons, warning the present and all future generations of the awful calamities that inevitably follow the worship of any gods but the Triune God of salvation, revealed in the Holy Scriptures. The deplorable state of this fine and interesting country, is evidently the result of the combined influences of political and ecclesiastical misrule; the King is a member of the Papacy, and subject, therefore, to the Pope; and the established religion of the country is that of the Greek Church. The present miseries of Greece afford thus an instructive example of the noxious fruits borne by the anti-scriptural principles of these two leading members of the great anti-Christian Eastern and Western apostasy. These general observations will be followed by a brief survey of the principal districts of Greece, especially in a missionary aspect.

The population of Greece, including Thessaly, Macedonia, and all the islands, has been variously reckoned at from 2,000,000 to 2,700,000. The population of the portion included in the present kingdom of Greece, is 856,470; it is distributed in the various Government or monarchies, according to the following table of A. K. Johnston:—

Departments.	Pop.	Departments.	Pop.
Morea, 8,216 sq. m.	Argolis .....	Continent, or Hellas, 7,456 sq. m.	Brought forward .....
	Achaia .....		430,504
	Corinth .....		Attica and .....
	Elis .....		38,717
	Tryphilia .....		Megara .....
	Pylos (Navarin) .....		12,141
	Messenia .....		Boetia .....
	Cyllenia .....		31,679
	Lacedæmonia .....		Etolia .....
	Laconia .....		25,144
	Mantineæ .....		Trichonia .....
Islands, 2,572 sq. m.	Gortynos .....		8,921
			Eurytania .....
			22,112
			Acarnania .....
			25,083
			Phocis .....
			30,656
			Phthiotis .....
			24,027
			Locris .....
			9,759
			Hydra .....
			17,010
			Spezzia .....
			13,116
			Eubœa .....
			43,342
			Sporades .....
			10,318
			Syra .....
			29,972
			Melos .....
			10,268
			Thera .....
			19,886
			Tinos .....
			33,403
			Naxos .....
			19,912
Carry forward .....	430,504	Total ..	856,470



ATTICA.—It is well to keep in mind, that there is often some measure of exaggeration in the descriptions of this classical land, given by ancient poets and historians; otherwise much disappointment will sometimes be experienced. Commencing the survey with the district of Attica, the stream of the *Ilyssus* by no means answers the expectations formed, being only a winter torrent, without any, or scarcely any, water at other seasons. Mount Hymettus continues to supply from its aromatic herbs, the justly celebrated honey. The vast caverns formed by the marble quarries of Mount *Pentelicus*, are objects of interest. The plain of *Marathon*, in the northern frontier of Attica, is covered with rich crops of grain, but very unhealthy; the only trace of its having been the scene of a celebrated battle, is a large tumulus or barrow, with a bush growing on the summit. On the north west border of Attica, there are a few ruins of the temple in which the famous mysteries of *Eleusis* were celebrated. Opposite to this lies the island of *Salamis*, separated from the continent by a strait, which was the scene of the glorious naval victory gained by the Greeks over the Persians; it has a population of about 11,000 inhabitants. To the south of *Salamis* is the island of *Agina*, from whence were brought the collection of Elgin marbles. At the southern extremity of Attica, stand the beautiful ruins of the Temple of *Minerva Sounias*, of white marble. *Megara*, the former capital of the province of Megaris, on the road to the Peloponnesus, is now only a miserable hamlet.

The MOREA is joined to the continent by a narrow slip of land, four or five miles in width, known as the *Isthmus of Corinth*. There are some vestiges of a wall built across it by the ancients. Modern *Corinth* occupies the site of the ancient splendid capital of Achaia, and is situated in one corner of the isthmus, a short distance from the gulf of Corinth, or of *Lepanto*. The large area of the former city is now but thinly filled with houses, the population numbering only 2,000. Almost the only remnants of its magnificent temples and public buildings, are a group of seven Doric columns and traces of an amphitheatre and Roman baths. The citadel called *Acro-Corinthus*, stands on a rock above 1,000 feet high, and commands a magnificent view of the sea, and of some of the most interesting districts of Greece. It was ruined during the wars of independence, but is a position of great military strength, and has been called the Gibraltar of the Peloponnesus. The port of Corinth on the gulf, trades in dried grapes, wheat, oil, honey, and wax. Corinth is a place of deep interest to the Christian, as the scene of some of the most important labours of St. Paul, and the abode of the Christian community to which he addressed his inspired epistles.

*Sicyon*, to the west of Corinth, formerly a rich city, is now a wretched village, but its extensive plain is very fertile, and contains several small agricultural villages. *Argolis*, a district south of Corinth, consists of a rich plain surrounded by high mountains, divided by many beautiful valleys, which abound in myrtles, flowering shrubs, fine trees, arable land, and rich pasturage; remnants of ancient monuments are found in some of the towns, especially in *Mycenæ*, *Argos*, and *Tiryns*. *Nauplia*, or Napoli di Romania, is the great naval and commercial capital of Argolis, and its harbour is the best in the Morea. There are three other places of classical interest in this province; *Epidaurus*, now *Pitauri*, a poor village, in a rich valley; it was in its vicinity the first constituent assembly of the Greeks was held; not many miles further off is the grave, supposed to have been the birth-place, of Ereukapnes, and where stood the splendid temples of Diana and Venus, besides a theatre, and other structures; there are many remains of these edifices, especially of the theatre. The village of Damala occupies the site of ancient *Træzene*.

*Arcadia*, the central district of the Morea, is a high plain, 3,000 feet above the sea, traversed by the lofty ridges of Mænalus and Lycæus. Though cold in winter, in consequence of its elevation, its plains and valleys are at other seasons extremely beautiful and fertile, and it deserves the reputation acquired for it through the glowing descriptions of poets and historians. The population consists chiefly of Moslem Albanians. The modern capital, *Tripolitza*, is situated in the plain at the foot of Mount Mænalus; it was formerly the residence of the Pasha of the Morea, and contained 20,000 inhabitants; but it was taken in the war of independence, and again by Ibrahim Pasha, who almost razed it to the ground; it has since been partly rebuilt, but is a poor place, and extremely cold. Tripolitza derives its name from the three ancient cities *Mantineæ*, *Tegea*, and *Pallantium*, traces of which are found in its vicinity. Among the other ancient towns in that part of Arcadia, were *Megalopolis*, and *Orchomenos*. *Cantena* and *Dimizance* are the chief existing towns, besides the small, flourishing seaport *Arcadia*, which contains 4,000 inhabitants. Ascending the river Arcadia, the ruins of the ancient and large city of *Phigalia* are found, not far from which stands the Temple of *Apollo Epicurius*, situated in a most picturesque locality, and in very good preservation.

At the southern extremity of Arcadia there are three peninsulas, *Messenia*, *Mrina*, and *Zaccunia*, or *Laconia*. The walls and gates of ancient *Messenia* are extensive and beautiful, but the site of the city is only occupied by a village. There are several ports on the coast, the best of which is *Nuravino*, celebrated for the battle, in which the

Turkish fleet was destroyed, by the combined fleets of England, France, and Russia, in 1827. *Modon*, the ancient *Methone*, and *Coron*, near the ancient *Corone*, are the only small towns.

The peninsula of *Maina* is covered with the lofty ridges of the *Taygetus* mountain, rising in many places directly from the sea, and covered with snow in winter. The *Mainotes*, who inhabit these rugged, wild regions, are a handsome, bold, and hardy race, very expert riflemen, and form excellent light infantry; the people occupy about one hundred villages, of which the largest is *Dolus*.

The third peninsula, *Laconia* (or *Isakonia*), was the country of the Spartans, or Lacedemonians. *Misistra*, the present capital, has a handsome appearance from a distance, being built in terraces on the slope of an extensive hill; but the streets are winding, narrow, and filthy. A few miles distant are found extensive ruins of ancient SPARTA, not however of the city of the stern republic of Lycurgus, but of the luxurious Romans. This peninsula consists of wooded plains, from which rise some of the rugged ridges of the *Taygetus*, intersected by fertile valleys. The chief seaport is *Napoli di Malvasai*, from whence good wine is exported.

On the northern frontier of the *Morea*, bounded by the Gulf of Lepanto, there are some ruins of the classical cities of *Olympia*, and *Elis*, or *Pisa*. *Olympia* was the scene of the famous Olympian games, and had a magnificent temple, dedicated to Jupiter Olympius, which contained a celebrated colossal statue of Jupiter, sixty feet high, and of most exquisite workmanship. The only remains are a few fragments of the columns, which were larger than those of the Parthenon. A few remains only are seen on the site of *Elis*. There is a modern and rather prosperous town called *Gastouni*; but the capital of *Laconia* is *Patras*, a large commercial town, with a fortified port, and a population of 8,000 inhabitants; but it is ill built, the houses being only one story high, on account of the frequency of earthquakes. The country lying along the northern shore of the Gulf of Lepanto, includes *Eastern Hellas* (or Greece), known in ancient times as *Dæptia*, and *Phocis*, and *Western Hellas*, corresponding to ancient *Ætolia*, and *Acarnania*.

EASTERN HELLAS, which is of high classical celebrity, consists of several rich plains, encircled by lofty snow-clad mountains, among which *Helicon*, *Cithæron*, and *Parnassus*, the supposed favourite abodes of the muses, are pre-eminently celebrated. The scenery of these majestic mountains, romantic valleys, and fertile plains, combines in a highly poetic and inspiring degree the features of the beautiful and sublime. The most interesting city is *Thebes*, believed to have been founded by Cadmus, B.C. 1455, and the birth-place of Hesiod,

Pindar, Pelopidas, and Epaminondas; it is situated in a rich plain, enclosed by lofty mountains, and was still a considerable place, with 9,000 inhabitants, previous to the war of emancipation, during which it was partly destroyed. It has very recently been almost entirely overthrown by an earthquake. The women are celebrated for their beauty.

To the west of Thebes lies the plain of *Platæa*, where the Greeks obtained such a splendid triumph over Xerxes; a few sarcophagi have been discovered on the supposed site of the city. On the north side of the plain of Platæa, and separated from it by a ridge of hills, is the plain of *Leuctra*, the scene of another battle, in which the Spartans were finally defeated by the Greeks; considerable masses of ruins cover the site of the city. Westward of this plain rises *Helicon*, with its rugged slopes and romantic glens, clothed in the luxuriant verdure of fine woods, beautiful shrubs, and rich pasturage.

In the plain beyond Helicon lie the sites of the ancient cities of *Lavdia* and *Lebada*; the only trace of the latter is the spot of the mystic cave and shrine of Trophonius. Further west is the plain of *Cheronæa*, bounded by the lofty, rugged, and bold PARNASSUS, with its beautifully wooded grey limestone crags; it is believed to be one of the highest mountains in Europe. This plain was the scene of several memorable battles, especially that in which Mithridates was vanquished by Sylla. At the foot of Parnassus, in a deep valley, stood the city and temple of *Delphi*; the city was partly built along the steep sides of the mountain; no traces of it remain, except a few portions of a wall of cyclopæan structure. The fountain of Castalia, the pretended source of oracular inspiration, is seen at the foot of a precipice, and a shallow basin below the fountain served, probably, for the triple immersion of the priestess, before she ascended the tripod to deliver her oracles.

WESTERN HELLAS is more level and tame than *Bæotia*. *Lepanto*, the ancient *Naupactus*, is its seaport town, and has a population of about 2,000 inhabitants. *Salona*, or Amphissa, with its harbour of Scala, and *Galaxidi*, are towns of moderate size. *Missolonghi* is the largest and most flourishing town; it is situated on the coast in a marshy plain, and stood several remarkable sieges in the war of emancipation. It was there Lord Byron died of a brain fever, while assisting the cause of the Greeks. Some great naval battles were fought in the Gulf of Lepanto, between the Turks and Venetians, and the Spaniards and Turks, which resulted in the destruction of the Ottoman maritime power.

The European islands formerly included in Greece are Candia, the Cyclades, and the Ionian Islands. The Cyclades, only, have been preserved as a part of the present kingdom of Greece.

CANDIA, or Crete, is the largest island in the Mediterranean, being 150 miles long, from six to thirty five broad, and 500 miles in circumference. A chain of rugged mountains runs in the centre through its whole length, the loftiest summit, Mount Ida, rising to 7,674 feet above the sea. There are several good harbours on the north coast, while the south is very steep, and difficult of access. The climate is mild and salubrious, and the soil so rich that it yields most luxurious crops of every description, besides growing excellent fruits, fine forest trees, and beautiful shrubs and flowers. The chief products of the island are tobacco, oil, oranges, lemons, raisins, wine, carobs, valonea, silk, wool, cotton, and honey. Soap is the principal article of manufacture. Its population is 158,000, including 100,000 Greeks, and 44,000 Turks; the remainder being made up of other nations. *Candia*, the capital, is a fortified seaport, built by the Venetians; the houses are well constructed, and the population amounts to 12,000, nearly all Mohammedans. Its trade has declined, in consequence of the Turks having allowed the harbour to be choked up. *Canea*, or *Khania*, a town with 8,000 inhabitants, has the best harbour and most flourishing trade in the island; it was fortified by the Venetians. *Retimo*, between Candia and Canea, is situated in a delightful country and well built, but its port has been partly choked up through neglect.

There are some vestiges near Candia of the ancient *Cnossus*, capital of the kingdom *Minos*, and of ancient *Gortyna*, near which an excavated rock, with numerous chambers, is shown, supposed to be the famous labyrinth of Crete, though very probably only a common quarry. There are many caverns in these limestone mountains, and a very large one near Mount Ida is represented as the fancied retreat of the Minotaur. Crete derived much celebrity in early times from the wise laws of its King, Minos; but, during the bright era of Greece, the Cretans were considered slow of intellect; and St. Paul testifies to the immorality of their lives. The Venetians nobly defended the island twenty-five years against the Turks, in the sixteenth century, checking the onward course of the Ottoman power. It was at length taken by them, and has ever since remained a province of Turkey, although greatly misgoverned. The inhabitants, who are a bold, independent race, often break out in rebellion, and especially the tribe of wild mountain Greek shepherds called *Sfacciotes*. Christianity was introduced into Crete in the first century by St. Paul, who left Titus there to ordain elders; \* and Titus is believed to have remained as bishop of the island up to his death, at the age of ninety-four.

The CYCLADES are bold, rocky islands, rich in vegetation and picturesque scenery, but very subject to earthquakes and volcanic

\* Titus i. 5, 12, 13.

explosions. *Paros* is celebrated for the superior qualities of its marble, which is as white as the Pentelican, and more durable, as it hardens by exposure to the air. *Antiparos* contains a splendid grotto, supported by beautiful pillars of crystallized alabaster, while other columns, in fine cubic forms, hang from the roof. *Naxos* was celebrated for the worship of *Bacchus*, to whom a splendid temple and colossal statue were raised, some ruins of which still exist. The island produces good wine and fine emery stone. *Delos*, the supposed cradle of *Apollo* and *Diana*, and famed for its magnificent temples, now only presents heaps of ruins. *Santorini*, the ancient *Thera*, has been noticed in modern times for the rising up out of the sea, near its shore, of a volcanic island, five miles long and 200 feet high. *Milo*, ancient *Melos*, formerly distinguished for its fertility, has now been reduced to almost complete sterility by the constant emission of noxious volcanic vapours; and the same is the case with the Isle of *Argentera*. *Syra* has already been described.\* *Hydra* is a bare, steep rock, about thirty-eight square miles in area. On its northern side stands a large and handsome city, with three good harbours, and containing about 12,000 inhabitants. The population of the entire island is about 20,000, but is, by some, asserted to be 40,000. They have been very successful in the carrying trade and ship-building, and many have amassed considerable wealth. Previous to the struggles of the Greeks for their delivery from the bondage of Turkey, *Hydra* was without an inhabitant; but, during the ravages of the *Morea*, a few Greeks, who took refuge on its barren rock, having built huts for their abodes, their example was gradually followed by others; the Turks left them unmolested, in consideration of the payment of a small tribute, and, under these favourable circumstances, this barren rock has risen in the course of a few years, by the intelligence and industry of the settlers, to its present astonishing prosperity. *Spezzia*, ten miles from *Hydra*, is twenty-six square miles in area, and has a population of 2,000; the town is well built, and the harbour very good; its inhabitants amount to 3,000, and have been as successful as those of *Hydra* in commerce and ship-building. The climate is fine, and the women remarkable for their beauty.

THE IONIAN ISLANDS form a large group on the west coast of Greece and Albania, consisting of *Corfu* (ancient *Corcyra*), *Cephalonia*, *Zante*, *Santa Maura* (ancient *Leucadia*), *Theaki* (*Ithaca*), *Paxo*, and *Cerigo* (the celebrated *Cythera*), with *Fano*, *Merlera*, *Meganisi*, *Kalamo*, *Servi*, *Cerijotto*, and several other smaller islands. Their population amounts to 219,797, nearly all of Greek origin. The surface of these islands generally consists of rugged mountains, covered

\* See page 749.

with wood and heath, and intersected by fertile, picturesque valleys, while in the larger islands there are some plains. They produce corn, grapes, wine, oil, a great abundance of currants, some cotton, and pulse. The inhabitants of the sea-port towns are much engaged in ship-building and commerce. *Corfu*, the capital, and seat of government, contains 16,000 inhabitants: but *Zante* is the most flourishing of the islands, and its town, of the same name, has a population of 22,000.

These islands belonged to Venice from 1386 to 1797; they now form a Republic, under the protection of Great Britain. The Greek Church is the established religion, and the lower class of Ionians are generally very ignorant, superstitious, and bigotted. These islands have long served as an asylum for persons driven from the Levant or the south of Europe for political or other offences. The Ionians have, consequently, always been notorious for their restless, intriguing, turbulent spirit and low morality, and have been difficult to govern. Plots for the subversion of established Governments in other countries have often been hatched in these islands by democratic and Infidel political refugees.

The only other island not noticed is *Negropont*, the ancient *Eubœa*; it is about forty miles in length, and situated on the eastern coast of Attica, from which it is separated by a narrow arm of the sea. Its surface is very mountainous, but fertile. The population is estimated at 60,000, of which the chief town contains 16,000; it belongs to Greece.

MALTA.—The frequent reference made in this "Journal" to Malta, as the site of the newly-established Oriental Protestant College, renders it desirable not to close this topographical sketch without a brief notice of that island. Malta is a rock, twenty miles in length, and twelve in its greatest breadth; it consists of limestone, mixed with fine and rather porous tufo, and the stone is in great request for building. Its surface, rather flat, presents only a few low ridges, with small intervening valleys; and though the soil be not rich, it yields a most luxuriant vegetation when cultivated. The climate is remarkably dry, and one of the healthiest in the south of Europe; the average heat in summer is 84° Fahr., the thermometer only occasionally rising to 90°; and in winter it scarcely ever sinks below 50° Fahr., the temperature being generally higher. The great heat only lasts between three and four months; but the chief inconvenience arises, not from any intense heat, but from the moisture which accompanies the south wind, or *sirocco*, blowing from Africa; this wind prevails chiefly in September, and at other seasons occasionally for only a few days at a time; its temperature, however, is not

generally high. Some of the productions of the West Indies grow at Malta; it abounds in cotton, oranges, and figs, and its honey is in high repute.

The population of Malta amounts to 120,000, all Roman Catholics. *Valetta*, the capital, contains 30,000 inhabitants; the houses are remarkably well built, the streets clean, and the beautiful palaces (*Auberges*) of the ancient knights give it a very handsome appearance, much increased by its spacious harbours and splendid fortifications, which are ranked amongst the finest in Europe. The only other town is *Citta Vecchia*, the former capital; but there are numerous well constructed and thriving villages. Close to Malta is the small island of *Gozo*, covered with more wood and vegetation, and containing 16,000 inhabitants.

Malta may be considered, from its very central position, as the advanced post of the West, and the key of the East; for it has long been the principal channel of communication between Europe and Asia. The Papacy formed a just estimate of the great importance of the island in this respect, when they obtained the grant of it from Charles V., for the Knights of St. John of Jerusalem, after their expulsion from Rhodes by the Turks. And in this stronghold the valorous knights were able to resist and repel the formidable fleet and army sent by the Sultan Solyman, in 1505, after one of the most celebrated sieges in history.

If British Protestants will only avail themselves, as did the Papacy, of the advantages offered by the central situation of Malta, though for better objects, it is capable of being converted to most admirable purposes as a site of great missionary enterprise for the evangelization of Asia, Africa, and the south of Europe. The Maltese language is a corrupt dialect of Arabic, with some words which have been supposed of Phœnician origin; it was never reduced to writing until within the last half century, and the alphabet is not yet definitively settled. The people are exceedingly illiterate. There is said to be about one priest, or monk, to every sixty of the population; and the Popish superstitions and bigotry of the middle ages continue wholly unchanged; the Jesuits have full sway in the island. The British residents, exclusive of the garrison, amount to about 2,000.

#### THE GREEK CHURCH.

When Eulogius, of Alexandria, writing to Pope Gregory the Great, that he had refused to call the Patriarch of Constantinople by the name of "Universal Bishop," which the latter had arrogated to himself, added, "as you ordered me." Gregory replied, "I pray you to use the term *ordered* no more. I know who I am, and who you are;



my brother in position, my father in character. I ordered nothing, I only advised; and even that advice you have not strictly followed. I requested you to give that title neither to the see of Constantinople, nor to any one else,—and you have applied it to myself. Away with all terms which excite vanity, and wound charity.” The rivalry for spiritual supremacy between the Bishops of the Eastern Churches and those of Rome, referred to in the above letter, was in some instances fostered by the political suspicion and jealousy with which Greece looked on Italy, and the breach continued widening from time to time between them, until their final separation. There were occasional temporary suspensions of communion between the two Churches, arising from differences respecting the time of keeping Easter, the Arian and Nestorian controversies, the disputed succession to the Patriarchate of Antioch, the agitation of the question concerning the procession of the Holy Ghost,—the use of unleavened bread, in the celebration of the Eucharist. After Constantine had removed the seat of empire to Constantinople, the Emperors of the East were inclined to favour the claims of the bishops of their capital. In the second General Council, the Bishop of Constantinople was allowed to sit next the Roman Pontiff; and by the twenty-eighth canon of the Council of Chalcedon, he was permitted to hold an equal rank, to the great humiliation of the bishops of Rome.

The controversy, however, which caused the most violent dissensions between the two Churches, and prepared the way for their final separation, was that relating to the worship of images, in the seventh and eighth centuries, some details of which have already been given.\* The Emperor Leo III., the Isaurian, convinced by Bezor, the Syrian, that the use of images was idolatrous, strenuously opposed the Roman Pontiff, Gregory II., by whom their lawfulness was maintained. Gregory not only persecuted those who resisted his views, but excited a rebellion in Italy against the Emperor, who retaliated, by depriving Gregory of his spiritual jurisdiction over Calabria, Sicily, Illyricum, and Greece, which he transferred to the Bishop of Constantinople. This fierce controversy, which lasted for many years, so widened the breach between the two Churches, that though the worship of images had been restored by Leo Constantius VI., and his mother, the Empress Irene, and confirmed by the Council of Nicæa, A.D. 787, a final separation took place in the following century. The Emperor Michael III., having denied the right of the Roman Pontiff to nominate the Patriarch of Constantinople, the proud Pope Nicholas I. deposed Photius, who had been appointed Patriarch by the Emperor; Photius, in return, excommunicated Nicholas, and from that time, the

\* See p. 148.

division between the Eastern and Western Churches became permanent, A.D. 863. Fruitless attempts at a reunion have been made on various occasions, some of which were prompted by the desire of the Greek emperors to strengthen their empire against the invasions of the Saracens and Turks. Such were the proposals of the Emperors Michael Palæologus, and John Palæologus, which were discussed in the Councils of Lyons (1274), and Florence (1439); but they produced only a temporary agreement, rather of a political than ecclesiastical nature. A partial reunion was accomplished, towards the end of the fifteenth century, with a small portion of the Greco-Slavonic Church, who are called *Uniates*, and are found in Austria, Hungary, Poland, and Little Russia. About twenty years ago, a large sum was offered to the Nestorian Patriarch by the Pope's emissary, to avow his supremacy; but the only answer returned was, "Thy money perish with thee." As late as 1848, Pío Nono officially addressed a letter to the Christians of the East, exhorting them to return to the unity of the Church; the Greek Patriarch published a reply, in which they say, "of those heresies which have spread over a great part of the world for judgments known to the Lord, Arianism was one, and, at the present day, Popery is another."

The Oriental Churches having been guilty of the enormous sin of "making the Word of God of none effect," through the traditions of men, sunk into a state of deep spiritual decay after the sixth century; they were punished for their apostasy, by being delivered into the hands of the great Infidel power, under whose iron yoke they have continued enslaved to the present time. This was the fate of the four primitive Patriarchates of the East; and, though the Western Patriarchate escaped the degrading bondage of the fierce and unbelieving Moslem, she became herself an agent of Satan's power, equally opposed to the *truth* and *supremacy* of Christ, and destructive of the happiness of mankind. The persecutions and sufferings of the Oriental Churches are well summed up in the following extract, from a valuable little work on the Eastern Church, published by the Religious Tract Society:—

"During the seventh century, the Persian army under Chosroes, committed grievous depredations in several of the patriarchates, only to be followed by the yet more successful inroads of the Saracens, who made themselves masters, first of Antioch (A.D. 634), then of Jerusalem (A.D. 637), and finally of Alexandria (A.D. 640). The Turks next appeared on the field, and though the Mahomedan powers were checked awhile by the prowess of the Crusaders, they eventually succeeded in maintaining their hold of Syria, Egypt, and Palestine. In 1453, the Turkish forces advanced to Constantinople,

won it after a vigorous siege, and made it the imperial residence of their Sultans. The remaining story of the patriarchal cities, only shows us the Eastern Church in a state of vassalage; her adherents passing through a chequered scene of sudden persecutions, and temporary seasons of repose; avowedly tolerated, while constantly exposed to bitter reproach and scorn; allowed liberty of life, but only on paying after the age of fifteen an express tax for their exemption from beheading; permitted to worship in their churches, but rarely to build new ones or repair the old; and her patriarchs enjoying a show of authority, but forced to pay tribute to the Mahomedan Government for leave to enter on their office, and liable to deposition, if not to death, whenever the civil power has found, or imagined such a step to be necessary. 'So servile,' it has been said, 'was the tenancy-at-will of the Greek patriarch, that between the years 1620 and 1671, the patriarchal throne was vacant no less than nineteen times.'\* . . . . The several martyrdoms of the Metropolitans, Demetrius, of Philadelphia, A.D. 1657; Dionysius, of Smyrna, A.D. 1763; Dionysius, of Ephesus, A.D. 1818; and Gregory, of Constantinople, A.D. 1821, show, among other instances, that a position of rank in this oppressed Church has been usually a position of danger.

In the course of the ninth century, the doctrines of Christianity, although already obscured by the admixture of Pagan idolatry, were introduced by emissaries of the Greek Church, into the heathen provinces of Russia, under the reign of Ruric, the founder of the Russian empire. The celebrated Olga, his daughter-in-law, embraced the Christian faith at an advanced age, and having been publicly baptized at Constantinople, she devoted herself with intense zeal to the propagation of Christianity in her own country; her example was followed by her grandson, Vladimir the Great. For six centuries, the Russian Church was governed by metropolitans, dependant on the Patriarchate of Constantinople; but after the establishment of the Turkish dominion in the East, the Russian bishops instituted their own metropolitans; and the Czar Theodore established an independent patriarchal throne at Moscow. The Russian hierarchy amassed considerable wealth, and exercised great power, both civil and spiritual, in the government of the country. Peter the Great, perceiving that this "imperium in imperio" was incompatible with his ambitious designs of absolute dominion, suddenly entered the Synod, while assembled in 1700, to elect a new patriarch, and put a stop to their proceedings by the authoritative words, "I am your Patriarch!" He then appointed a synod, having jurisdiction in ecclesiastical affairs, but subject to his

\* "The Greek and Eastern Churches," p. 25.

veto; and confiscating the greatest part of the landed property of the Church, made the clergy pensioners of the State.

The Emperor is, thus, both in a spiritual and political sense, sole Head of the Church. His name is printed in the same form as that of God the Father, God the Son, and God the Holy Ghost. The children are taught in their catechism, that to him "faith" and "worship" are due. The congregations are deprived of all consistorial rights; the prelates, of all independent functions; and the authority of the Patriarch, who is the object of peculiar veneration in the Oriental Church, is absolutely extinguished.\*

The Georgian and Iberian branches of the Greek Church, and that, also, of the Montenegrins, are under the jurisdiction of the Russian Synod.

After the separation of Greece from Turkey, an independent "Holy governing Synod" was appointed for the new kingdom; it consists of a president, four episcopal members, a secretary, a royal commissioner, and a few supernumeraries. The present jurisdiction of the Patriarch of Constantinople extends over the Greeks in Gallicia, Slavonia, Turkey, Anatolia, and the Ionian Isles,—he possesses a considerable income; but the other Patriarchs, viz., of Antioch, Alexandria, and Jerusalem, are mostly dependent upon him for their support. The following are the statistics of the Greek Church, according to the best authorities:—

In Russia.....	50,000,000
In Turkey .....	12,000,000
In the kingdom of Greece, with Montenegro, &c.	800,000
In the Austrian dominions.....	2,800,000
In the patriarchate of Alexandria .....	5,000
In the patriarchate of Antioch, including the autocephalous metropolitanate of Cyprus .....	250,000
In the patriarchate of Jerusalem .....	15,000
	<hr/>
	65,870,000†

#### TENETS OF THE GREEK CHURCH.

Considerable doubt and misapprehension have long existed respecting the heterodoxy of the Greek Church,—many believing that, although in error on some *secondary* points, she has not so completely apostatized as the Papacy, from the scriptural faith and purity of the Gospel. This im-

\* "The Greek and Eastern Churches."

† Marouvieff differs only in making Russia, 47,810,525; Austria, 2,790,941; Antioch, 300,000; Jerusalem, 50,000; and, consequently, a sum total of 63,756,466.

portant question has, however, been completely set at rest, by the Rev. Dr. Wilson's careful examination of the symbolic books of that Church, published for the first time in the original Greek, with a Latin Translation, in 1843. The Christian public are greatly indebted to Dr. Wilson, for the analysis he has given of these authentic ecclesiastical records, in his valuable Lectures on the Oriental Churches; and under the present circumstances of the Turkish and Russian empires, it is so important that all misconception on this subject should be entirely removed, that I shall introduce Dr. Wilson's analysis, without abridgment:—\*

"TENETS.—Of the actual tenets of the Greek Church, we have now a favourable opportunity of forming a correct opinion, by consulting its own Symbolic Books, which for the first time were collated and published in the original Greek, and with a Latin translation, about two years ago.† They consist of several documents. The first of them is the confession of Gennadius, both in the form of a dialogue and a distinct creed, presented by request to the Sultan Muhammad, in the fifteenth century, by Gennadius, the Patriarch of Constantinople. Between this and the second document, is interposed the condemned Evangelical confession of Cyrillus Lucaris, a native of Crete, educated at Venice, who ultimately became Patriarch of Constantinople, which he published in 1629, and for which, and his embracement and support of the general views of the Churches of the Reformation, through a conspiracy of the Pope's emissaries, the clergy of the Greek Church, and the Turkish authorities, he was cruelly murdered by drowning or strangulation, on the 26th of June, 1638. The second document is the catechetical 'Confession of the Orthodox Faith of the Catholic and Apostolic Church of Christ, composed by Peter Mogilas, Metropolitan of Kioff,' and bearing the confirmation and authority, dated 11th March 1643, of the four Oriental Patriarchs, and the other ecclesiastical dignitaries and office-bearers of the Greek Church.‡ The third contains 'The Shield of Orthodoxy, composed by the local Synod met at Jerusalem, under the Patriarch Dositheus, composed against the heretical Calvinists,' &c. This document, which obtained the subscription of three of the patriarchs, twenty-one bishops, and twenty-three other ecclesiastics, including the Russian

\* Since this article was written, a very good account of the doctrines of the Oriental Churches, has appeared in the "Christian Observer," for January, which fully agrees with all the statements of our Journal.†

† "Libri Symbolici Ecclesiæ Orientalis, nunc primum in unum corpus collegit, Ernestus Julius Kimmel. Jenæ, 1843."

‡ "For an able refutation of the views of the Greek Church, see the 'Acta et Scripta Theologorum Wirtembergensium,' referred to in a subsequent note."

legates, after reviewing and condemning the writings of Cyrillus, and anathematizing him on their account, sets forth the eighteen special degrees of the Synod, dated March, 1672, with the resolution of certain questions to which some of them incidentally gave rise. A perusal of all these authorities warrants the assertion, that the errors of the Greek Church are nearly as great and detrimental as those of the Church of Rome, and compel us, making all charitable allowance for those within its pale who practically disavow them, to view it as within the dominions of Antichrist. Of this you will be all sorrowfully convinced, by an analysis of the proceedings of the Synod now mentioned.

"Its first decree embraces the articles of the Nicene Creed, with this difference, on which the Greek Church, and all the Oriental Churches, lay great stress,—that the Holy Spirit, while consubstantial with the Father and the Son, proceeds only from the Father.

"In the second, we find it asserted that sacred Scripture is to be received 'according to the tradition and interpretation of the Catholic Church,' which is declared to have 'an authority not less than that of sacred Scripture,' being guided by the unerring wisdom of the Holy Ghost.

"The third ascribes the election of men to the Divine foresight of their good works, and represents the supporters of a sovereign election, as blasphemously disparaging good works, and not even viewing them as the consequence of election, or a necessary part of salvation.

"The fourth, as if insinuating that Calvinists charge God with being the active origin of sin, properly ascribes it to men and devils acting in disobedience to the Divine will.

"The fifth maintains the holiness and justice of God in all his dispensations, which though overruling evil for good, never extend to it moral approbation.

"The sixth notices the fall, and the depravity which originated with it, declaring, however, that 'many of the patriarchs and prophets, and innumerable others, both under the shadow (of the law) and the verity (of grace), as the Divine forerunner, and especially the eternal Virgin Mary, the Mother of the Divine Word,' were not naturally tempted to impiety, blasphemy, and other sins specified.

"The seventh sets forth the conception and birth of Christ without injury to the virginity of Mary, and his ascension and future judgment of the quick and dead.

"The eighth, while it admits that 'Jesus Christ is the only Mediator and ransom of all,' expressly declares that, 'for presenting our requests and petitions to him, we reckon the saints to be intercessors, and above all the immaculate Mother of the Divine Word, and likewise the holy

angels, whom we know to be our guardians, and the apostles, prophets, martyrs, and whomsoever of his faithful servants he hath glorified, amongst whom we number the bishops and priests, as if surrounding God's altar, and the other just men remarkable for their virtues.'

"The ninth sets forth that no one is saved without faith, but that faith justifies, because 'it works by love, that is, by the observance of the Divine commandments.'

"The tenth, while professedly acknowledging Christ to be the Head of the Church, declares that he governs it by 'the ministry of the holy fathers,' and condemns the tenet of the Calvinists, that priests can be ordained by priests; holding that a bishop superior to a priest, 'the successor of the apostles, communicates, by the imposition of hands and the invocation of the Spirit, the power which he has received, by uninterrupted succession, of binding and loosing, and is, the living image of God upon earth, and by the fullest participation of the energy of the perfect Spirit, the fountain of all the sacraments of the Church, by which we arrive at salvation.'

"The eleventh sets forth that the Catholic Church is instructed by the Holy Spirit, 'not directly,' but 'by the holy fathers and overseers of the Catholic Church.'

"The twelfth reckons 'those only to be members of the Catholic Church who receive the faith of Christ, both as declared by himself and the apostles, and by the holy 'Œcumenical Synods,\* and deport themselves in a becoming manner.

"The thirteenth intimates, that 'that faith, which, as a hand, lays hold of the righteousness of Christ,' is not that by which man is justified, but that which, by the good works, to which it leads, becomes itself efficacious for our salvation.†

\* "The seven first General Councils."

† "A very lucid view of the Evangelical doctrine of justification by faith, had been given to Jeremiah, the Patriarch of Constantinople, by the Wirtemberg divines, in the year 1577, in the course of the correspondence which they maintained with him on the subject of the Augsburg Confession. 'When we say,' say they, 'that we are justified before God only by faith in Christ, we wish thus to express ourselves, that by faith only we so apprehend Christ our Saviour, that on account of his most perfect merit, we obtain the remission of our sins and eternal life, and that we reckon faith in Christ the hand by which we receive those things which Christ our Redeemer has purchased for us.' They then show clearly how good works are the fruit of faith, and part of salvation, 'Acta et Scripta Theologorum Wirtembergensium, et Patriarchæ Constantinopolitani,' D. Hieremiæ. Witebergæ, 1684, p. 165. This is a work which should be in the possession of all missionaries having to do with the Greek Church. It sets forth its tenets as propounded by the Church authorities at Constantinople, and refutes its errors in a very calm and dignified, but earnest, manner, the whole discussion being in Greek, with a Latin translation, by the celebrated Crusius.

• “The fourteenth maintains the undepraved freedom of the will, and the natural ability of man to choose good or evil. •

• “The fifteenth enumerates and describes the seven sacraments of the Church, namely—baptism, confirmation or Chrism, ordination, the bloodless sacrifice of the real body and blood of Christ, matrimony, confession, penitence and remission, and extreme unction, intimating that they are not naked signs of the promises, but necessarily convey grace to those who partake of them.

• “The sixteenth declares that baptism is absolutely necessary to salvation, even in the case of infants; that it destroys original sin; and is infallibly accompanied by regeneration, and even ultimate salvation.\*

• “The seventeenth maintains that in the Eucharist, to be administered only by a duly consecrated priest, the bread and wine, though their accidents remain, are transubstantiated into the real body and blood of Christ, and are to be worshipped and adored with supreme honour, and viewed as a propitiation and sacrifice both for the living and the dead. •

• “The eighteenth maintains, that the souls of the departed are either in a state of rest or suffering; that those (belonging to the Church) who have been removed from the world with their penitence incomplete, or with a lack of its fruits, or their prayers, watchings, and charities denominated ‘satisfactions’ by the Church, are in a state of exclusion from perfect bliss, from which, however, they may be relieved by the prayers and alms of the priests presented in behalf of their relatives, and by the performance of masses. Here almost all the fatal errors associated with Antichrist, are most distinctly propounded and defended. •

• “The questions appended to the decrees, in a similar manner certify the apostasy of the Greek Church. That in which it is asked, should holy Scripture be commonly or indiscriminately read by all Christians, is answered in the negative. In reply to another, the perspicuity of the Scriptures is disparaged. In the response given to that which refers to the canon of Scripture, it is stated, that not only the books which were received by the Council of Laodicea, are to be acknowledged as inspired, but also the Wisdom of Solomon, the Book of Judith, of Tobit, the History of the Dragon, the History of Susanna, the Maccabees, and the Wisdom of Sirach. When the honours to be

Many parts of it might be advantageously reprinted, and circulated in the form of tracts.” •

• “These and similar views of baptism, too, are expressed in the form of the administration of the rite used in the Greek Church. Vide ‘Codic. Liturg. Eccles. Univers.’ Josephi Aloysii Assemani, lib. ii. Romæ, 1749.”



given to saints and their images' are made the subjects of inquiry, it is declared that the Virgin Mary is to be worshipped by *hyperdulia*, and the saints and angels by *direct dulia*, referring both to their relation to God and their own sanctity; and the pictures, and relics of the saints, and holy places and articles, such as crosses, and sacramental vases, by *indirect dulia*; while *latria* is to be exclusively reserved for the Divine Spirit."

The unsoundness of the Greek Church, on the fundamental doctrines of salvation, exhibited in the above analysis of its symbolic books, will be fully confirmed by some extracts from the "FULL CATECHISM OF THE ORTHODOX CATHOLIC EASTERN CHURCH," published for the use of schools, by order of the Synod of Moscow, and from the book of anathemas, read once every year in the Churches. The Catechism has been translated into English, and published by the Rev. — Palmer, with copious notes, attempting to prove an exact agreement between the tenets of the Greek Church and those of the Church of England.

#### "ON HOLY TRADITION AND HOLY SCRIPTURE.

"Q. How is Divine revelation spread among men, and preserved in the true Church?

"A. By two channels; holy tradition, and holy Scripture.

"Q. What is meant by the name holy tradition?

"A. By the name, holy tradition, is meant the doctrine of the faith, the law of God, the sacraments, and the ritual, as handed down by the true believers and worshippers of God by word and example from one to another, and from generation to generation.

"Q. Is there any sure repository of holy tradition?

"A. All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose the Church; and She is the sure repository of holy tradition, or, as St. Paul expresses it, 'The Church of the living God, the pillar and ground of the truth.' (1 Tim. iii. 15.)

"St. Irenæus writes thus: 'We ought not to seek among others the truth, which we may have for asking from the Church. For in her, as in a rich treasure-house, the apostles have laid up in its fulness all that pertains to the truth, so that whosoever seeketh may receive from her the food of life. She is the door of life.' (Adv. Hæres., l. iii., c. 4.)

"Q. Why is tradition necessary even now?

"A. As a guide to the right understanding of holy Scripture, for the right ministration of the sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution.

"St. Basil the Great says of this as follows: 'Of the doctrines and injunctions kept by the Church, some we have from written instruction, but some we have received (orally) from apostolical tradition, by succession in

private. Both the former and the latter have one and the same force for piety; and this will be contradicted by no one who has ever so little knowledge in the ordinances of the Church. For were we to dare to reject unwritten customs, as if they had no great importance, we should insensibly mutilate the Gospel, even in the most essential points, or, rather, for the teaching of the Apostles leave but an empty name.'

"Q. What rules must we observe in reading holy Scripture?

"A. We must take and understand it in such sense as agrees with the interpretation of the orthodox Church and the holy Fathers.

#### "THE VIRGIN MARY.

"Q. Did the most holy Mary remain in fact ever a virgin?

"A. She remained and remains a virgin before the birth, during the birth, and after the birth of the Saviour; and therefore is called *ever-virgin*.

"Q. What other great title is there, with which the orthodox Church honours the most holy Virgin Mary?

"A. That of mother of God.

"Q. What thoughts should we have of the exalted dignity of the most holy Virgin Mary?

"A. As mother of the Lord she excels in grace and nearness to God, and so also in dignity, every created being: and therefore the orthodox Church honours her far above the cherubim and seraphim..

#### "THE CHURCH.

"Q. What is it to believe in the Church?

"A. It is piously to honour the true Church of Christ, and to obey her doctrine and commandments, from a conviction that grace ever abides in her, and works, teaches, and governs unto salvation, flowing from her One only everlasting Head, the Lord Jesus Christ.

"Q. On what is grounded the rule of the Church upon earth to invoke in prayer the saints of the Church in heaven?

"A. On a holy tradition, the principle of which is to be seen also in holy Scripture. For instance, when the Prophet David cries out in prayer, 'O Lord God of Abraham, Isaac, and of Israel our fathers;' he makes mention of saints in aid of his prayer, exactly as now the orthodox Church calls upon 'Christ our true God, by the prayers of his most pure mother and all his saints.' (See 1 Chron. xxix. 18.)

"Q. Is there any testimony of holy Scripture to the mediatory prayer of the saints in heaven?

"A. The Evangelist John, in the Revelation, saw in heaven an angel, to whom 'was given much incense, that he should offer it, by the prayers of all saints, upon the golden altar which was before the throne; and the smoke of the incense ascended up by the prayers of the saints out of the hands of the angel before God.' (Rev. viii. 3, 4.)

"Q. What testimonies are there to confirm us in the belief that the saints, after their departure, work miracles through certain earthly means ?

"A. The fourth book of Kings testifies that by touching the bones of the Prophet Elisha a dead man was raised to life. (2 Kings xiii. 21.)

"The Apostle Paul not only in his own immediate person wrought healings and miracles, but the same was done also in his absence by handkerchiefs and aprons taken from his body. (Acts xix. 12.) By this example we may understand that the saints, even after their deaths, may in like manner work beneficently through earthly means, which have received from them holy virtue.

" ' We undoubtingly confess as sure truth, that the Catholic Church cannot sin, or err, nor utter falsehood in place of truth : for the Holy Ghost ever working through his faithful ministers, the Fathers and Doctors of the Church, preserves her from all error.' (Missive of the Eastern Patriarchs on the Orthodox Faith, Art. 12.)

"Q. If the Catholic Church contains all true believers in the world, must we not acknowledge it to be necessary for salvation, that every believer should belong to her ?

"A. Exactly so. Since Jesus Christ, in the words of St. Paul, ' is the Head of the Church, and He is the Saviour of the body ; ' it follows that, to have part in his salvation, we must necessarily be members of his body, that is, of the Catholic Church. (Ephes. v. 23.)

"The Apostle Peter writes that ' baptism saveth us ' after the figure of ' the ark of Noah.' All who were saved from the general deluge, were saved only in the ark ; so all who obtain everlasting salvation, obtain it only in the one Catholic Church.

"Q. What thoughts and remembrances should we associate with the name of the Eastern Church ?

"A. In Paradise, planted in the East, was founded the first Church of our parents in innocence ; and in the East, after the fall, was laid a new foundation of the Church of the redeemed, in the promise of a Saviour. In the East, in the land of Judea, our Lord Jesus Christ having finished the work of our salvation, laid the foundation of his own proper Christian Church : from thence she spread herself over the whole universe ; and to this day the orthodox Catholic Oecumenical faith, confirmed by the seven Oecumenical Councils, is preserved unchanged in its original purity in the ancient Churches of the East, and in such as agree with them, as does by God's grace the Church of Russia.

"Q. Why is the Church called apostolic ?

"A. Because she has from the apostles, without break or change, both her doctrine and the succession of the gifts of the Holy Ghost, through the laying on of consecrated hands. In the same sense the Church is called also orthodox, or right-believing.

"Q. What ecclesiastical institution is there through which the succession of the apostolical ministry is preserved ?

• “A. The ecclesiastical hierarchy.

“Q. Whence originates the hierarchy of the orthodox Christian Church?

“A. From Jesus Christ Himself, and from the descent of the Holy Ghost on the apostles; from which time it is continued in unbroken succession, through the laying on of hands, in the sacrament of orders. ‘And He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’ (Eph. iv. 11, 12.)

“Q. What hierarchical authority is there, which can extend its sphere of action over the whole Catholic Church?

“A. An Œcumenical Council.

“Q. Under what hierarchical authority are the chief divisions of the Catholic Church?

“A. Under the orthodox Patriarchs, and the most holy Synod.

• “Q. If any one desire to fulfil his duty of obedience to the Church, how may he learn what she requires of her children?

“A. This may be learned from holy Scripture, from the canons of the holy apostles, the holy Œcumenical and Provincial Councils, and the holy Fathers, and from the Books of Ecclesiastical Rules and Rubrics.

#### “THE SACRAMENTS.

“Q. How many are the sacraments?

“A. Seven: 1. Baptism; 2. Unction with chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with oil.

“Q. What virtue is there in each of these sacraments?

“A. 1. In baptism man is mysteriously born to a spiritual life.

“2. In unction with chrism he receives a grace of spiritual growth and strength.

“3. In the communion he is spiritually fed.

“4. In penitence he is healed of spiritual diseases, that is, of sin.

“5. In orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and sacraments.

“6. In matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

“7. In unction with oil he has medicine even for bodily diseases, in that he is healed of spiritual.

“Q. But why does not the Creed mention all these sacraments, instead of mentioning baptism only?

“A. Because baptism was the subject of a question, whether some people, as heretics, ought not to be re-baptized; and this required a decision, which so came to be put into the Creed.

“Q. What is unction with chrism?

“A. Unction with chrism is a sacrament, in which the baptized believer, being anointed with holy chrism on certain parts of the body, in the name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in spiritual life.

"Q. What is the communion ?

"A. The communion is a sacrament, in which the believer, under the forms of bread and wine, partakes of the very body and blood of Christ, to everlasting life.

"Q. What is the most essential act in this part of the Liturgy ?

"A. The utterance of the words which Jesus Christ spake in instituting the sacrament : ' Take, eat, this is my body ; drink ye all of it, for this is my blood, of the New Testament.' (Mat. xxvi. 26, 27, 28.) And after this the invocation of the Holy Ghost, and the blessing the gifts, that is, the bread and wine, which have been offered.

"Q. Why is this so essential ?

"A. Because at the moment of this act, the bread and wine are changed, or transubstantiated, into the very body of Christ, and into the very blood of Christ.

"Q. What benefit does he receive who communicates in the body and blood of Christ ?

"A. He is in the closest manner united to Jesus Christ Himself, and, in Him, is made partaker of everlasting life.

" ' He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' (John vi. 56.) ' Whoso eateth my flesh and drinketh my blood, hath eternal life.' (v. 51.)

"Q. What is penitence ?

"A. Penitence is a sacrament in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ Himself.

"Q. What is the *epidimia* ?

"A. The word means punishment. (See 2 Cor. ii. 6.) Under this name, are prescribed to the penitent, according as may be requisite, divers particular exercises of piety, and divers abstinences or privations, serving to efface the unrighteousness of sin, and to subdue sinful habit ; as, for instance, fasting beyond what is prescribed for all, or for grievous sins suspension from the holy communion for a given time."

As the apologists of the Greek Church have strenuously denied that it holds, like the Romish Church, the doctrine of transubstantiation and of a propitiatory sacrifice being offered in the Eucharist, two extracts from the Confession of Dositheus are added, which must for ever remove all doubt on this subject :—

"In the celebration of this sacrament [the Eucharist], we believe that our Lord Jesus Christ is present, not figuratively nor by a representation, nor by superabounding grace, as in the other sacraments, nor by a simple presence, as some of the Fathers have said concerning baptism, nor by impunation, so that the divinity of the Word is hypostatically joined to the bread of the Eucharist that lies before us, as the Lutherans very unlearnedly and miserably suppose, but truly and actually, so that after the consecration of the bread and wine, the bread is changed, transubstantiated, converted,

transformed (μεταβάλλεσθαι, μετασυστοιῆσθαι, μεταποιεῖσθαι, μεταρρυθμιζεσθαι), into the true body of our Lord which was born in Bethlehem of the Ever-Virgin, was baptized in Jordan, suffered, was buried, rose again, ascended, sits at the right hand of God the Father, and will come at a future time in the clouds of heaven; and the wine is converted and transubstantiated into the very true blood of our Lord, which, when he hung upon the cross, was poured out for the life of the world. Moreover, that after the consecration of the Bread and wine, the substance of bread and wine no longer remains, but the very body and blood of the Lord under the form and figure of bread and wine, that is to say, under the accidents of bread. . . . [More is added here of the same kind]. . . . Moreover, that in each piece and smallest morsel of the changed bread and wine, there is not a portion of the body and blood of our Lord—for this notion is blasphemous and impious—but the Lord Christ, whole and entire substantially (κατ' οὐσίαν), that is with his soul and divinity, namely, perfect God and perfect man. . . . Not that the body of our Lord which is in heaven descends upon the altars, but that the bread which is placed upon the altars in all the different churches is converted and transubstantiated after consecration, and is one with that very body which is in heaven. . . . Moreover, that the very body and blood of the Lord which are in the sacrament of the Eucharist, ought to be honoured with supreme honour, and worshipped with the worship of *latria*." And "those who violate this doctrine the Catholic Church of Christ *rejects and anathematizes*." (Dosithean Confess. Decr. 17, pp. 457—463.)

"Likewise this sacrament [the Eucharist] is offered as a sacrifice for all orthodox Christians, both the living and those that sleep in the hope of the resurrection to life eternal, which sacrifice shall not fail to be offered even till the last judgment." . . . "The second benefit which this sacrament gives is, that it is a propitiation and means of reconciliation with God for our sins, both of the living and the dead; on which account none of the holy liturgies is celebrated, but that there are in it supplications and intercessions to God for our sins." (Confess. Orthodox. Resp. 107, pp. 183, 184. See also Resp. 64.)

"We believe, moreover, that it [the Eucharist] is a true and propitiatory sacrifice, offered up for all the pious, both living and dead, and for the benefit of all; as is expressly said in the prayers of this sacrament, delivered to the Church by the Apostles, according to the command of our Lord to them." (Dosithean Confess. Decr. 17, p. 461.)

It is evident that these doctrines were held before the adoption of the Dosithean Confession, for, in the controversy of the patriarch Jeremiah with the Lutherans, in 1576, he writes to them:—

"The bread is changed into the very body (μεταβάλλεται εἰς αὐτὸ τὸ σῶμα) of Christ, and the wine into his blood." . . . "The bread being transformed and changed (μεταποιουμένου καὶ μεταβαλλομένου) into the very body of Christ," &c. (Acta et Scripta, &c., p. 86.) In a subsequent

letter he adds, "they are no longer two, but one and the same" (*οὐκ εἰδὶ δύο, ἀλλ' ἐν καὶ τὸ αὐτό*). (Ib., p. 240.)

"PRAYERS FOR THE DEAD.

"Q. What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance?

"A. This; that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the body and blood of Christ, and by works of mercy done in faith for their memory.

"WORSHIP OF IMAGES.

"Q. What is an icon?

"A. The word is Greek, and means an image, or representation. In the orthodox Church this name designates sacred representations of our Lord Jesus Christ, God incarnate, his immaculate mother, and his saints.

"Q. Is the use of holy icons agreeable to the second commandment?

"A. It would then, and then only, be otherwise, if any one were to make gods of them; but it is not in the least contrary to this commandment to honour icons as sacred representations, and to use them for the religious remembrance of God's works and of his saints: for, when thus used, icons are books, written with the forms of persons and things instead of letters. (See Greg. Magn., Ep. l. ix., Ep. 9, ad Seren. Episc.)

"Q. What disposition of mind should we have, when we reverence the icons?

"A. While we look on them with our eyes, we should mentally look to God and to the saints, who are represented on them."

As the advocates of the orthodoxy of the Greek Church strongly deny its being open to the charge of idolatry, and as the subtle, superficial sophistry which has been used by its divines to repel this accusation affords a good specimen of their darkness of understanding and deadness of conscience, I shall add a few extracts on this subject from some of their other authorized formularies, taken from a good article on the Oriental Churches which appeared in the "Christian Observer" while these pages were passing through the press:—

The Confession of Dosithheus states:—"We believe that Jesus Christ our Lord is the only Mediator, and gave Himself a ransom for all, &c., . . . but we say that in our prayers and petitions to Him the saints are our intercessors, and before all the immaculate mother of that very God the Word, and the holy angels, to whose guardianship also we know that we are committed, the apostles, prophets, martyrs," &c. (Dosith. Confess., Decr. 8, p. 434.) "We honour the saints with two different kinds of honour: the mother of God the Word with one kind, which we call *hyperdulia*. For

inasmuch as she is truly the servant of the one God, nay, even mother, as having brought forth in the flesh one of the Persons of the Trinity, therefore *she is extolled as beyond all comparison excelling all the angels and saints*, whence also *we assign to her hyperdulic worship*" (ὑπερδουλικὴν τὴν προσκύνησιν). (Dosithe. Confess., Quæst. 4, pp. 468, 469.)

To the question, "What are we to think of the invocation of saints?" the "Orthodox Confession" replies thus,—

"We intreat the mediation (μεσσειαν) of the saints with God, that they may intercede for us. And we call upon them not as Gods, but as friends of God. . . . And we need their help, not as if they could assist us by their own power, but that they may seek for us the grace of God by their intercessions. . . . But some one will say, 'They do not know nor understand our prayers.' To whom we answer, that notwithstanding they do not of themselves know nor hear our supplications, yet, nevertheless, by revelation and Divine favour, which God has abundantly granted them, they both understand and hear. . . . We do not honour God's saints with the worship of *latría*, but we call upon them as our brethren and friends of God, that they may seek the Divine aid for us their brethren, and may mediate for us with the Lord; which is not contrary to the command of the Decalogue." (Confess. Orthod., Pt. 3, Respt. 52, pp. 300—305.)

"We maintain that the saints are our mediators and intercessors with God, not only when upon earth, but more especially after death, when, their eyes being opened, and they clearly behold the Holy Trinity, its infinite light impresses upon their mind the things which concern us." (Dosithe. Confess., Decr. 8, p. 435.) "With the second kind of worship, which we call *dulic*, we worship, that is, we honour the holy angels, apostles, prophets, martyrs, and, in a word, all the saints." (Ib., Resp. 4, p. 469.)

In the Seventh Act of the seventh general Council the following decision was agreed to respecting pictures and the cross:—

"We decree that the venerable and holy icons made with colours or Mosaic work and other suitable material be, with all accuracy and care, like the figure of the precious and life-giving cross, dedicated and placed in the holy churches of God, upon vessels, and garments, and walls, and tables, both in private houses and public ways; we speak both of the icon of our Lord and God and Saviour Jesus Christ, and of our immaculate Lady, the holy mother of God, and the honourable angels and all the saints. For immediately they are seen through this representation by an icon, they who view these icons are roused through them to the remembrance and love of those they represent. *And that men give to them salutation and respectful worship* (τιμητικὴν προσκύνησιν), not, indeed, that true worship of *latría*, which expresses our faith, which is due to the Divine nature alone, . . . but of that kind which is due to the figure of the precious and life-giving cross, and to the holy Gospels, and to other sacred dedicated things. *And that*



*incense and lights should be used in honour of these icons, as was the pious custom of the ancients. For the honour done to the icon passes through it to the prototype, and he who worships the icon, worships it in the subject of the representation.*" (Πηδάλιον, p. 181; also, Concil. ed Hardouin, iv. 456.)

The "Orthodox Confession" speaks thus :—

"What ought we to hold concerning the icons which the orthodox Church worships and honours? *Answer.* There is a great difference between idols and icons (τῶν εἰδώλων καὶ τῶν εἰκόνων). For idols are figments and inventions of men, as the apostle witnesses, saying, 'We know that an idol is nothing in the world.' But an icon is a representation which represents a true thing, which has an existence in the world; as the icon of our Saviour Christ, and of the Virgin Mary, and of all the saints. And, moreover, the heathens worshipped their idols as God, and offered sacrifices unto them, thinking the gold and silver to be gods, as Nebuchadnezzar; but we, when we honour and worship the icons, do not worship the paintings or the wood, but we honour the saints themselves of whom they are the icons (or likenesses) with the worship of *dulia*, placing them before our mind through that which is present to our eyes. As, for instance, when we worship a crucifix, we bring home to our understanding Christ hanging upon the cross for our salvation, to whom we bow our heads and our knees with thanksgiving. So, also, when we worship the icon of the Virgin Mary, we ascend in mind to the most holy mother of God, bowing our heads and our knees to her," &c., &c. . . . "And for the greater confirmation of the worship of holy icons, *the Church of God in the seventh Œcumenical Synod* anathematized all breakers of icons, and *established and confirmed for ever the worship of venerable icons*; as appears in the ninth Canon of this Synod." (Confess. Orthod., Pt. 3, Quæst. et Resp. 55, pp. 308—311.)

Every bishop has, at his consecration, to make this declaration :—

"I am a worshipper, relatively (σχετικῶς), but not with the worship of *latria*, of the divine and venerable icons, both of Christ himself and of the most holy mother of God, and all the saints, and I consider the honour paid to them given to the prototypes; and *I will cast out all who do not hold this doctrine as men of unsound views.*" (Euchologium, pp. 175, 176.)

I shall conclude by adding specimens of some of the prayers offered to the Virgin Mary, the holy fathers, and the cross :—

"Thee, O Virgin, I recognise as the protectress of life, and most safe preserver, giving deliverance from a multitude of trials, and driving away the assaults of evil spirits; and I entreat thee unceasingly, deliver me from the misery of my sufferings." "We possess thee, O damsel, as a wall of refuge, and the all-perfect salvation (παντελὴ σωτηρίαν) of our souls, and enlargement in our troubles, and in thy light we always rejoice; O Lady, even now save us from our sufferings and dangers." . . . "Warm intercessor,

and unconquered wall, fountain of mercy, the refuge of the world (*τοῦ κόσμου καταφύγιον*), we earnestly cry to thee; O Lady, mother of God, hasten and redeem us from our dangers, thou that alone dost quickly afford protection" (*ἡ μόνη ταχὺς προστατεύουσα*). (Paracletice, p. 445.)

"To the Mother of God let us poor sinners earnestly run and fall down before her, crying repentantly from the depth of our soul, O Lady, help, having compassion upon us; hasten, we perish under a multitude of sins; turn not thy servants away empty; for thou art the alone hope (*μόνην ἐλπίδα*) we possess." (P. 576.)

"I offer myself wholly to thee, O blessed of God, Nicetas, that I may enrich myself with thee as my patron with a master able to save," &c. . . .

"Bestow upon me abundant grace, who willingly weave crowns of praises to thee in my words, delivering me from my sin and my wicked deeds by thy intercessions, O most blessed." (Men., Sept. 15, pp. 125, 126.)

"O father Nicholas, give me liberation from all my ills, by thy intercessions, O blessed, by thy supplications to thy Master. . . Save me, O blessed of God, for I call thee my patron, and send down thy aid, O father, to me who call upon thee." (Paracletice, p. 90.)

"O thrice-blessed and most reverend cross, we, the faithful, worship and magnify thee, rejoicing in thy Divine exaltation. But as a trophy and unconquered weapon, shield and protect by thy grace (*περιφρούρει τε καὶ σκέπει τῇ σῇ χάριτι*) those that cry unto thee: hail, blessed wood." (P. 519.) "Hail, O cross, the receptacle of light; hail, O cross, the storehouse of life. Hail, O thou giver of the gifts of the Spirit; hail, thou tranquil port of those passing over the sea." (P. 520.) "O cross, the beginning of salvation, O cross the joy of martyrs, the subject of apostolic preaching, the concord of Churches, protect, shield, and guard those that boast in thy strength." (Pp. 523, 524.)

#### " THE SABBATH.

"Q. Is the Sabbath kept in the Christian Church?

"A. It is not kept, strictly speaking, as a holy day; but still, in memory of the creation of the world, and in continuation of its original observance, it is distinguished from the other days of the week by a relaxation of the rule for fasting.

"Q. Is there not yet something more to be understood under the name of the seventh day, or Sabbath?

"A. As in the Church of the Old Testament the name Sabbath was understood to include divers other days appointed like the Sabbath for festivals or fasts, as 'the festival of the Passover,' and 'the day of Atonement;' so, likewise, are we now in the Christian Church bound to keep, besides the Lord's-day, certain others also, which have been appointed as festivals to the glory of God and the honour of the blessed Virgin and other saints, or as days of fasting. (See Orth. Confess., P. ii., Q. 60, P. i., Q. 88.)"

Though it be true that no subscription is required from the clergy to these formularies, yet their authenticity and authority are PRACTICALLY admitted by them in the daily discharge of their spiritual duties, and by their consenting to instruct the people in all the doctrines propounded in the confessions of faith and creeds issued by the patriarchs in conjunction with the Synods. Any priest who refused to use the established formularies of the Church would be persecuted and expelled. The attempt, therefore, to deny that the Church authoritatively teaches these errors is perfectly puerile. The only advantage it possesses over the Romish Church is that they are less fettered in forming new confessions of faith.

The foregoing statements, extracted from well-authenticated ecclesiastical formularies fully establish the heterodoxy of the Greek Church as regards the fundamental doctrines of the Gospel. These fatal errors are amalgamated in their catechisms and other works on divinity with much that is scriptural and good; but, far from mitigating and counteracting the errors, this increases tenfold their power for evil, by facilitating their unguarded reception into the mind. This account of the doctrines of the Greek Church will be closed with a document extracted from its authentic ritual, exhibiting the bigotted and persecuting spirit with which a strict agreement with all the articles of its creed is enforced upon its members. While they disavow the supremacy of the Pope, they lay full claim to the 'Infallibility of the Church; and, the laity having been excluded from any share in its government, the people have to submit to the yoke of *many popes* instead of *one*; for every bishop exercises the tyrannical sway of an absolute and irresponsible pope over all who are placed under his jurisdiction.

" THE ANATHEMAS OF THE GREEK CHURCH,

" Selected from some sixty others, which are read every year in the churches. They are found in the 'TRIODION,' a large quarto volume, which contains the whole service of the Church during the season of Lent.

" 1. Everything written or spoken against the holy Patriarchs Germanus, Tanasius, Nicephorus, Methodus, Ignatius, Photius, Antonius, and Nikolaus, *is thrice anathematized*.

" 2. Everything introduced contrary to the tradition of the Church, and the teachings and decisions of the holy and renowned Fathers, or not coinciding therewith, *is thrice anathematized*.

" 3. Those who disallow the representation of the incarnate Word of God in pictures (*eikónas*), thus virtually disowning our common salvation, *are once anathematized*.

" 4. Those who hold that the Prophets, in their visions of the incarnate

Word, did not see his real image in picture (*eikóna*), but only had a conception of his intangible and invisible being, and who therefore deny that the human acts of the Word, and his sufferings for us, may be pictorially represented, *are once anathematized*.

"5. Those who professedly listen to the prophet of whom Moses said, 'A prophet shall the Lord your God raise up unto you like unto me, him shall you hear,' and yet hinder the grace and saving benefits of that prophet, by not admitting the *eikónas* exhibiting his birth, education, sufferings, miracles, crucifixion, burial, and resurrection—all of which he did and suffered for us—those, therefore, who forbid to look upon, or to honour, or to do honour to such *eikónas*, *are thrice anathematized*.

"6. Those who follow the image-opposing heresy (Iconoclasts), or rather the Christ-opposing apostasy, and persist irreclaimably in this delusion, and shut their ears to the whole Word of God, and to spiritual counsel, as being already rotten members, and self-dissevered from the body of the Church, *are thrice anathematized*.

"7. Those who do not receive, with a pure and cordial faith, the worthy miracles of our Saviour, and of the immaculate Mother of God, and of the other saints, but endeavour, by sophistry and argument, to vilify them as unreal and worthless, and to interpret them after their own notions, and to judge of them according to their own private opinions, *are once anathematized*.

"8. Those who reject the decisions of the holy Fathers, promulgated for the maintenance of sound doctrines in the Church of God—of Athanasius, Cyril, Ambrose, Amphilochius, Leon, the Most Reverend Archbishop of the Presbytery of Rome, and others, as also the acts of the general (ecumenical) Synods, *are thrice anathematized*.

"9. The Council which treated contemptuously the venerable *eikónas*, *is thrice anathematized*.

"10. Those who take the declarations of the Sacred Scriptures against idols, and employ them against the venerable *eikónas* (pictures) of Christ and of his saints, *are thrice anathematized*.

"11. Those that knowingly commune with them who abuse and dishonour the venerable *eikónas*, *are thrice anathematized*.

"12. Those who say that Christians approach the *eikónas* as Divine, *are thrice anathematized*.

"13. Those who dare say that the Church Catholic have ever received idols, and thus subvert the whole Christian system, and pour contempt upon the Christian faith, *are thrice anathematized*.

"14. If any one worship not our Lord Jesús Christ, as pictured, in respect to his human nature, in the *eikónas*, *let him be thrice anathematized*.

"15. All heretics *are thrice anathematized*."

Though the Greek Church has often been oppressed in Turkey, its hierarchy have exhibited the arrogant and intolerant spirit inculcated by its ecclesiastical principles whenever they have had the opportunity,

calling in the aid of the Turkish soldiers and police to execute their unjust and cruel mandates. This was shewn within the last few years, by their cruel persecution of the Protestant converts of the town of Hasbqiya, in the Anti-Lebanon. In Russia, likewise, the most absolute spiritual despotism is exercised over all the members of the National Church. There are above five millions of Protestants, chiefly Lutherans, in Finland, Lithuania, Esthonia, and in German colonies scattered over the empire; a large proportion of these were invited to settle in the country by Peter the Great and his successors, for the purpose of introducing among the semi-barbarous natives an improved knowledge of agriculture, and of the industrial arts; they are, consequently, fully tolerated in the exercise of their religion. But, by the law of the land, secession from the National Church is punished with confiscation of all property, and imprisonment for life in a convent, or some other place of confinement. Converted heathens are also obliged to be baptized into the Greek Church. These severe regulations have compelled the abandonment of all Protestant missionary efforts in the Russian empire.

There are, nevertheless, divisions and dissensions in the Russian Church. Considerable numbers—amounting, it is supposed, to some millions—of the educated classes among the old Moscovites entertain a strong objection to acknowledge (in the Emperor) a *lay spiritual* head of the Church, and greatly prefer the apostolic constitution of the Eastern Greek Church. A most remarkable and interesting reformation movement, of a more decided character, has, also, been silently, though steadily, progressing among the Russian population for nearly a century. It is said to have originated with a Russian officer, who having acquired, while residing with a pious Quaker family in England, a scriptural knowledge of the Gospel, zealously propagated his new opinions on his return to his country, and soon, through the Divine blessing, procured some followers. The severest measures were at first adopted against the converts, such as the lash, confiscation of property, imprisonment, banishment to Siberia, &c.; but persecution fanned, instead of extinguishing, the hallowed flame; the converts spread their doctrines, and obtained numerous adherents wherever they went, even in the cold, dreary mines of Siberia. The Government then, in order to check, if possible, the alarming growth of this sect, had recourse to the plan of sending them to colonize some districts in the south of Russia, where they now live in separate villages, and whoever is suspected of holding their opinions is immediately banished to these colonies. Their numbers are, notwithstanding, reported to be on the increase in every part of the interior of the empire, and to amount to above a hundred thousand. They are called *Molochani* (eaters of milk in the

time of fasts), or *Dushavnie Christiani*, "Spiritual Christians." Their views of "justification by faith only" are sound, and their morals are strictly correct; they receive the Bible as a revelation from God, but believe also in direct communications of the Holy Spirit, to which they attach the same authority; they reject the ordinances of baptism and the Lord's Supper; they have very few Bibles, and their creed is often transmitted only by oral tradition; it is not, therefore, surprising that some of them should have fallen into mystical, superstitious, and speculative errors. They seem, however, to occupy a position similar to that of the Paulicians, Cathari, and Waldenses, and may be intended to prepare the way for a general religious reformation, whenever the Lord's time to favour the Muscovite race shall arrive.

The only essential difference between the Greek and Papal Churches is, that the despotic power of the ecclesiastical tribunals has not been so systematically reduced into a code of penal laws on points of doctrine and discipline in the former as in the latter. Sound views of the doctrine of justification by faith are occasionally found in the works of some of their divines, although mixed up with much dangerous error. One of the best of these works is "The Summary of Christian Divinity," by Platon, late Metropolitan of Moscow: but whenever any of the clergy exhibit an Evangelical spirit they immediately become objects of dislike and suspicion, as being *too Protestant*. It is in vain, however, the apologists of this Church quote such writings in its defence, when the opinions of these individual members are so diametrically contradicted, as I have shown, by its authorized standards of doctrine and discipline, and when, especially, the masses of the people are encouraged in the daily practice of the grossest heathen idolatry, as is fully attested by many witnesses who have long resided among them. There are, in fact, contradictions and inconsistencies in the system of this Church, of which its priests artfully know how to avail themselves whenever assailed for heresy. "It is true," says a late writer, "that she advocates the use of Scripture, but she lays as firm a hold on the validity of tradition. She disavows works of supererogation, and disclaims the doctrine of *indulgences*; but she abounds in works of self-righteousness, enjoins confession, confers absolution, requires penances, and encourages monkery. Transubstantiation she may theoretically and in name deny, but her liturgies \* attest that she practically believes in

\* "The liturgies of the Eastern Church and its various sects are computed to number sixty-seven. The sources from which they are derived are threefold; namely, that of Jerusalem, ascribed to James: that of Alexandria, attributed to Mark: and that of Edessa, said to owe its origin to Thaddæus. The latter is used only among the Nestorians. That of James is read only in some churches on the day of his festival. The standard rituals are those modifications of St.

the thing itself. Although strenuous in her opposition to the idea of *purgatory*, she does not hesitate to offer her prayers for the repose of the departed. And though she condemns image-worship, she allows the adoration of pictures, offers her prayers to the Virgin and to the saints, takes delight in relics, believes in miracles, and attaches an untold efficacy to the act of signing with the cross." ("The Greek and Eastern Churches," p. 49.)

With respect to the Scriptures, the only authorized version in Russia is an old one in Slavonic, a language very little understood by the people; and it is well known that the noble and enlightened efforts of the late Emperor Alexander to have the Bible freely circulated in modern Russ throughout his vast empire, were, at the end of some years, completely defeated by the determined opposition of the National Synod. He had the grief, a few years before his death, of seeing a formidable conspiracy organized against the Russian Bible Society, which soon compelled its president, the pious Prince Galitzin, to resign his office. The Emperor Nicholas, who at first followed his brother's example in countenancing the Society, finally yielded to the intrigues of the Synod, and suppressed it by an ukase, in 1826. The priests profess, it is true, a great reverence for the Bible; a copy of it, richly bound and embossed, and having a gold or silver cross on one side of the cover, is always kept on the communion table; towards the close of public worship the priest, dressed in his rich canonicals, issues forth through the centre door of the Holy of Holies, holding up the sacred volume to be kissed by each member of the congregation, kneeling, who usually, also, kisses the hem of his robe. But as long as they rob the people of the power of obeying the precious commandment, "Search ye the Scriptures," by not allowing them to have the Bible in their vernacular language, this outward reverence is an impious deceit and mockery, converting God's holy Word into a dumb idol, which they make to speak lies.

The people generally hold the Bible in great veneration, though ignorant of its contents. A copy of the Scriptures, or of some of its books, is often placed on a small table or praying-desk, by the side of a sacred image, before which they say their daily prayers, looking upon the sacred image and the Bible as household gods.

The truth is, that the free study of the Word of God by the people and the exercise of private judgment, not only never have been encouraged by the rulers of the Greek Church, but are expressly prohibited in their authoritative confessions, except under certain restric-

James's which are followed at Constantinople; namely, that of St. Chrysostom, which is in ordinary use, and that of St. Basil, which is substituted for it on certain appointed days."

tions. Thus, in the confession of Dositheus, already quoted, are found the following question and answer :—

“ Is it right that the Divine Scripture should be read by all Christians without distinction? *Answer.* IT IS NOT. (Οὔ.) For we know that all Scripture is divinely-inspired and profitable, and is so necessary of itself, that without it no one can live religiously; but not that it is to be read by all, but only by those who dive into the depths of the Spirit with suitable earnestness of investigation, and who know in what ways the Divine Scripture is to be searched, and taught, and read. But to those who are inexperienced, and interpret the Scriptures without discrimination, or only according to the letter, or in any other way foreign from piety, the Catholic Church, knowing by experience the bad effects, *interdicts the reading* (οὐ θεμιτὴν τὴν ἀνάγνωσιν εἶναι ἐντέλλεται.) So that it is permitted to every pious person to hear the Scriptures, so as to believe with the heart unto righteousness, and to confess with the mouth unto salvation; but to read some parts of the Scripture, and particularly of the Old Testament, is forbidden (ἀπηγορεύεται) for the aforesaid and other similar reasons.” (Dosith. Confess. Q. et R, 1, pp. 465, 466.)

The foregoing statement fully accounts for the fact of the Greek Church having made no effort to provide the people with translations of the Scriptures in the spoken languages. Their only authorised versions in Turkey are an incorrect edition of the New Testament, in modern Greek, and the Old Testament in ancient Greek, a language which the people scarcely understand. In Syria and Palestine, where Arabic only is spoken, the Bible and Liturgies are both in Arabic and ancient Greek; and the services are sometimes read in both languages, by different priests, at the same time, which produces a strange effect. The priests have always strongly resisted the distribution of the Bible in the vernacular languages by Protestants. In Greece the circulation of the New Testament in modern Greek, was only granted by the Church under the compulsion of its free Government. The consequence is, that very few either of the priests or people in the East possess an entire copy of the Bible—but only small portions of it, separately bound, such as the book of Psalms, Proverbs, &c. Their reading is chiefly confined to books containing absurd and fabulous legends of saints, published in modern Greek or Arabic. The priesthood of the Greek Church cannot therefore escape the charge of having allowed the study of the Bible to fall into disuse, and of having incurred the deep guilt of depriving the people of God's most precious gift of his soul-renewing Word of Life.

In the celebration of the LORD'S SUPPER, the wine is mixed with warm water, for two reasons; because when our Saviour's side was pierced, “ forthwith came thereout blood and water,” and also for the



purpose of setting forth the two natures of Christ. The Armenians, who maintain the unity of Christ's nature, refuse to mingle water with the wine. The bread is used in circular pieces, like large wafers, stamped with mystical letters, and divided by the priest with a small spear into various portions, symbolical of the laceration of the body of Christ on the cross, during which the priest repeats portions of Scripture, and a prayer of consecration. It has been erroneously asserted by some, that the Greeks do not practise the elevation of the host; for while repeating the words "Holy things for holy persons," each element is separately raised before distribution, while the people look on with bended knees.

CONFESSION is not practised with such minuteness as in the Romish Church, consisting chiefly in a recital of the Ten Commandments, with questions respecting which of them has been broken. In the form of absolution the priest is instructed to pray, "God forgive thee;" but this is followed up with the assurance "concerning the crimes which thou hast told out to me, have not a single care, but depart in peace." The following account of the appointed fast and saints'-days is borrowed from the little work on the "Greek and Eastern Churches," already quoted:—"The appointed fasts of the Oriental Church are very numerous and very strict. There are in all two hundred and twenty-six set days of abstinence in the year, including the Wednesday and Friday in each week, which are regular fast-days. Lent is observed with peculiar rigour; its first seven days are termed 'butter-week,' because the people then abstain from meat only; but after this is terminated, they are debarred fish, cheese, butter, oil, milk, and eggs, except on Saturdays\* and Sundays, which as festivals entitle them to the privilege of oil, as well as the liberty of taking more than one meal in the day. So binding are these rules considered, that even the poor will throw away a loaf of bread, if one of the forbidden aliments has but touched it. The Copts and Nestorians agree in keeping with especial strictness the three days' fast 'of the Ninevites' which precedes Lent; and some have been known to go without either food or water for the whole seventy-two hours." The reply of a priest to a lady, who was asking what good thing must I do to inherit eternal life, was, "Never will you be perfect till you have learned to live on mushroom skins." One effect of these prolonged fastings, which I have myself sometimes witnessed, has been a great dimness of the sight, which disappears on the return to a more nourishing diet. "The saints in the Greek calendar are more numerous than the days of the year; and many of them are addressed in laudatory effusions, so

\* "The Greeks differ from the Romanists in regarding the Saturday like a second Sabbath, and therefore accounting it a feast-day instead of a fast."

full of extravagant metaphors, that they may fitly be characterized as mere 'rhapsodies.' To the Virgin they have constant recourse for aid: 'Hail, lady, protectress, and guard, and salvation of our souls!' 'Let us never keep silence, O mother of God, concerning thy mighty works, unworthy though we be to speak them. For hadst thou not by thine intercession been our advocate, *who* could have preserved us from so many dangers, and who would have guarded us till now safe?'"

#### THE CHURCH RITUAL, DECORATIONS, AND CEREMONIES.

The liturgies of the Greek Church are extremely voluminous, containing long services for every day in the year; a good summary of these rituals is given in the following extract from "Dallaway's Constantinople:"—

"Dr. King judiciously remarks, that by liturgy, the office of the Eucharist only was described, nor has it at present a different meaning in the Greek Church, the four liturgies of which are those of St. James, St. Basil, St. Chrysostom, and those of the pre-sanctified mysteries.

"The first of these is asserted to be spurious by Smith, and therefore obsolete. The liturgies of St. Basil and St. Chrysostom are essentially the same; but the former being the longer, is used only on certain days, while the latter is considered as the ordinary communion service. That of the pre-sanctified is appropriated for Wednesdays and Fridays in Lent, or the great fast.

"The service of the Greek Church, like that of Rome at present, and that of all other Churches before the Reformation, is principally choral. Their canons and antiphonies are hymns, or portions of Scripture, set to music, first recited by the minister, and then chanted by the choir, but without musical instruments, which are not admitted in accompaniment. The *ectinèa* corresponds with our litany, but is never so called by the Greeks. They have several in every service. In consequence of a great variety of these and other forms, their books of offices are numerous and bulky.

"The *Menæon* contains the hymns and services for every festival, as it occurs in the calendar, and is divided into twelve volumes folio, each volume comprising the service of a month. The *Octoechos*, is so called from eight tones or voices, which are fixed to particular hymns, and which serve as a rule for singing the rest. It is divided into two volumes folio.

"The *Synnaxar*, or biographical history of the saints, comprehends four volumes folio, of which an appropriate portion is read on every saint's day. To these must be added the psalter and hours, the common service, the four gospels, the two triodes, the book of prayer, the ritual, and (which is very necessary in such a complex mass of liturgical forms) the regulation, wherein are contained directions how they are to be used.

"Of the *Menologion* it is sufficient to remark, that it nearly resembles idolatry; they admit pictures into their churches, not merely as ornamental, but as indispensable in the ceremonial of their religion. They

are usually attached to the screen which secretes the chancel, and from thence receives the name of iconostas. In the arguments advanced by Greek theologians in defence of this preference of painting to sculpture, there appears to be little solidity. They consider themselves as secure under the authority of St. John Damascenus. In the emblematical and mystical properties, attributed to clerical vestments, the Greek Church rivals the barbarism of the monkish ages." \*

The ceremonial of the Eastern Churches surpasses in the magnificence and imposing scenic effect of many of the services, that of the Church of Rome, whenever they can command the requisite funds; the Orientals display a great superiority over the people of the West in their taste for rich and beautiful decorations. The fitting-up of their churches and the ordering of the services has been evidently modelled on the Jewish ceremonial. The churches are generally of a cruciform shape, and surrounded by one or several domes. The choir is divided, by a high screen, into two compartments, an inner one corresponding to the Holy of Holies, where the communion table stands, and the chief priest officiates; the outer one allotted to the priests and choristers, where they read and chant the services; this is railed off from the remainder of the church, in which the people assemble. The screen concealing the Holy of Holies is called *iconostasis*; it is decorated with rich ornaments and fine paintings of the Virgin, the Saviour, and of the Evangelists, or saints held in highest veneration. There are small folding doors in the centre, called "holy," "royal," or "beautiful doors," through which none but the priests are ever allowed to pass; they are opened at certain parts of the service, when the high priest issues, dressed in his splendid canonicals, and attended by assistants, carrying censers; after reading some of the lessons and prayers he retires, and the doors are closed. There are small lateral doors for the passage of the inferior order of priests and choristers.

The services are intoned by the priests and choristers in front of the Holy of Holies, in a kind of recitative, exceedingly monotonous, and so rapid as to be nearly unintelligible. The lessons from the Scripture are read, but owing to the extreme length of the services (some of them lasting from two to four hours), this is done in a most hurried and irreverent manner. The words "Kyrie Eleison," "Lord have mercy on me," are repeated, after some prayers, as many as forty or fifty times, accompanied each time with the sign of the cross; this is strictly required to be made with *three* fingers, while in the Papal Church only two are used. Some of the psalms and litanies, however, are sung in exquisite taste with the richest vocal harmony; all instrumental music is prohibited. The vestments of the priests consist

\* "Dallaway's Constantinople," p. 375.

of splendid robes of velvet and satin, adorned with costly jewellery and embroidered work. The priests are generally tall, handsome men, and when they come forward in this rich attirement, with well combed hair, and long flowing beards, in the midst of clouds of fragrant incense, the effect is well calculated to attract and gratify a lively and imaginative people.

Many pictures of the Virgin and saints, richly ornamented with plates of gold or silver, in *alto-relievo*, are hung round the churches, and small stands are placed in front of them for the reception of lighted tapers, presented by the worshippers as votive offerings. These tapers, which cost from a farthing to ten shillings, or more, are sold by a priest at the entrance of the church, and bring in a very large revenue, sufficient for the support of some of the monasteries; for, after burning, for a very short time, they are taken away and melted down, to be moulded into new tapers, and sold again. Oil lamps are used where wax is scarce. A great part of the worship of the people consists in offering a lighted taper to the madonna or their favourite saints, before whose images they perform many prostrations, each time repeating prayers, and making the sign of the cross. I have observed them going in this way round the whole church, from image to image, paying scarcely any attention to the services performed by the priests.

The conduct of the people generally, during Divine worship in the Greek Church, is not less cold, formal, and irreverent, than in the Coptic and Armenian Churches. They are obliged to stand, no seats being provided, and it is but justice to observe, that the priests are perhaps more to blame than the congregation; for it is scarcely possible the people can feel much interest in long services, hurriedly and irreverently read over, in a language which they scarcely understand (Slavonic in Russia, ancient ecclesiastical Greek in the East). The act of public worship must become mechanical when the services are devoid of anything that can instruct the head or affect the heart. The people, consequently, walk about the church, freely conversing together, and only occasionally attending to parts of the service. The anecdote related of a man in one of their churches being observed picking his neighbour's pocket with one hand, while making the sign of the cross with the other, will be easily believed after the foregoing account of their tedious, heartless services.

In the East the two sexes are kept separate at church, but this is not the case in Russia. One of the results of the great length of their services is to leave no time for preaching, an example which the Tractarians in our own country are so anxious to imitate. Preaching

was forbidden in Russia in the seventeenth century, and priests were banished to Siberia for delivering sermons, on the false and ridiculous pretext that the Lord has always operated through his mere word, and had founded his Church, without explaining it, thus ignoring our Lord's solemn declaration, "This Gospel of the kingdom shall be *preached* for a witness unto all nations." In the present day preaching is seldom resorted to, except during Lent; and any attempt at scriptural and evangelical preaching so alarms the ecclesiastical rulers, as to lead to its speedy suppression.

## SECTION XII.

Reformation of the Oriental Christian Churches—Complete Failure of the High Church Missions—Scriptural Rule for Conducting Missions—New Translations of the Bible—Fierce Opposition of the Romanists—Persecution and Cruel Death of A. Shediak—Revival among the Armenians—Severe Persecutions by the Greek and Armenian Hierarchy—Toleration granted by the Sultan—Progress of the Reformation at Constantinople, Aintab, Aleppo, Diarbekir, Erzeroum, Mosul—Awakening among the Greeks—Missions in Palestine and Kurdistan—The Malta Protestant College—Advantages of Native Missionaries—Great Deficiency of the Means of Christian Education in the East—The Downfall of Nations.

A REVIVAL of pure spiritual religion in the decayed Oriental Christian Churches was attempted a few years since on the plan of first addressing the priesthood, in the hope of convincing them of their errors and leading them to embrace saving views of Divine truth. This method is asserted by the High Church party to be the only one consistent with Church order; while the instruction of the people in the truths of the Gospel, without the consent of an ignorant and unsound priesthood, has been pronounced highly schismatic. These two plans have had a most full and fair trial in the East, under the direction of American missionaries. The Rev. Mr. Southgate was sent to Constantinople about fifteen years since by the Board of Missions of the American Protestant Episcopal Church, in the hope of awakening the hierarchy and priesthood of the Oriental Churches to the errors of doctrine and discipline into which they have lapsed, and of conveying, through their instrumentality, a saving knowledge of the Gospel to the people. The reverend gentleman most zealously laboured in this mission, openly condemning as schismatics his American brother missionaries who, regardless of the opposition of the priests, were pursuing the plan of instructing the people. After some time, the reverend gentle-

man was raised to the dignity of a bishop, in which character he hoped, perhaps, to obtain an influence more favourable to the success of his mission. With the view of convincing the priesthood that the American and English Episcopates were regularly organized apostolic Churches, not essentially differing from their own, he translated the Prayer-book of the Church of England into Armenian, besides some tracts, sermons, &c. 'So blinded and infatuated was he by his High Church opinions, that, in the translations of the Prayer-book, he was guilty of mutilating' the original text by the omission of the word *spiritually*, in the pre-communion address,—“For then we spiritually eat;” and, after the note at the end of the communion office, respecting kneeling at the time of reception, a note is added, not in our Prayer-book, as follows,—“It is not intended by this to deny the doctrine of the Anglican Church, that in this sacrament the body and blood of Christ are indeed taken.”

After persevering, however, many years in this course, the venerable gentleman discovered that the Oriental priesthood, far from being disposed to listen to his instructions, claimed, with a tone of supreme and contemptuous superiority, the right of being his teachers, founding their claim upon the high primitive antiquity and consequent infallibility of their Churches. The Bishop, finding the hierarchy so rivetted in error by indomitable pride and bigotry as to be wholly inaccessible, had to acknowledge the complete failure of his mission, and was recalled by his Society. The unsuccessful results of this experiment have been fully admitted by the American Episcopal Board of Missions, as is shown in the following extracts from the proceedings of their Annual Meeting in October, 1852, in which they also decided upon renewing their mission to the East on a different plan:—

“Your Committee scarcely deem it necessary to recall to your minds the reasons on which, previous to the trial, this opinion was based. The experience of the Church has proved that a reformation cannot be effectual whilst confined to the clergy; that of the two classes the laity are the most easily affected, and must be the instruments of moving the clergy; and that ecclesiastics, as a body, very slowly acquiesce in a movement to which self-interest and cherished prejudices are so much opposed. Since the trial, your Committee see no results of the experiment which ought to induce the Foreign Committee to change their opinion.

“After a mission chapel had been opened and consecrated by the missionary bishop, which chapel was ‘not intended for the Easterns generally,’ it was found that such a private exhibition of our Church, and such a limited proclamation of the Gospel, could produce little

effect on the Oriental Churches, and, consequently, the chapel was closed three years before the mission was abandoned. Official and private intercourse with the Heads of the Oriental Churches produced no practical influence (so far as is known) in leading to the desired reformation.

“With the exception of the translations mentioned before, your Committee are not aware of any other results having been accomplished, than an imperfect knowledge of the existence of our Protestant Episcopal Church, and an erroneous impression that we are on terms of communion with the ‘decayed Churches of the East.’”

The other division of the American missionaries, being equally repulsed by the priesthood, turned to the people, following in that respect the example of our blessed Lord; for He did not court the favour or seek the friendship of the Jewish Sanhedrim. He well knew the priesthood to be infinitely less accessible to the truth than the people, being firmly rooted in their errors by pride and covetousness. He publicly and fearlessly reproved the priests, while He instructed the people in the way of life. But, though his Divine teaching was gladly received by the people, it was scornfully rejected by the priests, who persecuted Him unto death. The apostles followed their Master's example, and several of the Galatian teachers were anathematized by St. Paul for perversions of Divine truth, less dangerous than those of which the priesthood of the Popish and Eastern Churches have been guilty.

These excellent missionaries laboured accordingly for the diffusion among the people of the pure light of the Gospel, by means of the translation and free circulation of the Word of God and of other religious books, by the establishment of schools and colleges, and by preaching to the people whenever there was a favourable opening. After some years' patient perseverance in the use of these means, their labours have been owned of the Lord and largely blessed in the conversion of thousands of souls and the establishment of a large number of reformed congregations in various parts of the East.

The foregoing account of the fair trial of these two plans of conducting missionary work establishes two important facts. First, the complete state of decay of the ancient Oriental Churches, and the hopelessness of any effort for their recovery, through the agency of their present ecclesiastical rulers.

The priests themselves are ignorant of the great fundamental truths of the Word of God; their learning is principally derived from the writings of the Fathers, and from the visionary metaphysical theories of past ages; being naturally very acute, crafty, and unscrupulous, it is extremely difficult and unsatisfactory to contend with them in argu-



ment on any religious subject; for they are practised in the art of *mystifying* truth, by entangling it in the intricate web of a subtle, sophistical casuistry, so as to make it promote the ends of error, and in cloaking, likewise, error in the garb of truth, whenever this may answer their purpose.

The second fact fully established is, that God will not bless any other method of propagating his everlasting Gospel than is in strict accordance with the Saviour's parting command to his disciples, that "repentance and remission of sins should be preached in his name." \* It is obviously, therefore, not schismatic, but the imperative duty of all enlightened and zealous Christians, both clergy and laity, to assist in rescuing the members of those apostate Churches from their awful heresies. To pretend that we should be fettered, under such circumstances, by arbitrary rules of Church discipline, that we should limit ourselves to the instruction of the clergy, and not interfere with the people without their consent, is a monstrous and untenable proposition; it is setting a higher value upon ecclesiastical forms and regulations, all very useful in their proper place, than upon the vital and eternal interests of perishing sinners.

At the beginning of the present century the state of religion was very low and corrupt in all the ancient Oriental Christian Churches, who had for ages as completely apostatized from the true faith of the Gospel as their sister Church in the West. The cause of this decay of pure doctrine was to be found in our Saviour's words,—“Ye do err, not knowing the Scriptures.” The hierarchy had purposely allowed the Word of God to fall into disuse, neglecting to provide the people with translations in the spoken languages. The Armenians were the only Oriental Christians who sometimes possessed copies of the Bible; the priests even seldom had more than detached portions, such as the book of Psalms, the Proverbs, some of the Gospels, &c. While these Churches have never been obliged, by any great reformation movement, openly to prohibit, like the Romists, the use of the Bible by legislative enactments, yet their ecclesiastical rulers have frequently manifested their intense enmity and opposition to its free study by the people and to their exercising the right of private judgment upon its contents.†

As the way was prepared for the advent of our Saviour by the preaching of John the Baptist, and for the great Reformation of the sixteenth century by the labours of Wickliff, Jerome of Prague, Tyndal, and Coverdale, so God seems to have prepared his way for rekindling the light of pure Christianity in the regions of the East by

\* Luke xxiv. 47.

† See “History of the Greek and Armenian Churches,” 713 and 775.

raising up, in the beginning of this century, a number of agents admirably qualified for the preparation of new and correct versions of the Bible in nearly all the spoken Oriental languages. The Church Missionary, the London Missionary, and British and Foreign Bible Societies, were among the foremost in the execution of this great work.

The Church Missionary Society fixed, in 1816, a missionary station at Malta, having a large printing establishment, and conducted by able literary representatives, at the head of whom was the Rev. W. Jowett, afterwards succeeded by the Rev. Mr. Schlieniz. The distinguished Dr. Claudius Buchanan, Fellow of St. John's College, Cambridge, was sent to India; and, in the course of some years, other able and devoted missionaries were employed by various Societies in different regions of the East; among these may be mentioned the eminent missionaries, Carey, Ward, Marshman, Morrison, Milne, Ziegenbalg, and Schultz, the Rev. — Thomason, the Rev. H. Martin, the Rev. C. Burchardt, the Rev. S. Gobat (now Bishop of Jerusalem), the Rev. James Connor, the Rev. P. Fjellstedt, the Rev. T. C. Deininger, Rev. J. Hartley, Rev. Messrs. Krusé and Lieder, the Rev. Dr. Duff, and the Rev. Dr. Wilson.

The Bible Society employed the Rev. Dr. Leeves, the Rev. I. Lowndes, and many other agents, in establishing depôts of the Bible and circulating it widely in various districts of the East; but they afforded still more powerful help, by undertaking the expensive and difficult work of translating and printing the Scriptures in the Oriental languages. Missionaries from the Jews' Society entered the field. The German Society of Basle also sent missionaries into Armenia, Persia, and the districts of the Caucasus, one of whom, the Rev. J. T. Wolters, is now agent of the Church Missionary Society at Smyrna. The missionaries were assisted in their labours by several foreigners, among whom were—Hilarion, Archimandrite of the Greek Church at Constantinople; the Syrian Archbishop of Jerusalem, who visited England in 1819; Baron Von Diez, Prussian Ambassador at Constantinople; Professor Kieffer; Mr. Asselin de Cherville, French Consul at Cairo; and his celebrated Abyssinian coadjutor, Abi Rumi; Sabat and Johannes Lassar, in India, who assisted Thomason and Marshman in their translations of the Scriptures.

The Americans have, however, the merit of having supplied the most active and successful agency in the religious regeneration of the nations inhabiting the Levant and Central Asia, especially since the Church Missionary Society withdrew, in 1849, its missionary station from Malta, retaining only its schools at Cairo and Syra, and a missionary agent at Smyrna. It was in 1820 the American Board of

Missions commenced its operations in 'the East.' After a glance at some of the results of the combined labours of the various agents employed in the work of translation, an abridged account will be given of the progress of the Reformation in those countries, extracted from some interesting articles, compiled chiefly from the American "Missionary Herald," which appeared in the "Church Missionary Intelligencer," for 1851.

'One of the first undertakings was perfecting the existing version of the New Testament in modern Greek, and providing a translation of the Old Testament in the same language. The Archimandrite, Hilarion, was employed for this purpose at Constantinople by the Bible Society, and made a new translation of the whole Bible; but his translation of the Old Testament was afterwards superseded by one from the Hebrew text, by Professor Bambas and others, in 1835, under the superintendence of the Rev. Mr. Lceves.

The Arabic Scriptures were revised in India, by Thomason, with the assistance of Sabat, and were printed by the Bible Society. A new and corrected version has been prepared within the last few years by the Christian Knowledge Society, who have also translated the Church of England Prayer-book into Arabic. The American missionaries at Beyrout are preparing a new version of the Arabic Bible, rendered from the original Hebrew text. An edition of the Arabic Bible, in the Syriac characters, was prepared by the Bible Society, at the recommendation of the Syrian Archbishop of Jerusalem; and an edition, also, in the Syriac language, in the Syro-Chaldaic (Syrian, in Nestorian characters), and in the Judæo-Arabic (or, Arabic in Hebrew characters).

A correct manuscript of the whole Bible in Turkish was found about 1814, in the archives of the University of Leyden, where it had been lying for a century and a-half; it was printed, at the expense of the Bible Society, under the care of Baron Von Diez, and it is now freely circulated throughout the Turkish Empire. The Bible Society has since printed the Turkish Bible both in Greek and Armenian characters, for the use of the Greeks and Armenians in Turkey; the same has been done by the Americans, in Armenian type.

The Armenians possessed, since about A.D. 460, a translation of the Bible in Armenian, from the Greek and Syriac, by the celebrated grammarian, Moses, and the learned Membre, disciple of Mesrop, the inventor of the Armenian letters. A new edition was printed at Amsterdam about 1668; but a more correct one was published in 1773, and corrected by the Papal Armenian, Vartabed Mehtar, or Muktritar, who founded a convent and large printing establishment in the Isle of St. Lazarus, near Venice. Large editions of this Bible

were printed at the Serampore press, at the expense of the Bible Society, and others by the Russian Bible Society, before its suppression. All the versions being in ancient Armenian, a version of the New Testament in modern Armenian has been published by the American Society, this language being better understood by the common people. A version of the Old Testament, also, in modern Armenian, is being printed by the same Society.

The New Testament has been printed in Ararat Armenian, for the use of the people round Mount Ararat; also in Georgian, in Ossitinian and Trans-Caucasian Tartar, for the inhabitants around the Caucasian range of mountains; in the Orenburg Tartar, for the inhabitants in the neighbourhood of Orenburg; in the Karass, or Turkish Tartar, together with the Psalms and several other books of the Old Testament, for the natives in the Government of Astrachan. The book of Genesis has been translated into the Crimean Tartar, for the Caraites Jews of the Crimea, by way of trial. The entire Bible is printed in Buriat, or Eastern Mongolian, and the New Testament in the Calmuc, or Western Mongolian.

The Old and New Testament and some detached books of the Bible have been translated into Persic, by Henry Martyn, Archdeacon Robinson, Dr. Glen, and some natives. The four Gospels are published in Judæo-Persic (Persic in Hebrew type), for the use of the Jews in Persia; the historical books and New Testament in Pushtun, or Affghan; and the three Gospels in Beloochee. Versions of the Scriptures have been also printed in the numerous dialects of Hindustani, three versions in Chinese (Dr. Morrison's, Dr. Marshman's, and that of the Board of Revisors), and the New Testament in the Manchoo language.

The Slavonic races of the Turkish principalities on the Danube have also been provided with the Scriptures in their vernacular tongues. The entire Bible, and detached portions, have been printed in the Moldavian, or Wallachian, the Servian, and Bulgarian languages;—in Slavonic and modern Russ, in parallel columns;—in the Zirian, or Sirenian, for the people on the Volga; and in Tscheremissian and Tschuwaschian, for Rinnish tribes in the Governments of Kasan, Nische, Novogorod, and Orenburgh. The great variety of dialects spoken in the Caucasus and surrounding regions is truly remarkable.

A manuscript version of the Scriptures in Ethiopic, which is the ecclesiastical language of Abyssinia, was procured in detached portions by the agents of the Church Missionary Society, and printed. A written version in Amharic, the vulgar tongue of Abyssinia, was afterwards obtained in a singular manner. Mr. Asselin, French Consul at Cairo, wishing to learn the correct pronunciation of the Ethiopic, applied to an aged Abyssinian, named Abi Rumi, who had

been interpreter to Bruce and Sir William Jones; he then conceived the plan of availing himself of the help of this teacher to translate the Arabic Bible into Amharic; he persevered in the undertaking, on the Tuesdays and Saturdays of every week, for ten years, consulting, also, the Hebrew text, the Syriac version, and the Septuagint. The manuscript, which contains 9,539 pages, in duodecimo or small octavo, written in the Abyssinian character, in a clear and bold hand, was purchased by the Bible Society, and printed.

It has been seen by the foregoing summary, that a wonderful provision was made in the course of a few years, for bringing within the reach of nearly all the Oriental nations, the inexhaustible treasures of Divine wisdom and saving knowledge, contained in the holy Scriptures. A very large number of tracts and books were also printed in various languages, both by the Church Missionary Society and the Americans; of these, Keith's "Evidence of Prophecy" has been especially the means of awakening in many a spirit of inquiry, followed in some instances by conversion.

Besides the translation and printing of the Scriptures, the agents obtained accurate information respecting the state of the Oriental Christian Churches, the moral and intellectual condition of the Christian and Mohammedan populations, and the most promising localities for commencing missionary operations. The simple fact of the Bible having been translated and printed in above twenty-five languages for the use of nations who had for many ages lived in almost complete ignorance of its sacred truths, may justly be considered as a sure indication that the Lord is preparing fields in those regions for the reception and fructification of this large supply of the Divine seed; for He who has declared, that his word shall not return to him void, never does anything in vain. He has accordingly provided zealous and faithful labourers for the culture of these fields, and the gathering in of the harvest. The able and devoted American missionaries, as already observed, have been honoured with the privilege of taking, as it were, the lead in this invasion of regions, where darkness, superstition, and delusion have long reigned supreme. Agents from other countries have joined in this holy warfare, though the whole number of labourers is yet lamentably small. Some account of the progress and results of these missionary efforts will next be given, extracted chiefly from the "Church Missionary Intelligencer:"—

"It was not to be supposed that the god of this world would permit such serious aggressions on his kingdom to progress, without counteractive efforts on his part. The year 1824 opened with unequivocal evidences of hostility and opposition in various quarters. The

Patriarch of the Maronites, in Mount Lebanon, a Church in strict communion with the Papal hierarchy, issued his anathema against the Scriptures and Protestant missionaries, commanding all copies of the Old and New Testament to be either committed to the flames, or brought to him at Kannobin, and forbidding all attendance on the instruction of missionaries, under pain of excommunication. This manifesto of the Maronite Patriarch, in the most unmeasured terms denounced the missionaries as the followers of the enemies of mankind, apostate heretics, and sworn enemies of the Church of Rome, the mother and mistress of all Churches."

"The next month, the American missionaries, Fisk and Bird, were arrested at Jerusalem, and hurried before the judge. On appearing in his presence, he inquired, 'Who are you?' The reply was, 'English;' implying that they were under English protection. Holding a copy of Genesis, which had been brought from their lodgings, he said, 'These books are neither Mussulman nor Jewish, nor Christian;' and threw the book contemptuously on the floor. He was told that they were the same books which Christians had always received as their holy books. His answer was remarkable: 'The Latins say they are not Christian books.' Before the Governor, the books were again inquired about; and, on receiving a similar account, his reply was,—'The Latins say they are neither Mussulman, Jewish, nor Christian books.' The next day they were released; and so great was the curiosity excited, that on the four succeeding days, they sold more of the holy Scriptures than they had done during the preceding six months."

"Three months subsequently (May, 1824), a Circular was issued by the Pope, denouncing the Bible Society, as one audaciously spreading itself over the whole earth; and, in contempt of the holy fathers, and contrary to the decree of the Council of Trent, exerting all its efforts and every means to translate, or rather to corrupt, the holy Scriptures into the vulgar tongue of the nations; which, to use the language of the Western Antichrist, as he spake like a dragon, 'give just cause of fear that we shall find in them, instead of the Gospel of Jesus Christ, the gospel of man, or rather the gospel of the devil.'"

"But other thunders followed. Shortly after the Pope's Circular, a firman, addressed to different Turkish Governors, was issued from Constantinople. After referring to the introduction into the Turkish dominions of Bibles, Psalters, Gospels, and Persian Tracts, from Europe, it introduced the following language: 'Let no Turk whatever take any of these false books; and whenever any of them are found, let them be taken and cast into the fire, that they may be burnt.' No doubt was entertained, that this edict was issued under

Papal influence and misrepresentation, and thus the extraordinary spectacle was presented, of Popery and Mohammedanism issuing public and simultaneous anathemas against the distribution of the holy Scriptures."

"This was no time for any relaxation of effort. The opposition which had arisen, proved the efficacy of the means which had been employed." And they were vigorously followed up. The Rev. T. C. Deininger, who had been associated with Mr. Jowett, at Malta, in 1823, having been in the subsequent year removed by death, the Rev. John Hartley was appointed to succeed him. Constantinople and the surrounding countries, which had been left unoccupied by the return of Mr. Connor to England, became his field of missionary labour. In the beginning of 1826, Messrs. Krusé and Lieder reached Cairo, while Messrs. Gobat and Kùghler proceeded to Abyssinia."

"And now the seed sown so plentifully commenced to spring up, and individual instances of conversion," occurring here and there, afforded evidence to the missionaries that their labour was not in vain. The American missionaries at Beirut were cheered by the conversion of a young Maronite, Asaad Shedik, who, amidst imprisonment, and cruel scourgings and mockings, denied not his Master's name, but witnessed a good confession before his countrymen. For many months imprisoned in the gloomy monastery at Kannobin, often beaten, compelled to undress and pass the night in the cold, his sustenance limited to the smallest portion of bread and water which could sustain life, the monks assembling daily around him to insult him, he still remained 'stedfast, unmovable,' until, worn out, he fell asleep in Jesus."

"Amongst the Armenians in the vicinity of Beirut, there were indications of an awakening. Gregory Wortabet, an Armenian priest, in the face of much persecution, had embraced the Gospel. Several of the clergy of that Church married wives; and the excitement amongst the Armenians at Constantinople, when tidings of these things reached them, was so great, that a Council was convened to take into consideration these extraordinary circumstances. The question of the celibacy of the clergy was examined with great freedom, the matter being repeatedly before the Turkish rulers, who did not fail to recommend the removal of restriction." \*

\* According to the regulations of the Armenian Church, the monastic priesthood are bound to a life of celibacy, and are always connected with convents. Their distinctive name is Vartabéd, and to them the duty of preaching is assigned. The secular, or parish priesthood, must be married; no unmarried clergy being allowed to have the cure of souls. If a priest's wife dies, he at once retires to a convent.—*Vide Smith and Dwight's "Missionary Researches in Armenia,"* pp. 233 and 243.

“ The labours of the German missionaries near the Caucasus were increasing in interest and importance. Wide and hopeful spheres of labour extended before them; and entrances for missionaries appeared to open into the very heart of Western Asia. Some precious fruits had been gathered; and the monks and some of the priesthood, perceiving that light was increasing, began to show symptoms of hostility. The missionaries had revised for the press the four Gospels in Ararat-  
Armenian; the whole of the New Testament in Georgian, or Oriental Turkish, having been also prepared by them.”

“ In 1831, the American Board of Missions began to extend its operations. The previous eleven years had been occupied in visiting the countries around the Mediterranean, and investigating the condition of the people. A vast extent of country had been traversed; along the northern shores of the African continent, through Egypt, and across the desert to Palestine; from Beirut, across the mountains of Lebanon, to Damascus; from the ancient Tarsus, through the southern provinces of Asia Minor, to Smyrna; thence, through the several districts of the same country, to Casarea. Armenia had been explored by Messrs. Smith and Dwight, in 1830, and a week was spent amongst the Nestorians at Urumiah. They had now made themselves acquainted with the necessities of the people, the most accessible places, and the plans of operation most likely to be successful. It was a season of opportunity. Changes had taken place in the position of Turkey; humiliating dispensations had been dealt out, and the arrogance of the Moslems had been brought low. Greece had been wrested from the Sultan, and erected into an independent kingdom. The treaty of Ackerman, in 1827, had shorn him of another portion of his dominions. In vain, the sacred ‘Sanjak el shereef’ was unfurled. The adoption of Christian improvements, introduced by Mahmoud II., had irreparably injured the influence which the Turkish Sultans had hitherto exercised as heads of the Mahommedan faith; and Russia, in possession of Adrianople, dictated to the Sublime Porte a humiliating treaty of peace.”

“ New positions were at once entered upon by the American missionaries. Beirut, which had been suspended in 1828, was resumed in 1830; Constantinople and Athens were occupied in the next year; and Broosa and Trebizond in 1834. At all these places—as well as at Syra and Smyrna, the stations of the Church Missionary Society—schools were opened, and the various departments of Evangelical labour diligently prosecuted. Hopeful symptoms soon began to show themselves amongst the Armenians of Constantinople. By a strong body in that Church, the Scriptures were acknowledged as the only and all-sufficient guide in matters of faith and practice; inquirers



increased; and the hearts of many were softened. It was just the juncture to bring out the true temper and spirit of these lapsed Churches. They were now put to the test, that it might be seen whether they would accept the work of reformation which had commenced amongst them, or meet it with hostility and persecution."

"The Greek Church was the first to break forth in angry denunciations. In the beginning of 1837, an Evangelical Letter from the Greek Patriarch was published—the severest and most bitter document of ecclesiastical authority which had yet appeared. It consisted of thirty pages octavo, representing *the missionaries as Satanical heresiarchs from the caverns of hell, and the abyss of the northern ocean, whose object was to proselyte, and to foment divisions, and harass their Church, and fill it with heresy*: the purchase or use of any translations of the Scriptures made by the missionaries, whether in the Turkish, Servian, Arabic, Bulgarian, Slavonian, or other languages, were prohibited, and attendance at their schools was forbidden."

"The ecclesiastical authorities of the Armenians soon followed the example of the Greek Church, and without hesitation placed themselves in a position of antagonism to the advancing principles of the Reformation. The political power with which they were invested, was vigorously employed in impeding the efforts of the American missionaries. *The schools were closed; the books which had been put into circulation were collected and committed to the flames, the Scriptures not excepted, on two public occasions.* Ecclesiastical letters and documents were issued, denouncing the missionaries as heretics and Infidels, who, under the influence of the basest motives, were endeavouring to undermine the true orthodox faith of the people; and all Armenians were prohibited, on pain of excommunication, prison, and banishment, from holding intercourse with them, receiving or reading their books, or in any way countenancing them."

"But these measures, so far from extinguishing the spirit of inquiry, deepened and gave intensity to the movement. *A little band* of truly interested persons, small in number, but influential in position, among them individuals of various professions—priests, teachers, bankers, jewellers, and merchants—continued, notwithstanding the harassing procedures to which they exposed themselves, to attend on the instruction of the missionaries. Knowing the value of pure Gospel truth, they were prepared to hold it fast, at whatever cost, themselves, and to avail themselves of the peculiar facilities afforded by the commercial character of the Armenian community, for its active dissemination amongst the million and a-half of their countrymen scattered over the wide extent of the Turkish empire. Moreover, a serious dispute, which occurred about this time between the Armenian bankers and

the Armenian tradegsmen, with reference to the College at Scutari, which had been established to oppose Protestantism, and the decision of the Turkish Government on the subject, weakened the persecuting party, and helped the efforts of those who were anxious for a reformation in the Church."

"The light which had been kindled at Constantinople, now rapidly extended itself to other places, amongst which may be more particularly mentioned Broosa, Trebizond, and Nicomedia. At Broosa, where persecution had been most severe, the number and character of those who were seriously inquiring were such as to fill the hearts of the missionaries with joy; and there the attempt to sustain public preaching was attended with greater success than in any other part of Turkey. At Trebizond, inviting in scenery and climate, but in a spiritual point of view, when first occupied as a missionary station, like a post in the deep solitudes of the wilderness, some few satisfactory instances of conversion had occurred, affording hope that the day might soon dawn on the Armenian villagers around, who, without schools, had been suffered, in a state of savage ignorance, to pass on from generation to generation, their careless priests and bishops not being at the pains even to teach them how to read. And further westward still, at Erzeroum, the capital of ancient Armenia, encompassed with burying-grounds—itsself a vast burial-place of the spiritually dead, where works of merit, vain traditions, saint-worship, rigid fasts, and other superstitious rites and customs of a dead Christianity, were as numerous amongst the living as grave-stones amongst the sleeping places of the dead—a commencement had been made."

"The ecclesiastical party having vainly tried by other means to arrest the progress of the Reformation, resolved, in the year 1845, to adopt a new expedient, one fraught with danger to a corrupt Church, whose only safety consists in withdrawing itself as much as possible into the deep shades of obscurity, and shunning exposure to the light of free investigation: they decided to challenge the Evangelical Armenians to discussion 'on the main points in dispute between them. These discussions were usually in private houses, in presence of a select company, called together for the occasion; the chief disputant on the Patriarch's side being a certain teacher named Tchamourjian, whose reputation for learning and logic was so great as to rank him among the foremost champions of Armenian orthodoxy.' The Evangelical side of the argument was generally maintained by an individual named Apisoghom Hachadoorian, of whose life a sketch has been drawn up by the American missionary, the Rev. H. G. O. Dwight. This man was enabled to exhibit the truthfulness of Evangelical doctrine in so vivid a manner, as to carry home conviction to the minds

of many; and, as might be expected, these discussions were soon abandoned by the quasi-orthodox. Retreating from a position of too great proximity, they resolved to confine themselves henceforward to the use of the pen and the press. A treatise on the Communion, by Tchamourjian, was soon published; in which, after labouring to establish the error of transubstantiation, precisely as it is held by the Romanists, he challenged Apisoghom to confute his arguments. The reply, in the form of a pamphlet consisting of seventy-eight pages 12mo., was not long in making its appearance. The written controversy was not more favourable to the maintainers of the ancient system, than the *vivâ voce* discussions. Curiosity was excited, and the pamphlets on both sides were eagerly perused. Many learned with surprise, that doctrines of their Church, received from their forefathers, of whose verity they had never entertained a doubt, were now objected to as opposed to the declarations of holy writ; and, as they read and searched, they began to discriminate between the pure elements of God's truth, and the vain devices which man had intermingled with them."

"It was determined that excommunication and anathema—which, it must be remembered, according to Roman and Oriental usage, always implies *persecution*—should be immediately resorted to, as the only hopeful method that remained of bringing back the wanderers, and also of effectually terrifying all who might be inclined to go after the *new sectaries*, as they were called."

"In the latter part of January of the year 1846, the full vials of hierarchal vengeance were poured out upon the heads of the defenceless men and women in the Armenian Church who chose to obey God rather than man. They were summoned before the Patriarch, one by one, and peremptorily ordered to subscribe their names to a most idolatrous creed, which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences. In the course of a week or so, nearly all those who remained firm found themselves in the most pitiable condition, so far as the comforts and necessities of this world are concerned. They were ejected from their shops and their business. Men, women, and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whither they should go, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water-carriers with water. Parents were forced by the Patriarch to cast out even their own children who adhered to the Gospel, and to disinherit them." \*

\* "The Missionary Herald" (Boston, U.S.) for Feb., 1848, pp. 41—42.

“ It was indeed a time of more severe trial than the reformed had yet experienced. The Patriarch and his party resorted to every species of oppression, without the least scruple or pity; and it was evident that want of power only prevented them from cutting off heads. The brethren could not pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned; a few were cast into prison, and for several Sundays the churches resounded with anathemas against the followers of the new sect. At Broosa, Nicomedia, Ada Bazar, Erzeroum, and more particularly Trebizond, the same spirit of persecution displayed itself. At the latter place, “ the Gospel readers,” as the reformed were called, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of impoverishment and starvation. Some stood firm; while others, of a more timid spirit, the missionary work at that place being of recent origin, gave way under the pressure.”

“ It was at this crisis that the bitterness of persecution was arrested, from a quarter whence such an interference might have been least expected. The Turkish Government interposed to stay the tempest of ecclesiastical fury, and protected the incipient reformation from the enmity of those who would have torn it up root and branch. The Armenian Patriarch, summoned before Reshid Pasha, the Minister of Foreign Affairs, was charged by him to desist from his oppressive course. It was through the influence of England’s representative, Sir Stratford Canning, whose noble and persevering efforts to secure in Turkey liberty of conscience are above all praise, that this result was obtained. ‘ It matters not with him,’ says Mr. Dwight, in a letter dated May 13, 1846, ‘ by what name the victim of persecution is called, or to what nation or denomination he belongs—whether he be Jew or Greek, Mohammedan, Armenian, or Roman. This noble philanthropist is always ready to fly to his relief, and his influence is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this Government, that Protestant Rayahs (subjects) can live in this country, and pursue their lawful callings, and at the same time worship God according to the dictates of their conscience, is not among the least of these changes.’ ”

“ From this period the principle of toleration in connexion with the Turkish Government has been steadily advancing. The Sultan, in a speech delivered at Adrianople during the year 1846, openly declared that difference in religion is a matter that concerns only the consciences of men, and has nothing to do with their civil position.”

“ The right to enrol themselves as members of a Protestant community was now conceded to the reformed; and Protestant congrega-

tions, in separation from the original body, were soon organized at Constantinople, Nicomedia, Ada Bazar, and Trebizond."

"No bishop having been amongst the number of the expelled, these Protestant congregations are at present divested of the episcopal order. The first Evangelical Armenian Church was formed at Constantinople in July of 1846, when the pastor was chosen by election; and this first Church assumed the congregational form, a type which has been followed by the congregations which have been gathered at other places. The American missionaries have clearly shown, in their proceedings with reference to these Oriental Churches, that they are influenced by no narrow or sectarian spirit. Their object is to evangelize: if it can be done with the retention of the ancient forms of church government, well—and on this principle they are now conducting their operations among the Nestorians."

"We shall venture to trace the work amongst the Armenians in some of the many points of interest which present themselves."

"At Beirut, a Vartabéd named Pedros, who had been expelled from Constantinople by the Armenian Patriarch, undertook the office of colporteur, and soon afterwards set out for Aleppo and Aintab, carrying with him four boxes of books, consisting principally of the Armeno-Turkish translation of the Scriptures. His sale at both places was considerable, and in this work he persevered during the years 1845 and 1846. On his first visit to Aintab he was received as the Bishop's guest, and had free intercourse with the people; but his second visit was on the entreaty of a few persons who had become enlightened by the perusal of Armeno-Turkish books, and who urged it on him as a duty, that, as he had furnished them with the Holy Scriptures in their vernacular language, he ought now to visit them, and help them in their search after Gospel truth, as their confidence in their old way was completely shaken. Thus the numbers of inquirers increased, and many were fully awakened to the corruptions of the Armenian Church. The ecclesiastics, alarmed, succeeded in effecting the expulsion of the first Vartabéd, and of a second, by whom he had been followed, and who had boldly exposed, before large congregations, the uselessness of confession to the priest, and the sin of worshipping saints, and making pictures of God. But this, instead of overpowering the Protestant party, made them more determined; and a document, signed by eighty-two heads of families, was forwarded to the Americans, requesting that a missionary might be sent to instruct them in the way of life."

"The first missionary reached Aintab in the spring of 1847, and before the close of the next year, the American Board of Missions decided to regard this city as the centre of future operations on behalf of Southern Turkey. In March, 1849, the congregation, which had

been constantly, although slowly, increasing, numbered one hundred adults; and this small body, undeterred by its apparent weakness, at once assumed the aspect and bearing of a Missionary Church. Acting in the communicative spirit of the Gospel, its members diligently occupied themselves in spreading abroad the knowledge of salvation by Christ."

"The Aintab Christians resolved to go forth as tradesmen, and, while they wrought at their trades, like Paul, when, 'because he was of the same craft, he abode with' Aquila and Priscilla, 'and wrought: for by their occupation they were tentmakers,' like him, also, to reason with their countrymen, and persuade them to the truth. Their industrial occupation would protect them from the charge of being vagabonds, and at the same time, in the way of ordinary intercourse with all classes, afford to them the very opportunity of usefulness which they desired.\* Accordingly, five brethren, having offered themselves for this work, were accepted of the Church. Two were designated to Oorfa, in Diarbekir, two to Killis, and one to Aleppo."

"It is remarkable that the native Evangelists who first reached these two cities, were encouraged and countenanced by Mohammedans in the good work which they had undertaken. The native Christian who went to Oorfa was met on the fourth day after his arrival by a Mohammedan, who, when he had made himself acquainted with the object of his coming, went round himself with the information to several Armenian friends, recommending them in the most friendly manner, if they were desirous of knowing what Christ had indeed taught, to go and take lessons of the Protestant; and he was in consequence visited by two priests and several principal men of the place, to whom he had full opportunity of explaining the alone hope for sinful man. At Killis, the native Evangelists, having been ejected from their lodgings by the Armenian clergy, at the instigation of the Bishop of Aintab, were enabled to hire rooms in the house of a Mohammedan; and on the first two inquirers—one a Romanist and the other an Armenian—uniting with them in the perusal of the Scriptures, and in prayer, the Mohammedans became their protectors, and exhorted both Armenians and Romanists to forsake their idolatrous practices, and listen to the Gospel as taught by Protestants. It has been one of the most singular and interesting phenomena connected with this remarkable movement amongst the Armenians throughout the Turkish empire, that Mohammedans have been often found to interpose on the part of the persecuted Protestants, and shield them from the anger of their own ignorant countrymen."

"The presence of the native brother at Aleppo did not long escape the notice of the Bishop, and before the expiration of a month a pro-

clamation was issued, denouncing him as an Antab Protestant, and prohibiting the Armenians from holding any intercourse with him; but he was enabled to keep his ground, and in May, 1848, American missionaries were stationed in that city. It was then computed to contain 80,000 inhabitants, of whom 20,000 were professing Christians of various nations, languages, and sects. Here the Arabic, the spoken language of Syria, the Turkish, the language of the districts of the north, meet as on common ground, the latter being in most general use. Of the Christian sects, the Papal Christians are the most numerous, amounting to no fewer than 17,500."

"On the maintenance of the system of ceremonial observances the priests chiefly depend for the means of support. The priesthood, therefore, is their trade, their merchandise being the souls of men; and many are ready to say, 'Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.' When once established in their place, they are imagined to possess more than ordinary power. They can remit or retain sin, change bread into flesh and blood, and dispense with wine in the celebration of mass. They attend at the confessional, chant in church in an unknown language, herald the mandates of the Patriarch, and execute the orders of the Bishop; and, with a zeal, worthy of a better cause, keep watch around the dwellings of all those who manifest a desire to know the Truth."\*

"The inhabitants of Aleppo are remarkable for their social dispositions and habits. Much of their time is spent in social interviews and interchange of visits. 'They frequent the gardens and other places of recreation and amusement, where they may be found at almost all hours, especially towards evening, seated in small companies on the ground, and they are very affable and courteous to strangers. They love friendly disputation, are shrewd and ingenious in argument, and it is a pleasure to meet and mingle with them.'"

"Yet at none of the cities to which we have referred has Truth met with so determinate an opposition as at Aleppo. On more than one occasion have the ecclesiastical authorities ordered all Protestant books, all Bibles from Protestant presses, &c., to be burned, destroyed, or delivered into their hands, while those who neglected to obey the mandate have been threatened with excommunication. It was found impracticable to keep open a school. Private influence and persuasion were incessantly employed to turn away every ear from hearing the message of God's mercy in Christ; and if any persisted in seeking instruction, annoyances and persecutions of every possible kind were heaped upon them. Not that the missionaries have been altogether without encouragement. 'A few weeks since,' writes Mr. Ford, 'on

\* "The Missionary Herald" (Boston, U.S.) for Sept., p. 320.

the first Sabbath of June, it was our delightful privilege to welcome three of our congregation into the fellowship of the visible Church, and to the table of the Lord, on profession of their faith, in the usual form of the Churches at home."

"But in other directions besides, the light from Aintab had extended itself. Northward, at the city of Diarbekir, a spirit of inquiry had been awakened, in the first instance by the visit of a pious native from Erzeroum, with a liberal supply of books, and then by similar efforts on the part of the Aintab brethren. The city, important in itself from the large number of nominal Christians resident there, amounting in all—Armenians, Syrian Christians, Chaldeans, Armenian Catholics, and Greeks—to about 12,000, is rendered still more so from its central position, connecting Mosul with Aintab and Aleppo, and Bagdad with Constantinople. Situated on the west bank of the Tigris, it has an extensive trade, and much intercourse with the surrounding country, and is frequented by traders from the various regions of Mesopotamia and Armenia. Here the Syrian Christians are found in considerable numbers, amongst whom missionary efforts have made less progress than amongst the Armenians and Nestorians."

"This place was visited in 1849 by the American Missionary Schneider, and a native brother from Aintab was left there by him, whom the ecclesiastical party vainly endeavoured to expel; and there the work, amidst much opposition, has continued to progress."

"Many other places are referred to in the details of the American Missionaries as characterized by movements of a similar nature, more or less developed. To the eastward, Mosul; the province of Geghis, in the Pashalic of Diarbekir, containing 12,000 to 15,000 Armenians; and, further to the north-east, Erzeroum, the largest city and bulwark of Turkish Armenia; Besne, to the south of Mount Taurus; and Arabkir, between Besne and Erzengan. To the north-west of Aintab, Marash: and directly north from Marash, Sivas; and beyond that again, Tokat: then Kesarieh (Cæsarea), forming an angle to the west with Sivas and Marash; and on the southern coast, Adana and Tarsus. These, with the localities already mentioned—Nicomedia, Broosa, Trebizond, Moosh—present a field indeed, of great magnitude and importance. After reviewing it on the map, our readers will be prepared to coincide with our Catechist, Mr. Sandreczki, in the following remarks, the result of his own personal observation:—

"It seems that the Lord has chosen this people to become a light in the darkness; a light, not only to their own benighted Christian countrymen, but also to the Mohammedans, and especially to the Osmanlis, whose language is, in many parts, almost the only one they speak. The stir is a general one. Besides the above-mentioned



places, there are many others where inquirers have risen through the agency of teachers or colporteurs sent out by the Americans, and now begin to hold prayer-meetings."

In the early part of 1850, the American missionaries reported the commencement of religious inquiry amongst the Greeks at Constantinople. Several of them, both men and women, were in regular attendance on a special Sunday service, which had been opened on their behalf, coming, for this purpose, a distance of from three to five and even six miles; and hopes were entertained that a true work of grace had been begun in the breasts of more than one of the little company. The Rev. H. J. Van Lennep, in a letter dated Constantinople, July 20, 1850, thus refers to the probable origin of this movement:—

"The movement among the Greeks dates as far back as the great persecution of the Evangelical Armenians. Before that time, however, there were indications of a change.<sup>6</sup> The Bibles that have been distributed to them, and the light brought from Europe by many of their countrymen, have loosened the foundations of superstition, and the great majority of the better portion of the nation have sighed for a reformation. The example given by the Armenians of suffering for conscience' sake, and the sight, ever since placed before the world, of a truly Christian Church, have produced a deep impression on many minds. Formerly they could easily be kept from attending our services. Now the anathemas of the priests have lost their power; and, whatever they may do, they cannot prevent a goodly number from attending our worship. They have already tried their best, and have failed."\*

Persecution in several instances, before the issuing of the late firman, had been tried, but ineffectually. The Greek Patriarch had attempted to accomplish the banishment of one of these inquirers, but unsuccessfully; while the display of bitter hostility induced the wife and children of the man, who had not previously joined with him, to unite themselves to the Protestant community. "There is," writes the Rev. G. W. Wood, March 14, 1850, "a spirit abroad, if we do not greatly mistake, such as has not before been seen among the Greeks of Constantinople. It is not to be disguised that mighty obstacles oppose the spread of the Gospel among them. They are the same proud, self-sufficient, sensual people that their fathers were 1800 years ago—caring only for this world, wise in their own conceit, contemptuous of others, and banded together, as with bands of iron, to resist all attempts at the introduction of another faith among them. Yet let the Spirit of the Lord descend upon them, and glorious will

\* "The Missionary Herald" (Boston, U. S.) for November, 1850, p. 381.

be the working of his power? May we not hope to see it in our day?" \*

The creation of a Protestant bishopric at Jerusalem about the same time that it pleased the Lord to move the ruler of the Turkish empire to put down all religious persecution against the Christians and to grant them full liberty of conscience, was a most significant and important event. It is a measure that has already, especially under the direction of the present wise and devoted prelate, produced most happy and encouraging results; for Bishop Gobat writes: "There is almost a general movement from Aleppo to Jerusalem, by no means, however, exclusively religious." Small Protestant communities have been formed at Jerusalem, Jaffa, Bethlehem, Nablous, and Nazareth, and the Church Missionary Society have increased their missionary agency in Palestine by the addition of two ordained and one lay agent. The congregation of Protestant converts at Nablous amounts now to two hundred. The Arabic translation of our Prayer-book, by the Christian Knowledge Society, is found a most useful work, and very acceptable to the people, who are accustomed to a liturgy.

The most friendly understanding exists between the members of the Jerusalem Mission and the American missionaries in Syria, who cordially co-operate with one another in the advancement of the Saviour's kingdom in those regions. The labours of the American Mission of Beyrout have been blessed with remarkable success in the establishment of a Protestant congregation and schools at Beyrout and Hasbeiya, and in the awakening of a desire for scriptural light among the people in several other parts of the Lebanon. They have also rendered much service by the great number of books issued from their printing office. A very interesting religious movement has manifested itself at Damascus, under the joint influence of American missionaries and of a missionary sent by the Presbyterian Church of the north of Ireland; a respectable Protestant congregation has been formed and a school opened.

The American Board of Missions has increased its former missionary staff among the Nestorians, and established two stations,—one among the independent mountaineers, and another for the Nestorians in the district of Oroomiah. Their plan of operations consists in the translation of the Scriptures into the vernacular tongue, the circulation of tracts, establishment of schools, and preaching the Gospel. They endeavour to obtain the co-operation of the clergy in these proceedings, and the accounts received of the progress of the people in scriptural and spiritual knowledge are very cheering, notwithstanding all the opposition of Popish Jesuits and Russian agents.

\* Ibid., June, 1850, p. 209.

They have sent an intelligent and pious Nestorian youth as a free pupil to the Malta Protestant College, to be educated as a missionary.

The following testimony of the Rev. N. Benjamin, to the fact of the exertions of the Protestants having successfully checked the increase of Popery in several districts, is most encouraging:—

“ But I cannot refrain from alluding to one fact of general notoriety and of great importance, which is, that the circulation of the Word of God, and the prevalence of Evangelical sentiments in the Armenian nation, have already put an effectual stop to the influence of Romanizing agencies among this people. For a great number of years the Papists have been labouring, as you are aware, with ceaseless activity, and by deep-laid plans, to gain over to their Church the Armenian nation. And they had every prospect of entire success in these schemes. It is a common remark, made not only by Protestant Armenians, but by persons still in the Armenian Church, that if the Protestant reformation had not commenced in this empire as it did, half the Armenian nation, or, as some say, the whole, would ere this have become Roman Catholic. Now, as I before said, this tendency has wholly, and, I trust, for ever stopped; and those very persons in the Armenian Church, who but a few years ago were combined with Papists in exertions to keep out Protestantism, are now ready to co-operate with Protestants in the conflict with Popery. These things are wonderful in our eyes, and constrain us to bow down in humble adoration of that sovereign and omnipotent grace which can so mould the hearts and the purposes of men.”

According to the latest accounts received, the reformation is steadily progressing almost everywhere in Syria, central Asia, and European Turkey, notwithstanding frequent opposition, especially on the part of the established Christian priesthood. At Aintab, in Asia Minor, the congregation is reported to number from 600 to 800 members. The number of labourers, however, is sadly disproportionate to the urgent demands of the people for churches, preachers, and schools.

The American Missions in the East far exceed, in the number of their agents and in the amount of their expenditure, those of any other country, the annual sum spent by them for several years being 15,000*l*. The assistance supplied at present from England to this great work is as follows:—The Church Missionary Society employs five ordained and fourteen lay agents; the Jews Society, eight ordained and twenty lay agents; and the British and Foreign Bible Society has one ordained and one lay travelling agent.

The latest measure undertaken in England for the promotion of the religious and social regeneration of the nations of the East has been the foundation of the Protestant College at Malta, having for its object the education of a NATIVE MISSIONARY AGENCY. The founders of this Institution were induced to consider this plan the best that could be adopted, in consequence of the many obvious advantages of a

NATIVE over a EUROPEAN agency, a fact fully proved by the great success of the American missionaries, whose chief occupation has been the training up of native agents. The objects and advantages of the Malta College will, however, be best explained by the following extracts from its Prospectus, which has been given at length in the introduction:—

“1. The object of the Malta College is thus briefly expressed in the first Article of its Constitution:—THE FREE EDUCATION OF NATIVES FROM THE DIFFERENT REGIONS OF THE EAST, AS MISSIONARIES, SCRIPTURE-READERS, SCHOOLMASTERS, AND INTERPRETERS.

“2. The nations, for whose regeneration the College has been founded, include ONE HUNDRED MILLIONS of people (exclusive of the East Indies and China); and the agency now employed amongst them, amounts only to three missionaries for every two millions. It is therefore considered, that in order to provide a NATIVE AGENCY in any degree adequate to the urgent destitution of these long-neglected nations, it will be desirable to admit at least ONE HUNDRED ORIENTALS into the College. The average cost for the maintenance and instruction of each pupil at Malta, is 40*l.* a-year, or about half the cost of a similar education in England.

“3. The necessity for a *gratuitous* education arises from the fact, that very few of the Orientals are able to pay, and those who have the means are not usually the most inclined to devote themselves to missionary pursuits. *No Missionary College in Europe is self-supporting.*

“4. The present condition of the natives inhabiting the eastern shores of the Mediterranean, is alike interesting and critical. It is characterized by a general spirit of inquiry on religious subjects, and a pervading feeling of dissatisfaction with the old systems, whether of Mohammedan superstition, or debased Christianity.

“5. There is a most urgent want of qualified NATIVE MISSIONARY AGENTS for the wide fields of labour opening throughout every district of the East; and if the Committee can obtain the funds required for the full accomplishment of their design, THE MALTA PROTESTANT COLLEGE WILL BECOME AN IMPORTANT AUXILIARY TO ALL OUR MISSIONARY SOCIETIES, A GREAT NURSERY AND STOREHOUSE, whence they may be provided with native labourers of every description, educated at a small cost; exempt from the diseases to which persons not acclimatized in hot countries are liable, and enjoying all the advantages connected with an acquaintance with the Oriental languages, manners, and customs.

“6. The Committee of the Malta College desire to send out annually from FIFTEEN to TWENTY qualified labourers, after going through a course of education, lasting, on an average, six years. But, in order to carry out this design, the Institution requires a permanent income of 4,000*l.* a-year, which can only be secured by ANNUAL SUBSCRIPTIONS.

“8. A school of paying pupils, for the education of the Europeans in the

East, and of the wealthy Orientals, has been added as an *Auxiliary* branch of the College, and is self-supporting. This school, although of secondary importance in the plans of the Committee, materially promotes their great missionary work, in assisting the training of the Orientals; and a missionary spirit has already been imbibed by some of the most gifted European pupils."

The Malta College aims at becoming not only a great Missionary Institution, where sound religious and general instruction may be obtained in all the specified branches of study, but where, also, that instruction may be communicated in the best and, both as regards time and expense, the most economical manner; an Institution in which the difficult art of teaching may itself be continually studied, practised, and even improved. Young men will be selected as free pupils from the East; a few also will be sent from England, who, commended for their piety and ability to teach, may by their example and conduct be expected to exercise a most beneficial influence on the Orientals. It may thus be hoped, that, after some time, the Institution will supply a band of young men qualified to be eminently useful as NATIVE missionaries, Scripture-readers, schoolmasters, interpreters, Government agents, physicians, lawyers, merchants, &c. With regard to schoolmasters, the CENTRAL INSTITUTION will materially help in procuring them suitable maintenance and employment in the numerous BRANCH SCHOOLS established in connexion with it throughout the East. The Committees of the local schools, on the other hand, will be much assisted in finding well qualified persons for that office.

When an education higher than that given in the elementary school shall be required, parents may transfer their children, after the age of eight, to the College at Malta; and those among the native pupils, who have given sufficient proof of superior capacity and good conduct to hold out a fair promise of future usefulness, can be selected as FREE pupils. A great advantage of this arrangement will be to secure such a uniformity in the principles of teaching between the elementary schools and the central Institution as will be highly favourable to the progress of the pupils.

Few things are more wanted everywhere in the East than the establishment of good local elementary schools; they might include both sexes; and the good they are capable of doing is incalculable. The European residents are generally at a great loss how to provide for the education of their children until they are old enough to be safely sent to schools at a distance from home. The consequence is, that not unfrequently, the important first period of life is wasted, and boys have been sent to the Malta School, at the age of ten, and even sixteen, unable to read English correctly; or, in some cases, they are

placed in Roman Catholic schools, where they learn little, and their religious principles are tampered with. Another great advantage of these elementary schools will be to supply the means of a sound religious and practical education for the children of European artisans, and for those of an inferior, but respectable, class of Levantines, who do not require them to be highly educated, and cannot afford the expense of sending them to school at any great distance. In some places, such as Constantinople, Alexandria, &c., these form a numerous class, and the children have not unfrequently become Roman Catholics or else unprincipled Infidels. The extent of the work to be done has thus been shown, and a definite and comprehensive plan for its accomplishment proposed.

## THE DOWNFAL OF NATIONS.

WHEN visiting the once glorious regions of the East,—tracing the deserted sites of splendid cities, formerly the capitals of mighty empires, beholding the *ruins* of magnificent temples, or exploring localities associated with some of the most stupendous events recorded in history,—it is impossible not to be deeply impressed with the idea both of the greatness and the nothingness of man, and with a strong conviction of the revealed truth, that he has fallen from a higher and more perfect state of existence. It is obvious, from the history of the rise of nations and the growth of human knowledge, that even in his fallen state man is still possessed of an amount of intellectual power sufficient to enable him to attain some degree of greatness. But the invariable decay and annihilation of the mightiest empires, unanswerably prove that he is wanting in those great moral principles which, being of divine origin, are the only source of perfection and durability. These great principles were lost when, in the pride of his heart, and at the instigation of Satan, man rebelled against the sovereign authority of God, wishing to become, as it were, a God unto himself. As long as the desire of power and wealth creates a necessity for exertion, men can impose restraints, dictated by self-interest and self-love, upon the indulgence of their passions. Several nations, such as the Assyrians, Greeks, and Romans, have, during the period of their rise, exhibited some measure of public virtue, and

been governed by certain fixed codes of morals; although, as remarked by St. Augustine, these, being in their essential nature no better than splendid sins, could never lead to a sound and lasting state of social welfare. But no form of political government, no system of religious belief, no code of moral or civil law, BASED ON MERELY HUMAN PRINCIPLES, has ever yet been found capable of regulating the actions of men, so as permanently to secure the liberty, peace, and prosperity of nations, and preserve them from a more or less speedy decay.

The abstract speculations both of ancient and modern democratic politicians upon the NATURAL RIGHTS OF MAN, as constituting the basis of civil liberty, are the effusions of pure folly. The human race has been in open rebellion against the sovereign authority of their Creator ever since the fall of Adam, and will not have God to reign over them. To claim, therefore, natural rights for rebels,—to assume that creatures can inherently possess any power, independent of their Creator, “in whom they live and move and have their being,” is an absurd and paradoxical proposition, involving the very essence of Atheism; for it is obvious that God, having created all things, is the only Being that can claim any inherent rights, the most undeniable of which is the right of exacting from all his creatures an entire submission to his will.

Rebellion against his Creator, as it was man's *first* and *greatest* crime, so has it been the fruitful parent of all other crimes. God punished man for his rebellion by leaving him for a time to govern himself, when he soon became the victim of his perverted will and depraved affections. The history of the world fully demonstrates that all the sin and misery that have overspread and desolated the earth since the fall,—that all the cruelty, tyranny, and oppression, exercised by man over his fellow-men, have had their origin in the unrestrained indulgence



of *covetousness* and *ambition*; and that, in fact, SELFISHNESS and PRIDE are the great principles antagonistic to, and subversive of, all public liberty and national happiness.

Democrats are notoriously the most self-willed and unruly of all tyrants, the fundamental principle of democracy claiming for every individual the law of self-government, as his inherent, *natural* right. The Grecian and Roman republics were destroyed by the democratic principle, which, under the guise of liberty, is the essence of licensed selfishness. Many are the occasions in which men of deep and ambitious designs have taken advantage of the confusion and anarchy introduced by democracy, to raise themselves to despotic power; the people gladly exchanging the intolerable tyranny of many rulers, for that of one.

After nations have reached a high degree of glory, power, and wealth, their rulers having obtained all the objects which they coveted, have, with few exceptions, cast off even the semblance of morality and justice they may have assumed for the promotion of their selfish ends, and, yielding to the licentious gratification of the baser passions, have plunged into the greatest excesses; the people have been corrupted by the example of their rulers, and licentiousness has abounded, until all the bonds of society have become loosened and the national fabric has crumbled to pieces, through a kind of moral putrefaction. Sometimes the people have been goaded into rebellion by the cruel oppression of their rulers, who, enfeebled both in body and mind by sensuality, have no longer been able to keep them in subjection; the community has then broken up, through internal discord and anarchy, or else weakened by divisions, it has fallen a prey to some foreign conqueror.

The truth of the foregoing sketch of the inevitable decay of all national institutions which are founded only on human principles, will be confirmed by the following

description of the causes which ultimately led to the destruction of the Roman empire :—

“ For three centuries, luxury, attended by every abominable vice that can be conceived, had been increasing in the Roman empire. There want not lamentable proofs that the severe satires of Juvenal were but too well founded. ALL FLESH HAD CORRUPTED THEIR WAY. With the loss of civil liberty, even the old Roman virtues, of public spirit and magnanimity, though no better, as Augustine says, than splendid sins in their nature, had vanished. Civil broils and distractions continually prevailed for the greatest part of this period, and increased the quantity of vice and misery. The best time was, doubtless, during the reigns of Trajan, Adrian, and the Antonines. But, even under those princes, the standard of virtue was extremely low. The most scandalous and unnatural vices were practised without remorse. Men of rank either lived atheistically, or were sunk in the deepest superstition. The common people were perfectly ignorant. The rich domineered over the poor, and wallowed in immense opulence; while the provinces groaned under their tyranny. Philosophers, with incessant loquacity, amused their scholars with harangues concerning virtue, but they neither practised it themselves, nor understood its real nature. By far the largest part of mankind, namely, the slaves and the poor, were in remediless indigence: no methods whatever were devised for their convenience or relief. In the mean time, the pleasurable amusements of men, as the stage and the amphitheatre, were full of obscenity, savageness, and cruelty.

“ This was the Roman world. We know much less of the rest of the globe: which, however, in ferocious wickedness and ignorance, was sunk much deeper than the nations that bowed under the yoke of the Cæsars. •

“ Behold! In the midst of all this chaos, this corruption, and this ignorance, arose out of Judea a light of doctrine and of practice singularly distinct from anything that was then in existence! A number of persons, chiefly of low life, the disciples of Jesus of Nazareth, live as men ought to do, with a proper contempt of this vain life, with the sincerest and most steady ambition for another. They prove themselves to be true philosophers, if real love of wisdom be allowed to consist in the justest views and worship of their Maker, and in actual acquaintance with his character, in real moderation of their passions and desires, and in unfeigned benevolence to all mankind, even to their enemies. •

“ No sound rules of philosophizing will direct us to conclude all this to have been of MAN. The WORK was of God: and this effusion of his

Holy Spirit lasted for three centuries, debased indeed toward the end of that period, but not entirely extinguished." \*

The downfall of nations, through the moral corruption of human nature, being a fact incontrovertibly established by the testimony of all history, what becomes of the Free-thinker's boastings of the dignity, natural rights, and perfectibility of man? has not, on the contrary, the most learned of the inspired apostles, poured contempt upon all such vain-glorying, when writing to the highly polished and intellectual Corinthians, he declared:—

"The foolishness of God is wiser than men; and the weakness of God is stronger than men . . . for God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."†

It is not merely the recognition of Him as their Creator, that God requires of men, but belief in Him as their reconciled Father, through the atoning and all-sufficient righteousness of Jesus Christ, the blessed Redeemer. It was for the express purpose of exhibiting to men and angels, through the wonderful work of His Church's redemption, the infinite perfection of all His attributes, that this earth and its inhabitants were created; and what greater evidence of sin, ignorance, and folly can men and nations manifest, than to live in the constant disregard, and practical denial of this most glorious and sacred truth,—a truth distinctly revealed in the following, and various other passages of God's holy Word:—

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."‡

\* Milner's "Church History," in one vol., p. 181.

† 1 Cor. i. 25—29.

‡ Vide 1 Peter i. 12.

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”\*

When men, naturally endowed with a measure of benevolence and justice have been invested with sovereign power, their Government has diffused among the people the blessings of comparative order, peace, and prosperity. Sovereigns of this character have sometimes been raised up by God, as in the case of Cyrus, for the accomplishment of his Divine purposes. But the number of such rulers has been so few, as to form an exception which proves the truth of the general rule, that the moral depravity of man in his unregenerate state, has been the cause of the wasting and destruction of nations.

It has thus been shown, that the decay of all the great empires, both ancient and modern, has been occasioned by the licentiousness of both rulers and people; and that this depravity of morals has been the necessary result of man's having lost at the fall, as the just punishment of his rebellion, that principle of Divine morality which had been implanted in him, when “God created man in his own image.”† Man must evidently continue the degraded victim of sin and misery, until his soul has been purified from the deep moral taint incurred at the fall, which sinks him below even the brute creation, and until he has recovered the great moral element which was then destroyed. He must take for his guidance a code of religious, moral, and social laws derived from a higher and purer source than his own corrupt heart; this has mercifully been provided by God, in the blessed gift of his revealed Word. Therein is contained an all-sufficient remedy for his deliverance from the degradation of the fall,—a glorious and precious promise of pardon and reconciliation with God, through faith in the atoning sacrifice and mediation of his Son Jesus Christ, and of a new birth of the soul, by

\* Ephesians iii. 9—11.

† Gen. i. 27.

the operation of the Holy Spirit, unto holiness and true godliness. This Divine remedy operates effectually, by renewing the heart, subduing the passions, and giving a right direction to the intellectual faculties. . When the love and fear of God have been restored, pride and selfishness are rooted out, and their place filled by the royal law, "Thou shalt love thy neighbour as thyself."

It is obvious, therefore, that until man has been delivered from the bondage of sin, Satan, and self, by the renewing and sanctifying power of the Gospel of Christ, tyranny and oppression can never be banished from the world, nor can a remedy be provided against the decay of nations.

The whole law is summed up in the two great commandments; while the first prepares man for the blessedness of the heavenly state, the other enjoins all those social virtues which alone can bind harmoniously together the various classes of men in a nation, and especially inculcates that principle of forbearance and self-control, that mutual regard for each other's good, which powerfully tends to secure the combination of a due reverence for authority, with an intelligent love of liberty. From no other source than from the all-powerful influence of the doctrines and precepts of the Bible can such happy results be derived; and there exists no other solid foundation for the enjoyment of a sound, rational, and lasting state of national freedom and happiness. The Word of God abounds in declarations and promises to this effect, of which the following are a few:—"The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."\* "If the Son therefore shall make you free, you shall be free indeed."† "And ye shall know the truth, and the truth shall make you free."‡ "He hath sent me to proclaim liberty to the captives."§ "Being then made free from sin, ye became the servants

\* Rom. viii. 2. † John viii. 36. ‡ John viii. 32. § Isa. lxi. 1.

of righteousness.”\* “Righteousness exalteth a nation, but sin is a reproach to any people.”†

The testimony of the Bible further proves the utter unsoundness of the favourite Infidel principle which is continually put forth by modern Liberals, that religion has nothing to do with politics, and only concerns the spiritual welfare of individuals. According to this dangerous fragment, God takes no cognizance of the affairs and destinies of man in his aggregate capacity, but is to be banished from the legislative assemblies and executive councils of a nation. Setting aside the absurdity of such an opinion, viewed in the light of reason, its falsehood is most fully exposed by the following declarations of the Word of God:—

“By me kings reign, and princes decree justice.”‡

“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another.”§

“God standeth in the congregation of the mighty; he judgeth among the gods.”||

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”¶

“Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant of the plain of Aven, and him that holdeth the sceptre from the house of Edeph: and the people of Syria shall go into captivity unto Kir, saith the Lord.”\*\*

Similar judgments against various nations for their sins

\* Rom. vi. 18.

§ Ps. lxxv. 6, 7.

† Prov. xiv. 34.

|| Ps. lxxxii. 1.

\*\* Amos i. 3—5.

‡ Prov. viii. 15.

¶ Daniel iv. 34, 35.

are prophetically denounced by the Prophet Jeremiah, from the forty-eighth to the fifty-second chapters. The testimony, also, contained in the Apostle's exhortation, should be sufficient to convince the most blind and incredulous on this subject:—

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” \*

One of Christ's designations in Scripture is, “THE DESIRE OF ALL NATIONS;” for nations, as well as individuals, will find that conformity to the doctrines and precepts of his Gospel, as their only Divine rule of faith and practice, is the true source of happiness, peace, and lasting prosperity.

The true principles of civil liberty were unknown in the world until the law of brotherly love was introduced by Christianity; and no country has ever so richly enjoyed the blessings of Christian freedom as England, under the mild, equitable sway of her Protestant constitution. The sole reason of this has been, that that constitution was essentially based by our great Protestant statesmen on the pure doctrines and precepts of the Bible, special care having been taken by them to reject and protest against all Popish and Infidel admixtures. The Word of God was thus adopted as THE DIVINE RULE OF FAITH AND PRACTICE for the British nation, both in its individual and collective capacity. While other nations have been desirous of copying our constitution, they have overlooked the important fact of the IMMUTABLE FOUNDATION, on

\* Romans xiii. 1—4.

which it has been raised, and hence has arisen their disappointment in not reaping the same happy results. How gratifying is it, on the other hand, to the friends of true freedom and progress, that the exertions made of late years by this Protestant nation, for the benefit and amelioration of other countries, have been mainly characterized by the diffusion and maintenance of those Christian principles to which she owes her own prosperity and independence. The records of her Missions bear ample testimony that her labours abroad are blessed, and at home she is daily realizing in the face of the world the fulfilment of the Lord's promise, "He that watereth, shall be watered also himself," and "them that honour me I will honour."

It has been the great object of the foundation of the Malta College to extend to the degenerate, though once glorious nations of the East, the blessings enjoyed by Great Britain, under her BIBLE CONSTITUTION. Thousands of our ancestors sacrificed their lives and fortunes in the attempt to replant the Banner of the Cross in the East; enormous treasures were wasted, and rivers of blood shed by our brave Crusaders, under the mistaken belief that the religion of Christ could be established by the sword. May we not hope to see some of the same earnest zeal rekindled in the present day, and the Christian community aroused to renew their efforts, though under better direction, for the attainment of the same glorious end? They have only to substitute for the carnal weapons formerly used in this holy warfare, the sword of the Spirit, which is the Word of God, and they may confidently expect, upon the sure promise of that same Spirit, that, by trusting in his strength, they shall obtain a peaceful triumph, without any infliction of human suffering, and at an infinitely less expenditure of treasure.

May it not therefore be hoped, that the British public, and, indeed, that the Christian of every country, who feels



he is bound to do good as he has opportunity given him, will consider whether this is not the time, and this a favourable occasion, to unite in one great effort to promote the regeneration of the inhabitants of those regions, where the light once brightly shone, and now but faintly glimmers. What but the quickening and elevating truths of Christianity can rouse the indolent Oriental, and make him act on PRINCIPLE, a word of which, at present, he knows not the meaning. How else can be infused into all classes that public as well as private virtue, which is necessary, for the physical, as well as moral improvement of their country and condition? How can the Mohammedan cease to thank God that he is a Mohammedan while the Christian Churches are so corrupt in doctrine and practice? What can raise them from their present degradation, but a Scriptural education, and a Gospel ministry? How can this be adequately supplied, except through a NATIVE agency trained and instructed on Gospel principles?

It is evident that this NATIVE AGENCY, including missionaries, Scripture-readers, and other teachers, must, for the most part, be trained up in some large Protestant Institution; and where can such an Institution be so safely established and effectually maintained as at Malta, where, in the words of the Committee, "The College of St. Julian's now stands as a beacon-light on the rock of Malta, to tell the nations of the East of that Gospel which the shipwrecked Apostle of the Gentiles preached near the same spot, more than eighteen hundred years ago. The question now is, Shall that Beacon be removed? and shall its light cease to gladden the waters of 'the great sea,' which still washes the ancient shores of Palestine, of Syria, of Egypt, and of 'the isles of the Gentiles.'"

In calling upon the British public to awake from their apathy, and consider the exigencies of the present crisis, I would once more refer to the important testimony of the

Bishop of Jerusalem; himself so long a Missionary in the East, who, after recently passing a month in the College, concludes his gratifying and heart-cheering report in these words :—

“THE EASTERN STUDENTS MUST BE SUPPORTED BY THE PUBLIC, AND IF I CAN ONLY CONVINCE THE PUBLIC HOW WELL THE MALTA COLLEGE DESERVES THEIR SYMPATHY, AND HOW MUCH WE NEED THEIR HELP FOR TRAINING MEN OF GOD FOR THIS COUNTRY, NOW OPEN TO THE GOSPEL, I SHALL HAVE ATTAINED MY OBJECT IN WRITING THIS LETTER.”

To His gracious, fostering hand, who has hitherto signally blessed this missionary effort, and to the prayers and support of His people, the further development of the Malta Protestant College is again earnestly commended.



## APPENDIX.

### HISTORY AND DESCRIPTION OF ABYSSINIA.

ABYSSINIA was included in ancient Æthiopia, and seems to have been the cradle of African civilization. Judging from some monuments of antiquity, found principally in Axum, and also from the fact that in the sixth century the Abyssinians conquered Yemen, in Arabia, they must have attained to a considerable degree of civilization and power, both before as well as after the Christian era. It is probable the country was known to the Ptolemies, when extending their commerce along the coasts of the Red Sea. Their own annals represent them to have held intercourse with the Israelites, and to have been converted to Judaism, and, as will hereafter be stated, they embraced Christianity in the fourth century. They were almost the only people in Africa who resisted the arms and the creed of the Moslems. Surrounded, however, on one side by tyrannical Mohammedans, and on the other by the savage Gallas, they have for ages been deprived of any free communication with Europe, and have, through internal dissensions and external oppression, degenerated into a state of semi-barbarism.

Their form of government was that of an absolute monarchy, and the country was, on the whole, well ruled so long as the legitimate sovereigns exercised exclusive power. But the constant attacks of foreign foes, such as the Mohammedans and the fierce Galla tribes, together with frequent internal civil feuds, having thrown considerable power into the hands of ambitious and warlike chieftains, the people have been harassed and demoralized by their oppressive exactions. The Royal family are held, however, in such reverence by the nation, that, though the kingdom has been divided among several chiefs, and the Gallas have become masters of above one half the country, including the capital, Gondar, they still keep on the throne some member of the Royal family, in whose name, at least, public affairs are administered. The country is now separated into two principal divisions, the northern, or Tigré, is under the rule of one chief; and the more southern provinces of Amhara, Shoa, and Efat, are possessed by the Gallas, though under the nominal rule of a Royal Prince.

Abyssinia is a country consisting of an immense group of lofty mountains, rising in the midst of rocky deserts and extensive level plains. It is bounded on the east by the Red Sea, on the north by

the deserts of Nubia, on the south by the wild barren regions of the Moslem kingdom of *Adael*, and on the west by *Sennaar*. The mountains rise in tiers one above another, the table-land of one ridge serving as a platform, from which rises up the next. The rocks have a particularly rugged, precipitous, and broken appearance; on some of their summits there is a level surface, surrounded by high walls of rock, like a castle, and it is in one of these the young members of the Royal family have occasionally been confined to preserve them from danger in times of political disturbance. The highest summits are the peak of *Abba Faret*, which rises to 15,000 feet above the sea, and that of Mount *Buahat*, to 14,364 feet. Although the tops of these mountains are covered with snow, their sides are clothed with luxuriant woods and fine grass. The climate is cooler than that of Nubia, owing to the elevation of the land, the numerous rivers, and abundant summer rains. The principal rivers are the *Abai* (Bahr-el-Azrek), or Blue Nile, erroneously supposed at one time to be the highest source of the Nile, the *Tacazze*, with its auxiliary branches, the *Mareb* and the *Coror*, which, after passing through the Nubian deserts, contributes its united stream to the Nile. The rivers, *Ikmazo* and *Hawash*, which, flowing down the southern slopes of the mountains eastward, are lost in extensive plains of sand, before reaching the Red Sea. The lake, *Dembea*, or *Tsina*, about fifty miles in length, is the largest in the country, and forms one of the sources of the Blue River.

The entrance into Abyssinia from Egypt is by the town of Massuah, situated on an island close to the coast of the Red Sea; it consists for the most part of wooden and thatched houses, and is the only outlet for the trade of Abyssinia. The province of *Baharnegash*, or Dangali, lies along the coast, which is comparatively level; *Arkeeko* is the seaport opposite Massuah; *Dixan* and *Dobarwa* are the two other, best towns.

The *Tigré* province, which is reached after traversing the Dangali territory, forms the first tier of table-land; its surface is in general very rocky, and only capable of cultivation in a few places. *Adowa*, the capital, contains about 8,000 inhabitants; cotton-cloth is its chief manufactory, and is used for barter instead of money; it trades also in slaves. *Axum* is a most interesting town, on account of its ancient monuments, and was, in the third century, the capital of *Axumita*, as is shown by a Greek inscription, discovered by Mr. Salt; it has a population of about 6,000 people, and carries on manufactures in coarse cotton and parchment; but the inhabitants are very little civilized. In the great square there are forty obelisks, of which only one remains erect, which is eighty feet high, and equal in execution to any in Egypt; it is supposed to have been raised by the Ptolemies. *Chokeut* is another town of moderate size, and possesses the finest church in Abyssinia. There are nine smaller districts contained in the province of *Tigré*: *Agame*, *Enderta*, with the town of *Antola*, consisting of 1,000 thatched cottages; *Wojjerat* and *Wofila*; *Lasta*, *Avergale*, and *Samen*, the two former chiefly inhabited by the *Agows*; *Sire* and *Zemben*.

*AMHARA* is the central and highest province of Abyssinia, and is very superior to *Tigré*, as it contains large fertile plains, which supply an abundance of corn and cattle. *Gondar*, the capital, was the residence of the sovereigns before the invasions of the Gallas, and is

still the abode of the oldest and most respectable families. It is irregularly built, on a lofty, isolated eminence, and the houses are interspersed with numerous trees: its population is reckoned at 1,000 families; some state the number to be 10,000 families. The chief buildings are the palace, which is a square stone structure, and about forty churches. The dwellings of the inhabitants are mostly thatched mud cottages. *Emfras* is a small town, with 300 houses, agreeably situated. Amhara includes the smaller districts of *Begemder*, *Dembea*, *Gojam*, and *Damot*, the two last of which are extremely beautiful and productive.

The Lake *Tzana*, or *Dembea*, is in the centre of the province, thirty miles south of Gondar. It is fifty miles long and thirty-five miles broad, and is formed by the combined waters of the *Bahr-el-Azrek*, or Blue River, and numerous other mountain torrents. The Blue River has its sources from three celebrated fountains, situated in a marshy plain, at the foot of a mountain, 5,000 feet high. Divine worship is paid to these fountains by the *Agow* tribes, who have raised a turf altar at each of them, where a high priest officiates; and they hold an annual religious assembly of all their chiefs on the spot. The Blue River, on issuing from the east side of the lake, makes a semicircular sweep of several hundred miles, flowing first south and then west, until it reaches a place not very distant from its original sources; it then turns north, and after receiving the *Maley*, and traversing the province of *Sennaar*, it joins the *Bahr-el-Abiad*, or White River, considerably beyond the Abyssinian boundary.

SHOA and EFAT, the southern provinces, are remarkably fertile districts, comprising many rich valleys and undulating plains. They now form a separate kingdom from Tigré, nominally governed by a member of the Royal family, but under the complete control of the Gallas, who have long subjugated the country. The principal towns are *Ankober*, the capital, *Angolalla*, and *Tegulet*.

ANKOBER stands on a mountain, at an elevation of 8,198 feet; its population is estimated at from 12,000 to 15,000. The town consists of clusters of thatched houses, inclosed by stockades, and interspersed with trees. It includes, also, a royal residence, and several churches. The two other towns are smaller. The produce of this province and of Abyssinia generally is very valuable; it includes cattle, corn, *teff*,—a small grain, which is the chief food,—coffee, cotton, dye-woods, drugs, sulphur, nitre, alum, coal, and several metals, gold dust, ivory, hides, civet, cotton cloths, blankets, water-tight baskets, mats of superior quality, leather, and parchment; they trade also in slaves. All the wild animals indigenous to Africa, such as lions, tigers, elephants, leopards, hyenas, buffaloes, &c., are found in Abyssinia. It was to Shoa the British Embassy of Sir W. Harris was sent from India, in 1841.

The natives of Amhara, Shoa, and Efat, are an intelligent, brave race. They are said to have retained more remains of learning in the southern provinces than in the others. While the Amharic is the language spoken at Court, the written language of the people is the *Gheez*, which more resembles the Hebrew and Arabic. The Abyssinians often carry a horn on the forehead, a custom which they probably derived from the Jewish Scriptures.

There are several very fierce and wild tribes on the borders of

Abyssinia. The Gallas were wanderers from the arid deserts of the South, in search of more fertile regions. Their extreme barbarism may be conceived from the custom of plaiting their hair with the raw entrails of oxen, without scarcely any cleansing, and using them as girdles round their waists; they also besmear their bodies with melted grease. They are extremely brave and hardy, but cruel; and are formidable in war, although their arms only consist of wooden javelins, hardened in the fire; they form good light cavalry. Paganism is their religion, but some of the southern tribes have embraced Mohammedanism.

Another tribe still, if possible, more brutalized, is the Shangalla. They are a poor negro race, who occupy the steep, thickly-wooded, solitary banks of the Tacazze, Mareb, and similar mountain rivers; they dwell, like wild beasts, in the caves of the rocks, or in small wooden cages, covered with hides. They live on the produce of the chase, dried fish, and locusts. Their only associates are the wild beasts, who frequent the same retired haunts, such as the hippopotamus, elephant, lion, tiger, leopard, &c., which all abound in those regions. They are brave, but fierce and cruel, and are sold as slaves when caught. They were called by Ptolemy *Troglodyte*, or dwellers in caves.

Another remarkable border tribe are the *Agours*, who dwell in the mountains on the western frontier, north of the districts of *Gogjam* and *Damot*, and in some hilly parts, also, of *Lasta*. They are a pastoral people, who carry butter, honey, cattle, and hides, for sale at Gondar. They dress in leather shirts, and use salt as money; their dwellings generally have at the back a deep cave, dug out of the rock.

#### THE ABYSSINIAN CHURCH.

It is not unreasonable to believe that a knowledge of the glad tidings of salvation through the incarnation and atoning sacrifice of Christ was carried to the regions of Abyssinia by the Æthiopian ruler whom Philip had a special commission to instruct and baptize; there exist no records, however, of the state of religion in those countries during the three first centuries. The following brief notice of the condition of the people in the fourth century, collected by the Rev. Dr. Wilson from the ecclesiastical history of the early ages, exhibits them in a state of great ignorance:—

“The earliest authentic notices which we have of the conversion of Æthiopia to Christianity, are connected with a visit made to the country about the year 327 of our era, by Meropius, a merchant of Tyre, and his nephews, Frumentius and Ædesius. When, after exploring the country, and having set sail on their return, they were forced by a disaster at sea to re-enter one of its ports, the uncle was murdered, and the youths sent into captivity. They were carried to Court, where one of them, Frumentius, was appointed to the office of secretary. The Sovereign, before his death, gave them their liberty; but the Queen Regent prevailed on them to remain in the country during the minority of her son. They embraced the opportunities presented to them of commending the religion of Jesus to those around them; and they were blessed in their labours. When they did leave the country, on the King becoming of age, Frumentius communicated to Athanasius, the Patriarch of Alexandria, the success which he experienced; and by this father he was ordained a bishop to the Æthiopians; among whom he afterwards experienced such success that the King and the great body

of the people embraced the Christian faith.\* It was at Axum that this Sovereign resided, as appears from a letter of Constantius the Emperor,—who wished to bring him within the pale of Arianism,—quoted by Athanasius, clearly shows.† Frumentius is commemorated by the Abyssinians till the present time. He occupies a place in their calendar of saints, under the name of Salama.‡

The Church of Abyssinia has continued in union with the Coptic to the present time, its Abuna, or Patriarch, being always appointed by the Patriarch of the Coptic Church; it consequently agrees with that Church in doctrine and discipline, only surpassing it in the number of its absurd legends and superstitious ceremonies, and of the angels and saints whom it worships. Among these is included Pontius Pilate, because he washed his hands before passing sentence of death upon Christ; and also his wife Procla, because she said, "Have thou nothing to do with this just person." The gross ignorance of the priests is noticed as follows, by the Rev. S. Gobat (now Bishop of Jerusalem), who resided three years as a missionary in the country:—"The ordination of priests," says Mr. Gobat, "is easily performed. It is sufficient for a man to know the letters of his alphabet, with a few prayers, and to give two pieces of salt to the interpreter of the Abuna, or Coptic Bishop, after which he receives the imposition of hands, without examination or exhortation; and this is the reason why those who are better instructed would be ashamed to be made priests. There are exceptions; but I am speaking of the generality."‡ Some of their religious practices have evidently, as is the case in the Coptic Church, had a Jewish origin. Many Jews are known to have fled to Abyssinia after their dispersion by the Romans; their descendants, called *Falashas*, are reckoned by the Rev. Dr. Wolf at 200,000. The Abyssinians have generally a great veneration for religion; but, in consequence of their gross ignorance, they have degenerated into fanaticism. Religious controversy rages high among them, and they are divided into three parties respecting the birth and unctions of our Saviour, whose hatred for one another is so great that they will not unite in partaking of the Lord's Supper. Their 12,000 priests have been compared by Sir William Harris to "12,000 clerical drones;" and his description of their mode of conducting public worship fully justifies this appellation:—"Capering and beating the ground with their feet, the priests stretch out their crutches toward each other with frantic gesticulations, whilst the clash of the timbrel, the sound of the drum, and the howling of harsh voices, complete a most strange form of devotion. The lessons are taken partly from the Scriptures, partly from the miracles of the Holy Virgin and of Tekla Haimanot,§ the

\* "Socrates, lib. i., cap. 19. Sozomen, lib. ii., cap. 24. Theodoretus, lib. i., cap. 23. The country mentioned in these passages as the scene of the labours of Frumentius is called 'India.' I formerly thought that it referred to Hindustan ('Second Exposure of Hinduism,' p. 145); but I am now convinced from the mention of Axum (which is in Abyssinia) in the letter of Constantius referred to below, that 'India' was indefinitely used as correspondent with Æthiopia.

† Athanasii Apologet. ad Imp. Constant.

‡ Gobat's "Abyssinia," p. 319.

§ Tekla Haimanot is the favourite saint of Abyssinia. 'Tekla Haymanot' lived in the seventh century and was the apostle around Shoa. Tekla Haymanot means *Planter of the Faith*; his original name was *Fesahat Zion*, i. e., *Joy of Zion*. He was born in Shoa. He replaced the Royal family upon the throne, and was zealous in converting the Galas to Christianity. He even made such an impression on the devil by preaching, that he (the devil) determined to become



Life of St. George, and other foolish and fabulous works; but all are in the ancient Æthiopic tongue, which to the congregation is a dead letter."\*

Their religious books, besides the Scriptures, amount to above 100, and consist chiefly of legendary lives of saints, absurd traditions, mystical prayers and hymns,—(some of which are intended to drive away evil spirits,)—ecclesiastical history, canons, and metaphysical speculations on disputed points of doctrine.

Notwithstanding their superstitious ignorance and low state of civilization, it has been observed by all travellers, that the Abyssinians are superior to all the other nations of Africa in the arts and agriculture, in laws, religion, and social condition; a superiority justly referred by the Rev. S. Gobat, in the following extract, to the beneficial influence of Christianity:—"We may still congratulate them for the little they have preserved of Christianity, for it is, after all, to this that the Christian traveller is obliged to attribute all those traces in the character of the Abyssinians which, in many respects, render them superior to all the nations of Africa. Indeed, it is a great advantage for Abyssinia to have had till now none but Christian governors. This is acknowledged even by the Mussulmans of that country. It is in this religion itself that the seed is to be found for the regeneration of the people of Abyssinia."

Sir Wm. Harris obtained, during his embassy to Abyssinia, some interesting reports of the existence of large and isolated communities of Christians beyond the bounds of Habesh, on both sides of the river *Gochob*, who have never yet been visited by any traveller or missionary. Some of them are described in the following extracts from his valuable work:—

"One of the most remarkable of these seats is in the lake Zuáí." Its five islands "are covered with lofty trees, and contain upwards of 3,000 Christian houses." "In Gurágué the population are almost exclusively Christian. Twelve isolated churches, previously unheard of, were discovered a few years since on the conquest of Yéa, by Sáhela Selassie [King of Shoa in Abyssinia]; and between Garro and Metcha, where forest commences in the south of Shoa, is a small tract peopled by Christians, who reside entirely in caves among the mountains, as a measure of security against the heathen, by whom they are compassed in on every side." "Eight days' journey from Aimellele, on the frontier of Gurágué, is Cambát, a small mountainous province, lying due east of Zingero. With exception of a few Muhammadan rovers, this independent state is inhabited solely by Christians." "Wollámo is another Christian province under an independent sovereign, lying below Cambát, to the south-eastward of Zingero." "Eight days' journey beyond Zingero is the country of Mager, the King of which, by name Degaio, is represented to be a very powerful monarch. Korchási, which is famous for the great river Wábi, is peopled by Christians, as is Sidama also, and both are surrounded on all sides by the heathen." "But of all the isolated remnants of the ancient Æthiopic empire to the south of

a monk for forty years. . . . The same Tekla Haymanot stood forty years upon one place praying, until he broke his leg. There are twenty-four elders around the throne of God with censers in their hands, serving God, and Tekla Haymanot is the twenty-fifth. He had six wings like angels.'—Wolff's Journal, vol. v., p. 350."

\* Harris's "Æthiopia," vol. iii., pp. 136, 137.

Abyssinia, Susa would appear to be the most important and the most powerful. This kingdom is situated beyond Caffa, and extends to the head of the Gitché, which rises in Chara-Nara, and is one of the principal sources of the Gochob. . . . The language spoken is quite distinct from that of the Galla, from the Amharic, and from the ancient Gíz or Æthiopic. It possesses a written character."

The first Protestant Missions to Abyssinia were undertaken by the Church Missionary Society; it obtained, through its agent, the Rev. Mr. Jowett, in 1820, an entire version of the Bible in the Amharic, which had been prepared at Cairo by a native of the country. The Rev. Messrs. Gobat and Kugler entered Abyssinia as missionaries in 1836; the latter soon died, but Mr. Gobat resided there for three years, and subsequently returned for a short period, but was obliged to leave by the state of his health. The endeavours of the Society to send other agents into the country have hitherto been frustrated by the intrigues of the Jesuits; but the labours of Mr. (now Bishop) Gobat were greatly blessed; he so completely gained the love and confidence of the people, that I was assured by some Abyssinian monks whom I met at Cairo, on their way to Jerusalem, that since he left the country many had offered up prayers that he might return as their Bishop. Their prayers have since been granted by his appointment to the see of Jerusalem, in the jurisdiction of which Abyssinia is included. The Bishop has, consequently, been officially authorized by the King of Shoa to take the Abyssinian convent and pilgrims at Jerusalem under his superintendence,\* and the sound scriptural instruction the students will henceforward receive may be the means, under God, of a revival of pure religion in those interesting regions of Africa.

It may be desirable to give a brief notice of the intrigues of the Jesuits in this interesting country. The first efforts of the Church of Rome to extend her ecclesiastical influence to Abyssinia was through the medium of Portuguese political agents, towards the end of the fifteenth and in the course of the sixteenth centuries. The Emperor of Abyssinia was induced to seek the assistance of the Portuguese against the invasions of the Mohammedans; but the demands made by the Portuguese, that he should accept a Portuguese Patriarch and surrender a third of his kingdom, were peremptorily rejected. A mission of thirteen Jesuits, intended to represent Christ and his apostles, set out from Europe in 1555. Only a portion of them, however, were able to enter the country; and, after many artful intrigues among the Abyssinian priests, people, and rulers, they failed in their object and were recalled. At several subsequent periods other Popish missionaries, principally Jesuits, have gained admission into the country; but after many years of agitation, attended with bloody civil wars and cruel persecutions, the Abyssinians became so frequently alarmed and disgusted at their treacherous and wicked proceedings, that they expelled them in the middle of the seventeenth century. Some Jesuit emissaries renewed their intrigues within the last few years, but have again been defeated by the faithfulness of the King and Patriarch. The following extract from Gibbon supplies an instructive, though melancholy picture of the wicked arts practised by the Jesuits in the name of the religion of the Bible:—

\* See p. 88.

"Fremona, a place of worship, or rather of exile, was assigned to the Jesuit missionaries. Their skill in the liberal and mechanic arts, their theological learning, and the decency of their manners, inspired a barren esteem; but they were not endowed with the gift of miracles, and they vainly solicited a reinforcement of European troops. The patience and dexterity of forty years at length obtained a more favourable audience, and two Emperors of Abyssinia were persuaded that Rome could insure the temporal and everlasting happiness of her votaries. The first of these royal converts lost his crown and his life; and the rebel army was sanctified by the *Abuna*, who hurled an anathema at the apostate, and absolved his subjects from their oath of fidelity. The fate of Zadeaghel was revenged by the courage and fortune of Susneus, who ascended the throne under the name of Segued, and more vigorously prosecuted the pious enterprise of his kinsman. After the amusement of some unequal combats between the Jesuits and his illiterate priests, the Emperor declared himself a proselyte to the Synod of Chalcedon, presuming that his clergy and people would embrace without delay the religion of their Prince. The liberty of choice was succeeded by a law, which imposed, under pain of death, the belief of the two natures of Christ. The Abyssinians were enjoined to work and to play on the Sabbath; and Segued, in the face of Europe and Africa, renounced his connexion with the Alexandrian Church. A Jesuit, Alphonso Mendez, the Catholic Patriarch of Ethiopia, accepted, in the name of Urban VIII., the homage and abjuration of his penitent [in 1626]. 'I confess,' said the Emperor, on his knees, 'I confess that the Pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom.' A similar oath was repeated by his son, his brother, the clergy, the nobles, and even the ladies of the court. The Latin Patriarch was invested with honours and wealth, and his missionaries erected their churches or citadels in the most convenient stations in the empire. The Jesuits themselves deplore the fatal indiscretion of their chief, who forgot the mildness of the Gospel, and the policy of his order, to introduce the Liturgy of Rome and the Inquisition of Portugal. He condemned the ancient practice of circumcision, which health, rather than superstition, had first invented in the climate of Ethiopia (?). A new baptism, a new ordination, was inflicted on the natives, and they trembled with horror, when the most holy of the dead were torn from their graves, when the most illustrious of the living were excommunicated by a foreign priest. In the defence of their religion and liberty the Abyssinians rose in arms with desperate but unmerciful zeal. Five rebellions were extinguished in the blood of the insurgents; whole legions were slaughtered in the field, or suffocated in caverns; and neither merit, nor rank, nor sex, could save from an ignominious death the enemies of Rome. But the victorious monarch was finally subdued by the constancy of the nation, of his mother, of his son, and of his most faithful friends. Segued listened to the voice of pity, of reason, perhaps of fear; and his edict of liberty of conscience instantly revealed the tyranny and weakness of the Jesuits. On the death of his father, Basilides expelled the Latin Patriarch, and restored to the wishes of the nation the faith and the discipline of Egypt. The Monophysite churches resounded with a song of triumph, 'That the sheep of Ethiopia were now delivered from the hyænas of the west;' and the gates of that solitary realm were for ever shut against the arts, the sciences, and the fanaticism of Europe."\*

\* "Gibbon's Decline and Fall of the Roman Empire," chap. xlvii. See also "The Church History of Ethiopia," by Dr. Geddes, 1696.

## MORAL STATE OF ABYSSINIA.

The accounts of Abyssinian morality, given by the few travellers who have visited those retired regions, have greatly differed, in many material respects: this has probably arisen from the circumstance of the wicked deeds of a few demoralized individuals, being carelessly represented as national customs; a blunder which foreigners have sometimes committed, even respecting England. In order, therefore, to exhibit the truth in this matter, I shall make a few extracts from "Gobat's Abyssinia," the Right Rev. writer being particularly qualified, by his intimate knowledge of the Amharic language, and by his residence in the country for several years, to form a correct judgment on such a subject.

"The principal cause of the corruption of manners in Abyssinia is, after their mental errors, their unsettled mode of living. A Governor, for instance, does not like to remain long at the same place, even when there is no war. He resides sometimes at one end of the province which he governs, and sometimes at the other, with a great number of officers and servants. His first wife is frequently obliged to remain in the house to which he has taken her; and he, not willing to live alone, takes a concubine. Thus the first sin being committed, he continues to add others to the number, until he has lost every feeling of conjugal duty. Those who are with him are in the same situation, and do the same things. Several women being in this manner attached to one man, who is not their husband, and seeing themselves neglected, endeavour on their part to corrupt young men, whose situation should maintain them in innocence; and thus immorality is communicated to all the branches of society. Nevertheless, openly they maintain much more decency than one would be led to suppose, after having read the description which Bruce gives of an Abyssinian feast. I admit that such a feast may have taken place among the most shameless libertines; but excesses of that kind are not customary, either as to their cruelty, or their indecency. I have heard people speak of many things; but I have seen less indecency in the capital of Abyssinia, than in the capitals of England, France, and Egypt. In Tigré, with the exception of Adowah and Antalo, the women are much more reserved than in the interior. \* \* \* The Abyssinians are liars, as well as the Arabs; but they have yet a feeling of shame, when discovered, which the Arabs have not. The first consequence of falsehood is swearing. Another series of vices, which also result from illicit connexions (for I so call the polygamy of the Abyssinians, as they know very well that it is unlawful), is to be found in the circumstance, that the children of one and the same father, who are not of the same mother, are always enemies to each other; in such a degree, that they cannot endure to see one another; nor have they any feeling of filial love for their father, inasmuch as he generally has a fatherly affection only for the children born of a favourite wife: not to mention their jealousies, and the consequences thereof; which go so far, that an adulterer is often killed by his rival. It is this that renders the Abyssinians so light-minded, having nothing constant but inconstancy itself; although the children show less of levity than the children of other countries.

"Regular marriages are very simple." The parties, after having received what they had promised to each other reciprocally, prepare a dinner, to which they invite some relatives, and a priest. After dinner, the priest engages the persons about to be married, to promise to each other unchanging love and fidelity; after which, he wishes to them all his heart dictates, and thus the marriage is accomplished. But it is an engagement which is as easily dissolved as formed. When one of the parties is dissatisfied with the other, they go before a priest or a judge, and renounce each other. If they have several children, they divide them: if they have but one child, and he is under the age of seven years, he belongs to the mother: if more than seven years, he belongs to the father. After a third divorce, however, they can neither contract another regular marriage, nor partake of the Holy Communion, unless they become monks. When, therefore, a man has dismissed his third wife, if he desires to live more regularly, in order to partake of the Communion to his salvation, he reconciles himself, if possible, to one of his previous wives. Thus it frequently happens, that after having been separated for more than twenty-five years, and married to other persons, they again come together for the remnant of their days.

"It affords me great satisfaction to be able to remark—but almost solely with reference to the Christians—that, in the midst of the chaos of corruption in this country, there are some traces of goodness, which, like precious stones, have remained dispersed among the moral ruins of Abyssinia. A traveller, for instance, is never at a loss to find a lodging: when he arrives in the evening at a village, he seldom needs to ask for a lodging: the first person who sees him, invites him to lodge at his house; where he may be as much at his ease as if at home, and assured that, were he laden with gold, his host would not touch the least thing. \* \* \*

"I have mentioned elsewhere, that the Abyssinians are robbers; but, with the exception of the neighbourhood of the Shohas, where I then was, they are robbers only in one sense. This is in times of anarchy, when every chief of a district assumes independence, with the intention of bringing the neighbouring districts under his power; for which object he wants money, which he can only obtain by giving to his subjects liberty to pillage the strangers, and, if they can, the neighbouring districts. They look upon pillage, in this sense, as a right of war; and it is in this respect that all of them are robbers. The interference of a Governor or Dejasmat prevents all this. There are many who endeavour to cheat in the market; but because thieves are punished severely, general disgrace is connected with stealing, which therefore is, comparatively, seldom committed; and it is generally easy to get the stolen articles back again.

"Though I have heard of some acts of cruelty, still I must say, that, in general, the Abyssinians are not cruel. In war, they scarcely ever kill a man whom they take prisoner; and when they see that victory is theirs, they prefer making great circuits in order to take prisoners, rather than killing those who still defend themselves before them. The cases in which they are cruel occur in the wounded of the opposite party: they let them languish, and miserably perish, when a little care would probably save their lives. Nor are they cruel to animals; and therefore I can scarcely believe what Bruce says concerning their cruelty in this respect: and whenever I have asked the Abyssinians,

whether it happens sometimes that people cut off a piece of flesh from a living animal to eat it, they have always manifested horror at it. But having myself experienced what extreme hunger is, I believe the possibility of any act a man is capable of devising, in order to procure necessary food. If there are cases of cruelty, such as Bruce reports, they certainly are exceptions; and particular cases of that kind are not wanting in Europe. I have seen parents chastise their children for having plucked out feathers from a fowl, which was not dead, although they were going to kill it.

"Toward the poor, the Abyssinians are very charitable. Their motives may not always be the purest; but God only knows these thoroughly: it belongs not to me to judge. When at Gondar, in the time of dearth, I have known persons of fortune who entertained about sixty maimed persons; and, in fact, when the Abyssinians have it in their power, they never send a beggar away without giving him something: they sometimes give beyond their means, for they will frequently suffer hunger, in order to share the little they have with those who are still more miserable. In good seasons, therefore, there are but few beggars. The beggars almost always ask alms in the name of the Saint of the day; and having eighteen festivals, or days of idleness, every month, there is always some variety.

"When the Abyssinians arrive at an advanced age, most of them become monks or nuns, whether they be rich or poor, married or unmarried: the rich then deliver over their possessions to their children, who support them till their death with much filial piety. The poor live on the bounty of others. The men become monks at any period of life; but the women seldom become nuns till they are forty-five or fifty years of age. As the Abyssinians anoint their heads with butter, and do not cover them, the monks and nuns are recognised by a cap with which they are covered. Some monks—especially those who think themselves the most learned,—have nothing for their dress, except the skin of a deer, or some other animal, for the appearance of humility; but the people are so convinced that this is ostentation, that they have little respect for those who are thus clothed. When a man has many debts, he frequently becomes a monk; and then he is not obliged to pay them, though he remain in the same house with his wife, who is a nun: but should such a monk marry a new wife, he would then be obliged to pay his former debts."

## APPENDIX II.

ACCOUNT OF THE SUSIAN INSCRIPTIONS, COLLECTED BY COLONEL RAWLINSON IN ASIA.

(See page 271.)

ROYAL ASIATIC SOCIETY.

At a Meeting of this Society, in February, 1853, the Assistant-Secretary read extracts from three letters written by Colonel Rawlinson, at Bagdad, in November and December, 1852. The learned writer states that, by the help of the real Susian inscriptions, of which he has

made a fine collection, he hopes to arrive at a tolerable understanding of the ancient ethnology of Western Asia. None of these inscriptions appear to be very ancient; the earliest king who is named in them is called Kuludus (?), father of Sutruk-Anakhunta, who was the contemporary and antagonist of Sargon. The son of Sutruk-Anakhunta, who must have been contemporary with Hezekiah and Sennacherib, is named Tarkhaga. He still conceives the era of Nabonassar, 747 B.C., to mark the introduction of writing into Babylonia from Assyria, and he reiterates the statements which he made some months back; that Ptolemy's canon exactly agrees with the inscriptions; that Sargon ascended the throne in the same year as Merodach Baladan, P.C. 721; that the date of Sennacherib's accession was 703-2; that Merodach Baladan was driven out of Babylon, and Belibus put in his place, in 702-1; and that Esar-haddon, the eldest son of Sennacherib, became Governor of Babylon, in 699-8. Differing in opinion from another investigator of Assyrian antiquities, who considers the Assur-nadin of Sennacherib's annals, and the Assur-akh-addan, who succeeded that monarch, as being two distinct individuals, he affirms that these names designate the same person, thus making A'pronadius and Asaridinius of the canon to be the same. He is constantly discovering new words and new values in the cuneiform characters, and in this respect there is much to be added to his former publications, and but little to be retracted. He has also made a number of valuable discoveries in Babylonian geography, particularly the identification of Sepharvaim or Sippara with Borsippa or Burs-i Nimrud. His diggings at Seleucia and Opis had been unsuccessful, but a fine and very old Egyptian lion in black marble has been discovered close to his own door in Bagdad. The Turks have also turned up at Nebi Yunus almost an exact representation of this lion in bronze. These discoveries confirm the statement which he made i. e. the early part of last summer, as to the conquest of Egypt and Ethiopia by Esar-haddon. The marble lion has apparently the Egyptian name Sheshonk on its breast, and the bronze one bears upon it the same epithet for Esar-haddon, that of king (or conqueror) of Musar and Kus (Egypt and Ethiopia), as is found on his Egyptian trophies in the S.W. Palace at Nimrud. His discoveries in ethnology show a wide-spread primæval Scythicism, and he is drawing up a memoir on this subject for publication in the Society's journal. By the terms Scythians, or Scyths, he means races and tribes, speaking languages cognate with the Scythic (or so-called Median) version of the Bisitun inscription, which the Society is now printing. His "idea is, that all the Hamite nations, Cush, Mizraim, Nimrud, and Canaan, were Scyths. The Egyptians and Cushites, perhaps the first wave, mixed up the Semites. The Canaanites in the time of Abraham were all Scythians, except, perhaps, the Kadmonites, or Easterns, who were probably the original Phœnician immigrants from the Persian Gulf, who either founded or occupied Sidon afterwards." A second Scythic wave took place in the time of Abraham, when the Elamites held Palestine, after being driven thither in the course of a great national migration. The Elamites are called Numi in the inscriptions, and were well known to the Egyptians as the Naamu, and the Hyc-sos were a branch of these Naamu. By their Scythian neighbours they were called Afar. The Elamite Hyc-sos were subsequently driven from Egypt, but continued to form the mass of the population of Syria

until gradually annihilated by the Jews, Phœnicians, Arabs, and others. It will be difficult to get to the root of this question, for at the commencement of the Assyrian inscriptions the Scythians and Semites were so mixed in Syria as to be undistinguishable, but the Scythians were the first settlers, and the Semites followed after a long interval. The Scythic Cush were in Æthiopia, Arabia, and Susiana, as were also the Cephenees, and hence the double myth regarding Cepheus and Memnon. The Nimrud, the first occupants of Babylonia, were Hamite Scythians, who afterwards retired to the mountains stretching from Sharrizor to Susu. They are called Nimri in the inscriptions, and the famous city Shahrizor retained the name of Nimrah almost to the time of the Mohammedan conquest. Of the Scythic Empire of Nimrud abundant confirmation has been found that the primeval cities were all to the south, Erech, being Varka; Accad, Akar, the capital of Cascar (near Wasit) and Calneh, Niffer. If the hypothesis that the primitive element of the Egyptian and all the African dialects is *Scythic* can be proved, and all the Hamite nation is referred to a Scythic family, the ethnographic scheme of the tenth chapter of Genesis will be thus verified.

### APPENDIX III.

A TABLET (COMMEMORATING) THE DIFFUSION OF THE ILLUSTRIOUS  
RELIGION OF TA-TSIN, IN CHINA.

(See page 708.)

*A stone tablet commemorating the diffusion of the illustrious religion in China, with a preface, written by King Tsing, a priest from the Church in Ta-Tsin (or Judea).*

The following translation of this remarkable tablet, is extracted from an interesting little book recently published, entitled "Christianity in China." The translation has been made from the original by Dr. Bridgman, and published in parallel columns, with the original and a Latin and French version:—

"Now verily, the unchangeably true and recondite, the eternal Cause of causes, the far-seeing and purely spiritual, the never-ending and incomprehensible Being, who grasping the poles created the universe, and being more excellent than the holy ones, is the supremely honourable. This is our mysterious Trinity, the true and eternal Lord Jehovah! He, determining in the form of a cross,\* to establish the four quarters of the earth, moved the primeval Spirit, and produced all things visible and invisible. The dark expanse was changed, and heaven and earth were unfolded. The sun and moon revolved, and day and night began.

"As an architect, having finished the universe, He created the first man; endowed him with goodness and benignity; and commanded him to rule the world. His original nature was entirely pure and unsullied; and his simple and uncorrupted heart was wholly free from inordinate desires. But at length Satan, by exercising dissimulation, and by throwing a gilded covering over that pure and uncorrupted nature, took away equity and greatness from the centre of good, and insinuated evil and darkness in their stead.

\* "That is, he determined to spread out the earth in the shape of a cross."



"Hence arose a multiplicity of sects, following each other in close succession, striving to weave their legal nets; some substituted the creature for the Creator: some constituted being as nothing, sinking all things in oblivion; and some, in order to gain felicity, made prayers and offered sacrifices. Others deceived mankind by a show of goodness. With wisdom and solicitude they laboured hard; and their anxieties and cares were unceasing. They were bewildered and obtained nothing. Heated and scorched, they writhed in anguish. They accumulated darkness, and lost their way; and, being misguided, they were irrecoverably lost.

"Thereupon our Trinity set apart the illustrious and adorable Messiah; who, laying aside his true dignity, came into the world as man. Angels proclaimed the joyful tidings. A virgin gave birth to the holy child in Judea. A bright star proclaimed the happy event. Persians, seeing its brightness, came with presents. He fulfilled the ancient laws, given by the twenty-four holy ones.\* He ruled families and nations with great virtue. He instituted the new doctrine of the Trinity, pure, spiritual, and inexplicable. Like a potter, He formed good usages by the true faith. He established the measure of the eight boundaries.† He purged away the dross, and perfected the truth. He opened the gate of the three constant virtues,‡ revealing life, and destroying death. He suspended the bright sun, to break open the abodes of darkness, and thereby the wiles of the devil were frustrated. He put in motion the ship of mercy, to ascend to the mansions of light, and thereby succour was brought to confined spirits.

"His mighty work thus finished, at mid-day He ascended to his true estate. Twenty-seven books remained. He set forth original conversion for the soul's deliverance; and He instituted the baptism of water and of the Spirit, to wash away the vanity of life, and to cleanse and purify (the heart).

"Taking the cross as a sign (his disciples) unite together the people of all regions without distinction. They beat the wood, sounding out the voice of benevolence and mercy. In evangelizing the East, they take the way of life and glory. They preserve their beard for outward effect. They shave the crown of the head, to indicate the absence of passion. They keep no slaves, but place upon an equality the high and low. They do not hoard goods and riches, but bestow them on the destitute. They practise abstinence, in order to increase their knowledge. They watch, in order to maintain quiet and circumspection. Seven times a-day they offer praises to the great advantage of both the living and the dead. Once in seven days they have Divine service, in order to cleanse their hearts, and to regain their purity.

"The true and constant doctrine is mysterious, and difficult to be characterized. Anxious to make it clear and manifest, we can only name it the ILLUSTRIOUS INSTRUCTION. Now without holy ones, religion cannot be propagated; nor without religion, can holy ones become great. But when the two are united, the whole world will be civilized and enlightened.

"In the reign of the civil Emperor Taitsung, the illustrious and holy enlarger (of the Tang dynasty), there was in Judea a man of superior virtue, called Olopun, who, guided by the azure cloud, bearing the true Scriptures, and observing the laws of the winds, made his way through dangers and difficulties. In the year A.D. 636, he arrived at Chang-ngan

\* "The 'holy ones,' denote the writers of the books of the Old Testament."

† "The 'eight boundaries' are inexplicable; some refer them to the beatitudes." <sup>1</sup>

‡ "The 'three constant virtues' may perhaps mean faith, hope, and charity."

<sup>1</sup> May not the allusion be to the eight writers of the canonical and inspired books of the New Testament? -Ed.

(from Judea). The Emperor instructed his Minister, Duke Tang Huenling, to take the imperial sceptre, and go out to the western suburbs, receive the guest, and conduct him into the palace. The Scriptures were translated in the library of the palace. The Emperor in his private apartments, made inquiry regarding the religion; and fully satisfied that it was correct and true, he gave special commands for its promulgation.

The document, bearing date, Chingkwán (the reigning style of Taitsung) 12th year, 7th month (August, A.D. 639), runs thus:

“ ‘Religion is without an invariable name. Saints are without any permanent body. In whatever region they are, they give instruction, and privately succour the living multitudes. Olopun, a man of great virtue, belonging to the kingdom of Judea, bringing the Scriptures and images from afar, has come and presented them at our capital. On examining the meaning of his instruction, it is found to be pure, mysterious, and separate from the world. On observing its origin, it is seen to have been instituted as that which is essential to mankind. Its language is simple, its reasonings are attractive, and to the human race it is beneficial. As is right, let it be promulgated throughout the empire. Let the appropriate Board build a Judean church in the righteous and holy street of the capital, and appoint thereto twenty-one priests.’ ”

“ The power of the illustrious Chau dynasty having fallen, the green ear having ascended westward, the religion of the great Tang family became resplendent, and the illustrious spirit found its way eastward. The appropriate officers were instructed to take a faithful likeness of the emperor, and place it on the wall of the temple. The celestial figure shone in its bright colours, and its lustre irradiated the illustrious portals. The sacred livements spread felicity all around, and perpetually illuminated the indoctrinated regions. ”

“ According to the maps and records of the western nations, and the histories of the Han and Wei dynasties, Judea is bounded on the south by the Coral Sea; on the north by the Shu-pau Hills; on the west it stretches towards the flowery forests, and the regions of the immortals; and on the east it is continuous with the Dead Sea of perpetual winds. The country produces cloth that is proof against fire, a balm that restores life, bright lunar pearls, and night-shining gems. Theft and robbery do not exist. The people have joy and peace. None but illustrious laws prevail. None but the virtuous are placed in the magistracy. The country is extensive, and its literature and productions are flourishing. ”

“ The Emperor Kautsung honoured and perpetuated (the memory of) his ancestors. He supported the truth they inculcated, and built churches in all the departments of the empire. He raised Olopun to the rank of high priest and national protector. The law spread in every direction. The wealth of the State was boundless. Churches filled all the cities; and the families were rich, illustrious, and happy. ”

“ In the year A.D. 639, the followers of Budha raised a persecution, and argued against the eastern Chau family. ”

“ At the close of the year A.D. 713, some base scholars raised ridicule, and in Siku spread abroad slanderous reports. But there were chief priests, Lohan, Tai-teh, Lieh, and others, honourable descendants of those from the west, distinguished and elevated in character, who unitedly maintained the original doctrines, and prevented their subversion. ”

“ Huen-tsung, the most righteous emperor, commanded five kings, Ningkwoh and others, to go in person to the church of Felicity, build up the altars, restore the fallen timbers, and replace the dilapidated stones. ”

“ Tienpau, in the commencement of his reign, A.D. 742, commanded his general, Kau-lih-sz' to take the portraits of the five sacred ones, and place them in the church, and also to present one hundred pieces of silk, to give

*éclat* to the same. Though their august persons are remote, their bows and their swords can be handled. The horns of the sun send forth their light; and the celestial visages seem to be present.\*

"In the third year of Tienpau's reign, there was a priest, Kihloh from Julia, who, observing the star, sought renovation; and, seeking the sun, came to the honoured one. His Majesty commanded the priests, Lohan, Pu-lan, and others, seven in all, with the eminently virtuous Kihloh, to perform Divine service in the church of Rising Felicity. Then the celestial writing appeared on the walls of the church, and the imperial inscriptions upon the tablets. The precious ornaments shone brightly. The refulgent clouds were dazzling. The intelligent edicts filled the wide expanse, and their glory rose above the light of the sun. The bounteous gifts are comparable to the lofty mountains of the south; the rich benevolences deeper than the eastern seas. The righteous do only what is right, and that which is fit to be named. The holy ones can do all things, and that which they do is fit to be commemorated!

"The Emperor Suitsung, learned and illustrious, in five departments of the empire, Lingwu, &c., rebuilt the churches of the illustrious religion. The original benefits were increased, and joyous fortune began. Great felicity descended, and the imperial patrimony was established.

"The civil and martial Emperor Taitsung,† enlarged the sacred domains, and ruled without effort. On the return of his natal day, he gave celestial incense to celebrate the meritorious deeds of his Government; and he distributed provisions from the imperial table, in order to give honour to those in the churches. As heaven confers its gifts, and sheds bounties on the living: so the sovereign, comprehending right principles, rules the world in equity.

"Our Emperor Kienlung, holy, Divine, civil, and martial, arranged his form of Government so as to abase the wicked, and exalt the good. He unfolded the dual system, so as to give great lustre to the imperial decrees. In the work of renovation, he made known the mysteries of reason. In his adorations he felt no shame of heart. In all his duties he was great and good. He was pure, and unbiassed, and forgiving. He extended abroad his kindness, and rescued all from calamities. Living multitudes enjoyed his favours. [The Emperor says], 'We strive to cultivate the great virtues, and to advance step by step.'

"If the winds and the rains come in their season, the world will be at rest; men will act rightly; things will keep in their order; the living will have affluence, and the dead joy. Considering life's responses, and prompted by sincere feelings of regard, I, King, have endeavoured to effect these worthy ends,—the great benefactors, their excellencies of the Kwangluh Kint-sz', the tsieh-tu fu-shí of the north, and the Shí-tien chung-kien have conferred on me rich robes.‡

"The kind and courteous priest Isaac, having thoroughly studied the

\* "These personages are the first five emperors of the Tang dynasty, Hiuen-tung's predecessors. Their portraits were so admirably painted, that they seemed to be present, their arms could almost be handled, and their foreheads, or 'horns of the sun,' radiated their intelligence."

† Taitsung was the son of Kaoutsu, the Haroun al Reschid of China, who bought off by rich presents an intended invasion of China by the Turks, and diverted the course of that fierce and barbarous race from China to Europe. The first act of Taitsung, on ascending the throne, was to establish schools, and institute a system of literary examinations. He caused an edition of all the Chinese classics to be collected, and honoured the memory of Confucius with splendid ceremonies."

‡ "These officers are not now known, but all of them seem to be chamberlains and other palatial dignitaries."

religion, came to China from the city of the King's palace. His science surpassed that of the three dynasties (that is, the Hia, Shang, and Chau); and he was perfect in the arts. From the first he laboured at court; and his name was enrolled in the royal pavilion.

"The Secretary, Duke Kwoh-Tsz'-i, raised to royalty from the magistracy of Fanyang, first held military command in the north. Suhtsung made him his attendant, and though a chamberlain, always kept him in the military service. He was the tooth and nail of the palace, and the ears and eyes of the army. He distributed his emoluments, not laying them up at home. Western gems he offered to his majesty. He dispersed, and dispensed with golden nets. Now he repaired the churches, and now he enlarged the schools of the law. He adorned all the sacred edifices, making them like the flying hwui. Imitating the scholars of the illustrious religion, he distributed alms. Annually he held a general assembly of the young clergy from all the churches, and for fifty days exercised them in pure and elevating services. To the hungry, who came to him, he gave food; to those suffering from cold, he gave clothes; he cured the sick, and raised them up; and the dead he buried and laid down to rest.

"The refined and circumspect Tahsha never heard of such noble deeds. The white-robed and illustrious students, having seen those men, desired to erect a monument to commemorate their good and illustrious acts. The inscription reads thus:—

"The true Lord is without beginning, silent, serene, and unchangeable. Possessed of creative power, He raised the earth, and set up the heavens. The divided Person came into the world. The bark of salvation was boundless. The sun arose, and darkness was annihilated. All bore witness to the truth. The glorious civil Emperor, in reason joining all that was possessed by former kings, seized on the occasion to restore order. Heaven and earth were enlarged. The bright and illustrious religion visited our Tang dynasty; which translated the Scriptures, and built churches. The ship [of mercy] was prepared for the living and the dead. All blessings sprung into existence, and all nations were at peace.

"Kautsung continued the work of his ancestors, and repaired the temples. The Palace of Concord was greatly enlarged. Churches filled the land, and the true doctrine was clearly preached. Masters of the law were then appointed; the people had joy and tranquillity, and all things were free from calamities and troubles.

"Huetsung displayed Divine intelligence, and cultivated truth and rectitude. The imperial tablets spread abroad their lustre. The celestial writings were glorious. The august domains were clearly defined. The inhabitants paid high respect to their sovereign. All things were glorious and tranquil, and under his auspices the people were prosperous.

"Suhtsung restored celestial reason. Great was his dignity as he rode in state. His splendour shone above the brightness of the moon. Happy winds swept the night. Felicity visited the august mansions. The autumnal vapours ceased for ever. Tranquillity reigned, and the empire increased.

"Taitsung was dutiful and just, in virtue according with heaven and earth. By his bestowments life was sustained, and great advantage accrued to all. With incense he made thankofferings, and dispensed charity in his benevolence. Brightness came from the valley of the sun, and the veiled moon appeared in azure hues.

"Kienchung was innocent in all things, and cultivated bright virtues. His martial dignity spread over all seas, and his mild serenity over all lands. His light came to human darkness; and in his mirror the colour of things (that is, their moral quality) was reflected. Throughout the universe, light of life was diffused. All nations took example [from the Emperor].

"The true doctrine is great, and all-prevalent and pervading. Hard it is to name the Word, to unfold his Three-One. The sovereign can act, his ministers commemorate. Erect the splendid monument! Praise the great and happy!"

"Erected (A.D. 781) the second year of Kienchung [the ninth emperor] of the great Tang dynasty, in the first month, and the seventh day. The priest Ningshu (King Tsing?) being special law lord, and preacher to those of the illustrious religion throughout the religions of the East.

"Written by Lu Siu-pen, Court Councillor, formerly holding high military command in Taichau.

"This inscription was written on a stone slab, ten feet long and five feet broad; a cross was sculptured upon it, with a legend, in characters partly foreign and partly national.

"This antique stone, being raised by order of the authorities, was deposited as a monument in a temple of idols. The mandarins little fancied that by placing this inscription under the safeguard of their gods, it should one day render testimony to the Gospel."

## CHINESE OATHS.

The Judge of the Court of Justice at Victoria, Hong-Kong, perplexed to find a remedy for the habitual perjury committed by Chinese witnesses, directed the Registrar to apply to Mr. Interpreter Caldwell, for the benefit of his experience on the subject, Mr. Caldwell thus replied, in the following letter:—

"*Victoria, 30th December, 1851.*

"Sir,—I have the honour to acknowledge the receipt of your letter, informing me that the Honourable the Chief Justice has desired that all Chinese witnesses shall be sworn in such a manner as I shall consider binding upon their consciences. I beg in reply to offer a few remarks for the information of his Honour.

"I think that cutting off a cock's head would be the form of oath likely to elicit the greatest amount of truth from a Chinaman; but—

"1. This oath, to be administered in a manner at all binding, must be taken before the patron idol of the swearer; but Chinese have different idols, and those idols are feared most which are supposed to be able to punish most; therefore, an oath before one idol would not be so much dreaded as an oath before another idol.

"2. The Chinese have no belief in a God or future state, as we understand them; therefore, it would be a superstitious and not a religious fear which would restrain them. Most of them believe in idols possessing powers superior to men, and believe that after death they will inhabit the bodies of brutes or of other men.

"3. The idols they invoke are not all considered to hate vice, inasmuch as pirates constantly invoke their assistance in their piratical expeditions.

"4. Lying in the abstract is not considered a sin among Chinese. If a prosecutor believe the defendant to be guilty, he will swear to any false collateral facts which he may consider necessary to prove the guilt, and he will not scruple to cut off a cock's head for this purpose.

"5. The fear of the oath is more to be attributed to a superstitious dread of some consequences attendant on the act itself in this world than to any fear of punishment in the world to come. I do not think

they have any fear of punishment in a future state; they may think that they will be unfortunate here.

"6. This superstitious fear of performing the act would probably deter most respectable Chinese from taking the oath in small matters. For the recovery of a small debt or the punishment of a small crime, such persons would not take an oath. Thus small debtors and small criminals would escape; some Chinamen, perhaps, would not be willing to take the oath under any circumstances."

"I think upon the whole circumstances, it would be better to abolish judicial oaths altogether, particularly as it is a custom foreign to the ideas of Chinamen, who never to my knowledge take oaths in their own courts of law. I believe that generally, if it were explained to the witness before giving his testimony that he would be severely punished if he stated that to be true which was false, or that he had seen that which he did not see, this would be as effectual a preventive of lying, as the administration of any oath whatever. The fear of immediate punishment would be a much greater deterrent than the fear of future misfortune, or the reproaches of conscience—the consciences of Chinese being remarkably corrupt."

"I have the honour to be, Sir, your most obedient servant,

"D. R. CALDWELL.

"Robert Dundas Cay, Esq., Registrar, Supreme Court."

## APPENDIX IV.

(See page 738.)

### TURKISH POLYGAMY.

"I WENT some time ago to visit a very old and venerable Mafti, a sort of Mohammedan bishop, who enjoys the public esteem and respect. I found him, indeed, a fine and pleasing old man, rather bent down from age, but smiling benevolently, and talking affably to all; his fine, transparent blue eyes, his white flowing beard, his large snow-white turban, his scarlet robe, all were imposing; and I felt inclined to like the old gentleman who had no superstition in his religion, and acknowledged, with perfect simplicity and good temper, that he did not follow the rigid injunctions of the Ramazan (Mohammedan Lent), but deemed it as well to give a little money to the poor, and to eat whatever his exhausted nature required. When I first entered his drawing-room, I saw a little girl of about six or seven years standing by his side, and leaning against him in a very familiar way. I thought at first it was his grand-daughter, but knowing the peculiarities of my Eastern host, I said, as candidly as I could, 'Is that your daughter, Sir?' 'Yes, it is,' he replied; 'and this boy (pointing to a baby just entering the room) is my son, and I have a still younger one.' 'Ah,' said I, 'I am sure you will have many.' 'Many!' interrupted the old man, shaking with laughter; 'so many, that I don't know the number.' Then one of his followers, a sort of body-guard, took up the thread of general conversation, adding, with a hearty laugh, 'Oh, he has children everywhere; here, at Stamboul,

at Bagdad, at Angora, at Dantascus, at Aleppø, in every town, in every village of Asia Minor and Cham. Sometimes they come to see him, or send him a greeting; but if they don't inform him they are of his own blood, it is impossible for him to know it, they are so many.' 'But so many children must have many mothers?' 'Oh, dear, yes,' answered the old saint, 'very many. Let me see,—Hassan, help me to find it out;' and the two began to look at the ceiling, as one does when immersed in abstract and complicated calculations. 'Five, six, eight; yes, I think I had eight wives.' 'All at once?' exclaimed I. 'No, no, only six; the other two died before I took the two last. But all my children don't come from my eight wives. God blessed my house, and each one who entered it added at least one to the list of my children.' I went on inquiring after the present state of his family. 'At this moment,' said he, 'I have only one wife left, and she is rather old.' 'How old?' 'Thirty perhaps, or thirty-five.' (The old man was eighty or ninety.) 'Is she handsome?' 'She was, but it is gone.' 'Do you think of taking another?' 'I dare say I shall. What can I do? My last boy's two years old.' I had an opportunity next day of seeing the wife of Mufti, the old wife of thirty years of the young husband of eighty. She was really a splendid Asiatic, too round, too fat, too heavy, and too much painted for our notions of female elegance and beauty; but, such as she was, she seemed much too lovely for her lord."—*Christine Trivulzio di Belgioroso's Letters of an Exile.*

#### TURKISH NURSERIES FOR WIVES.

Many rich Turkish ladies (says a recent writer on Turkey) carry on a trade for which we have no name. They keep what may be called nurseries of wives and mothers, and find both pleasure and profit in training their young *protégées* to the duties of married life. Their agents go about collecting the raw material of their manufactures, picking up orphans, foundlings, or the children of poor parents; for in the East there is no prejudice of birth, and the lady is distinguished from her servant only by education or wealth. The task of training is by no means difficult. There is no prejudice against partners obtained by these means. On the contrary, many Turks prefer damsels brought up in this way—perhaps, because they are without the incumbrance of relations—especially when they come from the abode of a Minister or other great functionary. The wife of Reschid Pasha—who, by the way, is no Polygamist—has generally some forty young creatures to dispose of, and finds no difficulty in getting rid of them. The demand is always equal to the supply. From this class, and from the Georgian slave-market, most of the consorts of persons high in rank are taken. Such are the mothers of the Sublime Porte, ay, and all of the Sultans that have ever reigned on the shores of the Bosphorus; for the Sultan does not, in those simple countries, either beg the hand of the princess he has never seen, or, imitating a common man, choose a wife among the coquettes of a ball-room.

## APPENDIX V.

(See page 759.)

## THE GREEK PHILOSOPHERS.

"1. The most ancient school of philosophy was that founded by Thales, 640 B.C., and termed the Ionic. Thales is celebrated for his knowledge both in geometry and astronomy. His metaphysical doctrines are but imperfectly known. He taught the belief of a First Cause, and an overruling Providence; but supposed the Divinity to animate the universe, as the soul does the body. The moral doctrines of the Ionic school were pure and rational. The most eminent of the disciples of Thales were Anaximander and Anaxagoras.

"2. Soon after the Ionic, arose the Italian sect,\* founded by Pythagoras, who was born about 586 B.C. He is supposed to have derived much of his knowledge from Egypt; and he had, like the Egyptian priests, a public doctrine for the people, and a private system for his disciples: the former a good system of morals, the latter probably unintelligible mystery. His notions of the Divinity were akin to those of Thales; but he believed in the eternity of the universe, and its co-existence with the Deity. He taught the transmigration of the soul through different bodies. His disciples lived in common; they abstained rigorously from the flesh of animals; they held music in high estimation, as a corrective of the passions. Pythagoras believed the earth to be a sphere, the planets to be inhabited, and the fixed stars to be the suns and centres of other systems. His most eminent followers were Empedocles, Epicharmus, Quællus Lucanus, Timæus, Archytas.

"3. The Eleatic sect was founded by Xenophanes, about 500 B.C. Its chief supporters were Parmenides, Zeno, and Leucippus, citizens of Elea. The metaphysical notions of this sect were utterly unintelligible. They maintained, that things had neither beginning, end, nor any change; and that all the changes we perceive are in our own senses.

"4. The Socratic school arose from the Ionic. Socrates died 401 B.C., the wisest, the most virtuous of the Greeks. He exploded the futile logic of the Sophists, which consisted of a set of general arguments applicable to all manner of questions, and by which they could, with an appearance of plausibility, maintain either side of any proposition. His rivals lost all credit as philosophers, but had influence to procure the destruction of the man who had exposed them. The doctrines of Socrates are to be learned from Plato and Xenophon. He taught the belief of a First Cause, whose beneficence is equal to his power, the creator and ruler of the universe. He inculcated the moral agency of man, the immortality of the soul, and a future state of reward and punishment. He exploded the Polytheistic superstitions of his country, and thence became the victim of an accusation of impiety.

"5. The morality of Socrates was successfully cultivated by the Cyrenaic sect, but was pushed the length of extravagance by the Cynics. Virtue, in their opinion, consisted in renouncing all the conveniences of life. They clothed themselves in rags, slept and ate in the streets, or wandered about the country with a stick and a knapsack. They condemned all knowledge as useless. They associated impudence with ignorance, and indulged themselves in scurrility and invective without restraint.

\* "So called from the country in which Pythagoras took up his abode. It was in the city of Crotona, a town of Magna Græcia, or Campania, that he established his famous school of philosophy."



"6. The Megarean sect was the happy inventor of logical syllogism, or the art of quibbling.

"7. The Academic sect had Plato for its founder; a philosopher whose doctrines have had a more extensive empire over the minds of mankind than those of any other among the ancients. Plato had the most sublime ideas of the Divinity and his attributes, drawn, probably, from Hebrew sources during his sojournment among the Phœnicians. He taught that the human soul was a portion of the Divinity, and that this alliance with the Eternal Mind might be improved into actual intercourse with the Supreme Being, by abstracting the soul from all the corruptions it derives from the body; a doctrine highly encouraging to virtuous exertion, and nearly allied to Divine truth.

"8. The Platonic philosophy found its chief opponents in four remarkable sects, the Peripatetic, the Sceptic, the Stoic, and the Epicurean.

"9. Aristotle, the founder of the Peripatetic sect, was the tutor of Alexander the Great, and established his school in the Lyceum at Athens; a philosopher, whose tenets have found more zealous partisans, and more rancorous opponents, than those of any other. His metaphysics, from the sententious brevity of his expression, are extremely obscure, and have given rise to numberless commentaries. The best analysis of his logic is given by Dr. Reid, and in Lord Kame's *Sketches of the History of Man*. His physical works are the result of great observation and acquaintance with nature; and his critical writings, as his *Poetics* and *Art of Rhetoric*, display both taste and judgment. It is the latter works that will ever continue to be most valued. The peculiar passion of Aristotle was that of classifying, arranging, and combining the objects of his knowledge, so as to reduce all to a few principles; a dangerous propensity in philosophy, and repressive of improvement in science.

"10. The Sceptical sect was founded by Pyrrho. They formed no systems of their own, but endeavoured to weaken the foundation of those of all others. They inculcated universal doubt as the only true wisdom. There was, in their opinion, no essential difference between vice and virtue, farther than as human compact had discriminated them. Tranquillity of mind they supposed to be the state of the greatest happiness, and this was to be attained by absolute indifference to all dogmas or opinions.

"11. The Stoics, the followers of Zeno, proposing to themselves the same end, tranquillity of mind, took a nobler path to arrive at it. They endeavoured to raise themselves above all the passions and feelings of humanity. They believed all nature, and God himself, the soul of the universe, to be regulated by fixed and immutable laws. The human soul being a portion of the Divinity, man cannot complain of being actuated by that necessity which actuates the Divinity himself. His pains and his pleasures are determined by the same laws which determine his existence. Virtue consists in accommodating the disposition of the mind to the immutable laws of nature; vice in opposing those laws; vice, therefore, is folly, and virtue the only true wisdom.

"12. Epicurus taught that man's supreme happiness consisted in pleasure. He himself limited the term, so as to make it mean only the practice of virtue. But if pleasure is allowed to be the object, every man will draw it from those sources which he finds can best supply it. It might have been the pleasure of Epicurus to be chaste and temperate. We are told it was so; but others find their pleasure in intemperance and luxury; and such was the taste of his principal followers. Epicurus held that the Deity was indifferent to all the actions of man. They therefore had no other counsellor than their own conscience, and no other guide than the instinctive desire of their own happiness.

"13. The Greek philosophy, on the whole, affords little else than a

picture of the imbecility and caprice of the human mind. Its teachers, instead of experiment and observation, satisfied themselves with constructing theories; and these, wanting fact for their basis, have only served to perplex the understanding, and retard equally the advancement of sound morality and the progress of useful knowledge.”

## APPENDIX VI.

## THE MALTA PROTESTANT COLLEGE.

**Patrons.**

THE LORD BISHOP OF CALCUTTA.  
 THE LORD BISHOP OF GIBRALTAR.  
 THE LORD BISHOP OF JERUSALEM.  
 THE LORD BISHOP OF MELBOURNE.

**Visitor.**

THE LORD BISHOP OF GIBRALTAR.

**Provisional Committee.**

**Chairman.**—THE RIGHT. HON. THE EARL OF SHAFTESBURY.

His Excellency the Chevalier Bunsen,  
 Minister Plenipotentiary of the  
 King of Prussia.

The Most Noble the Marquis of  
 Blandford, M.P.

The Right Hon. the Earl of Waldegrave, R.N., C.B.

The Right Hon. Earl of Roden, K.P.

The Right Hon. the Earl of Harrowby.

Viscount Bernard, M.P.

The Lord Bishop of Meath.

Right. Hon. Lord Calthorpe.

The Hon. Arthur Kinnaird, M.P.

The Hon. and Rev. H. Montagu Villiers, Canon Residentiary of St. Paul's.

Sir W. Farquhar, Bart.

Sir Thomas Blomfield, Bart.

Venerable Archdeacon Law.

Admiral Duff.

Admiral H. Hope, C.B.

R. C. L. Bevan, Esq.

R. M. Bird, Esq., Taplow-hill.

J. Bridges, Esq.

Rev. R. Burgess, B.D., Prebendary of St. Paul's.

Rev. W. Carus, M.A., Canon of Winchester, late Fellow and Senior Dean of Trinity College, Cambridge.

Rev. W. H. Cox, B.D., V.P.

A. Crawford, Esq., M.D.

Rev. W. S. Gilly, D.D.

Rev. W. Goode, M.A., F.A.S.

James Edward Gordon, Esq.

A. Haldane, Esq.

G. A. Hamilton, Esq., M.P.

John Hardy, Esq.

Rev. J. Hill, M.A., V.P. of St. Edmund's Hall, Oxford.

Rev. Edward Hoare, M.A.

Rev. E. Hollond, M.A.

W. Long, Esq.

Rev. W. Niven.

Sir John Dean Paul, Bart.

J. P. Plumtre, Esq.

J. S. Reynolds, Esq.

Abel Smith, Esq.

Rev. Henry Tacy, M.A.

Rev. W. Carus Wilson, M.A.

### Committee of Management.

**Chairman.**—THE RIGHT HON. THE EARL OF SHAFTESBURY.

The Most Noble the Marquis of Blandford, M.P.	Rev. R. Burgess, B.D., of St. Paul's.
The Right Hon. the Earl of Waldegrave, R.N., C.B.	A. Crawford, Esq., M.D.
The Right Hon. the Earl of Harrowby.	Rev. W. Goodc, M.A., F.A.S.
The Right Hon. Lord Calthorpe.	A. Haldane, Esq.
The Hon. Arthur Kinnaid, M.P.	G. A. Hamilton, Esq., M.P.
The Hon. and Rev. H. Montagu Villiers, Canon Residentiary of St. Paul's.	W. Long, Esq.
Sir W. Farquhar, Bart.	Rev. E. Holland.
R. C. L. Bevan, Esq.	Rev. W. Niven.
	Sir John Dean Paul, Bart.
	J. P. Plumpton, Esq.
	J. S. Reynolds, Esq.

**Treasurer.**—SIR WALTER FARQUHAR, BART.

**Secretary.**—THE REV. CHARLES F. SWAYNE, B.A.

**Assistant-Secretary.**—RICHARD EATON, ESQ.

### Officers, Masters, and College Council\* at Malta.

**Principal.**

(Vacant.)

**Vice-Principal.**

The Rev. Reginald Guy Bryan, M.A.

**Head-Master.**

The Rev. Henry Carr, M.A.

**Resident Assistant-Masters.**

Classics and English.	{	Rev. H. W. O. Fletcher,
		B.A.
		Rev. H. Seddall.
		Rev. I. I. Duncan.
		M. Kalomires, from Athens.

*French.*—M. Henny, from Paris.

*German.*—M. Stern.

*Italian.*—Signor D. Bolognini.

*Arabic.*—C. Antoni Sackal, from Aleppo.

*Turkish.*—(The vacancy to be filled up.)

*Drawing.*—M. Stern.

*Singing.*—M. Stern.

*Pupil Teacher.*—M. Coquille, from Paris.

*Drilling.*—Sergeant Burton.

**Physician to the College.**—DR. GALLAND.

**Lady Superintendent.**—MRS. PARKE.

### PROSPECTUS OF THE INSTITUTION.

GRATUITOUS ADMISSION OF ORIENTALS—TERMS OF EDUCATION FOR PAYING PUPILS—PRIVILEGES OF DONORS—COURSE OF STUDIES, ETC., ETC.

1. The Institution comprises—1. A school for boys; 2. A college for the instruction of adults in literature and science, or in theology.

\* The College Council consists of the Principal, Vice-Principal, and Head-Master.

2. No pupil is admitted into the school under eight, nor into the college under fifteen years of age, nor permitted to remain in the former after seventeen, except under special circumstances.

3. Admission will be granted for board and education, *free of expense*, in the school or college to one hundred pupils, natives (*both by birth and parentage*) of any of the following countries, viz.:—Turkey, Greece, Asia Minor, Syria, Arabia, Persia, the East Indies, China, Egypt, and other parts of Africa. Such pupils to be nominated by the Executive Council on satisfactory testimony being furnished of their superior intelligence and good morals. Each donor of 100*l.* has the privilege of nominating one such pupil, on his qualifications being approved of by the Executive Council. The FREE Oriental pupils are to be trained as missionaries, schoolmasters, Scripture-readers, interpreters, &c., with the view of providing our missionary societies with a large body of well-qualified NATIVE AGENTS, lay and clerical, for which there is a most urgent demand in the East at the present time.

4. Each donor of 100*l.* has the privilege of nominating a European missionary, or an Oriental ecclesiastic, or theological student, for gratuitous maintenance and instruction in theology and the Oriental languages, for two years.

5. Terms for board and education in the school, for boys under the age of eleven, 35*l.* a-year, and above that age, 45*l.*; and in the college, 60*l.* Non-resident students are admitted to attend all the classes for 10*l.* a-year.

6. When two or more brothers shall be receiving their education in the Institution at the same time, an abatement of ten per cent. will be allowed on the terms of education.

7. Each donor of 100*l.* has the privilege for life of nominating one boy, under the age of eleven, for board and education in the school at 30*l.* per annum, or above that age, at 40*l.* per annum; or one pupil for board and education in the college at 50*l.* per annum; and each donor of 200*l.* is entitled to the nomination of three pupils in the school or college, on the above-mentioned terms; or, if this privilege be not exercised:

8. Donors to the building fund shall be entitled, also, to the above-mentioned privileges, when their donations are made up to 100*l.*

9. Donations of 100*l.* and upwards may be paid in four yearly instalments of 25*l.* each. The privileges mentioned in clauses 7 and 8, to commence on payment of the last instalment.

10. Theological students belonging to any of the Eastern Christian Churches, are admitted for board and education in the school or college at 25*l.* per annum.

11. The sons of Protestant chaplains and missionaries settled in the countries contiguous to the Mediterranean, are admitted into the school for 20*l.* a-year, and into the college for 30*l.* a-year.

12. The course of education in the school includes religious and moral instruction, according to the principles of the Bible; instruction in the English, Latin, Greek, German, French, Italian, Modern Greek, Arabic, Turkish, and Armenian languages; writing, arithmetic, book-keeping, and line drawing; geography, history, and modern science; the elements of mathematics, natural history, botany, and chemistry.

13. The course of education in the college includes instruction in theology and moral philosophy; the Latin and Greek classics and

Hebrew; the English, German, French, Italian, and Oriental languages and literature; history, political economy, mathematics, natural philosophy, and astronomy. The art of teaching forms also an important branch of study.

14. All pupils are taught singing according to the system of Mr. Hullah. Private lessons in drawing and music are given at the option of the parents, but constitute a separate expense.

15. The pupils in the school and college are allowed to attend the public worship of the Church of their religious creed.

16. The lectures on divinity and moral philosophy are free to all non-resident students and others.

17. The pupils are provided, for the terms specified, with tuition, board and lodging, washing, medical attendance (unless in cases of illness requiring extra visits), stationery, and every other necessary, except books, wearing-apparel, and house linen.

18. The general charges for board and tuition to be paid each term in advance; and, in the event of a pupil leaving the Institution, it is expected that a term's previous notice will be given; in default of which, the payment for the term will be considered due. The terms will commence on the 1st of October, 3d January, and Tuesday after Easter.

19. There will be a vacation of about ten weeks every year, between the 15th of July and the 1st of October; and a short recess from the 24th of December to the 2d of January, and from Good Friday to Easter. Pupils remaining at the Institution during the long vacation to pay 5*l.* each.

The Bishop of Gibraltar has intimated to the Committee his readiness to receive as candidates for holy orders, such students as shall have obtained a diploma from the college, after passing through the theological course, which embraces a period of two years. Such students are admitted on the reduced terms of 25*l.* a-year.

NOTE.—An inventory of the linen, wearing-apparel, and other articles required, and the form of certificate of health and age of the pupil to be filled up, may be had on application to the Principal of the College at Malta, or the Secretary, 3, St. James-street, London.

## APPENDIX VII.

### INSTRUCTIONS FOR THE AGENTS OF THE MALTA PROTESTANT COLLEGE.

The Gentlemen who undertake to promote the interests of the Malta Protestant College, by kindly accepting the office of Agents, are requested to attend to the following suggestions respecting the duties of the office:—

I. To disseminate a knowledge of the objects and advantages of the Institution by the circulation of its Prospectus in the different languages, and by having it occasionally noticed, whenever practicable, in some of the local periodicals.

II. To be careful in examining PERSONALLY all candidates for

admission as *gratuitous pupils*, attending especially to the rule that none are eligible but those endowed with superior intelligence, in combination with good moral character, and that they must also be natives of the East by BIRTH AND PARENTAGE. To write down the answers of the candidates to the printed questions supplied by the College authorities. [The agent can, if he wishes, procure the assistance of a clergyman or missionary for the examination.]

III. Candidates within a moderate distance of the agent must come to be examined by him personally; but in the case of those who are at too great a distance from him, the agent may transmit the printed questions to any person whom he may consider qualified to conduct the examination, and request him to procure, and send the answers.

IV. The answers are to be transmitted, with every other particular respecting the candidate, to the ruling head of the College, that they may be submitted by him to the Executive Committee, in which the nomination is vested.

V. The agent will also procure the signature of the candidate, or, if he be a minor, of his guardian, to the printed contract, by which the candidate engages to remain four years, at least, in the Institution, and to provide himself with decent clothing. The condition of clothing himself may be dispensed with when the agent is fully satisfied that the candidate has not the means of complying with it. The importance of these precautions in the selection of candidates will be obvious on considering the great expense incurred in bringing them to the College.

VI. When a candidate has been elected, the agent will superintend the requisite arrangements for his voyage to Malta, paying in advance his expences. He will keep an account of all disbursements made for such purposes, as also for advertisements in the public prints, &c., which will be refunded by the Treasurer, at Malta.

VII. It is hoped the agent will endeavour to procure contributions to the funds for the education of the *gratuitous native pupils* from such persons as may be disposed to assist in this important work. He is, moreover, recommended to impress upon the minds of all candidates, that the Christians of Great Britain have of their liberality provided the means of giving them a good education in the earnest hope that in whatever capacity they may afterwards be employed, whether as ordained or lay agents, they will use the instruction, which they shall have received in the College, for the promotion of the welfare of their countrymen in the East, especially in relation to their spiritual interests.

VIII. To supply parents with any information that may be required respecting the Institution; and to endeavour to procure *paying pupils*, both of European and native extraction. It will be desirable to ascertain, as far as practicable, the ability to pay of those persons who send pupils.

#### QUESTIONS TO BE ANSWERED BY CANDIDATES FOR ADMISSION AS GRATUITOUS PUPILS INTO THE MALTA PROTESTANT COLLEGE.

*Superior intelligence and good moral character are conditions indispensable for admission of gratuitous pupils.*

I. What is the name, age, residence, religion, and occupation of the candidate?

II. Are his parents alive? Of what name, residence, religion, and occupation?

III. What has been the candidate's previous education? In what schools, and for how long?

IV. What living languages does he speak? What languages does he read, and what does he write grammatically?

V. What ancient languages has he studied? and what other branches of science?

VI. Is his general ability above par? (N.B. This is indispensable, for his admission as a gratuitous pupil.)

VII. Does he manifest any special talent? If so, for what?

VIII. Is he of ascertained fair moral character?

IX. Has he any peculiarities of temper or disposition? If so, what?

X. With what view does he seek admission into the Institution?

XI. What is his state of mind as regards the fundamental truths of the Gospel?

XII. Who are his referees?

Any further particulars of importance that can be ascertained respecting the early history of the candidate, his habits, tastes, physical constitution, present and previous state of health, &c., may also be noted in addition to the above subjects of inquiry.

N.B.—The education of the pupils to be trained as Scripture-readers or Catechists is to last between one and two years. A good knowledge of the Scriptures and the practice of expounding with facility the fundamental doctrines of the Gospel, will constitute the essential part of their instruction. They will be taught, also, writing and the rudiments of arithmetic, geography, and history, in order that they may be qualified to establish primary schools for the poor. They will receive instruction through the medium of their native tongue. Distinct evidences of sincere piety and of an earnest desire to devote themselves to missionary work will be especially required of this class of candidates.

The higher class of pupils preparing for literary or scientific pursuits, or to become ordained missionaries, &c., will receive an extended course of education, lasting from four to six years. This will combine religious and moral instruction, the study of the Latin and Greek classics, of modern and Oriental languages, of mathematics, of the natural sciences; and the missionary pupils will follow a systematic course of divinity.

CERTIFICATE TO BE FILLED UP AND SIGNED BY THE ORIENTAL  
CANDIDATE, AND WITNESSED BY THE AGENT.

\_\_\_\_\_ having been  
admitted as a free pupil into the Malta Protestant College

engage that he shall conform to the following conditions:—

That he shall remain as a pupil in the College for the space of at least four years. "

That he shall pay to the College the sum of 10*l.* a-year to provide for his clothing, and small personal expenses.

That he shall entirely submit to the directions of the Ruling Heads of the College respecting the course of studies he is to pursue.

That he shall strictly conform to all rules of discipline of the College.

That after leaving the College, he shall return and live in the vicinity of the Mediterranean, or some country of the East, so as to promote the welfare of his countrymen, in relation especially to their spiritual interests; and that he shall not consider he has any claim to be supported at the expense of the Directors, after he shall have left the Institution.

Signed \_\_\_\_\_

Witness \_\_\_\_\_ Agent.

Dated this \_\_\_\_\_ day of \_\_\_\_\_

N.B. The Agent of the Committee is requested to send with each free student nominated, the above certificate when filled up.

If the student is of age, he will sign the certificate himself. If not of age, the certificate is to be signed by his father or guardian, and the blanks are to be filled up accordingly. The sum fixed for the pupil's clothing, &c., may be lowered to any amount considered necessary by the Agent, or omitted altogether, when the Agent is satisfied that the pupil or his friends are unable to pay for his clothing.

The certificate may be translated, if necessary, by the Agent into the language of each candidate, but he is required to sign the printed form in English.

The Agent will also obtain the candidate's subscription to the rules of discipline, &c., furnished to him by the College, which subscription he will retain in his possession.

A duplicate copy of the foregoing certificate is also to be retained by the Agent.

## APPENDIX VIII.

### THE COURSE OF STUDY AT THE MALTA PROTESTANT COLLEGE.

#### GENERAL RULES.

1. Keeping always in mind the fundamental rule, that the chief aim of the course of study is *accuracy in elementary principles*, rather than the attainment of a large amount of superficial knowledge, care is to be taken not to require the pupils to engage in the study of too many subjects at a time. It may in some cases be found very advantageous for a pupil to go through the same elementary course a second time.



2. THERE ARE TO BE EXAMINATIONS IN ALL THE CLASSES EVERY WEEK, ON A DAY SET APART FOR THAT PURPOSE; AND A GENERAL EXAMINATION AT THE END OF THE YEAR, FOLLOWED BY A DISTRIBUTION OF PRIZES.

3. The first year's study of the Oriental pupils who are ignorant of English is to be chiefly devoted to the acquiring of that language.

4. The foreign languages, including the Greek, are to be taught by native foreign masters, having a pure accent.

5. While the course of study has, for the sake of form, been compressed in the programme into four years, it is intended that its subjects shall be extended over the space of six years or longer, according to the age and previous acquirements of the pupils.

9. While the grammatical study of the Oriental languages generally shall be postponed to the last two years of the course, yet it is desirable that the Eastern students and pupils should have, once or twice a-week, reading in their native languages, with their respective teachers, in order to obviate the risk of their forgetting their own language.

10. The pupils are allowed to attend the public services of their respective Churches, but all are instructed daily in the Scriptures by the heads of the institution, and join in the family worship morning and evening.

11. Particular attention is to be paid to the observance of the rule prohibiting either Masters or pupils to remain up at night after ten o'clock, the hour fixed for extinguishing lights: the habit of keeping late hours is very detrimental to health, especially in a hot climate, and wholly unfits both Masters and pupils for their duties during the day; it, moreover, occasions increased expense by the undue consumption of lights.

## COLLEGIATE SCHOOL.

YEAR.	FOURTH.	THIRD.	SECOND.	FIRST.
CLASS.	FIRST.	SECOND.	THIRD.	FOURTH.
English ..... French ..... Italian .....)	Read the standard Works in Prose & Poetry. Practice Original Composition & Letter writing. Study the idioms and peculiarities of construction.	Translate from one language to the other two good Prose Authors, such as Markham's English History, Tellemague, Eschschmann in Prosa. Acquire elegance and fluency in conversation. Commit to memory select pieces of Poetry, &c.	Translate from one language to the other two good Prose Authors, such as Pinnock's, British Biography, Lamé Fleury's Histories, Porquet's Italian Reading Book. Become quick and ready in understanding by attending Discourses and Lectures, &c. Acquire ease in conversation. Learn by heart words, phrases, &c., &c.	Practise Reading. Study Grammar. Learn easy words and phrases. Write Exercises.
Latin.	Read Horace, Livy, Tacitus. Write Arnold's Prose and Verse Compositions. Translation. Study Grammar.	Read Cæsar, Ovid, Virgil, Cicero. Write Arnold's "Henry's Second Book." Study Prosody.	Read the Latin Extracts. Write Arnold's "Henry's First Book." Study Syntax.	Read easy sentences. Learn Grammar. Write Exercises.
Greek.	Read Xenophon, Homer, New Testament. Write Arnold's Prose Compositions. Study Grammar.	Read the Greek Extracts and New Testament. Study Grammar.	Practise Reading. Study Grammar. Read easy sentences.	
Mathematics.	Six books of Euclid. Higher Branches of Algebra, Plane Trigonometry.	Euclid's First and Second Books. Algebra, to Quadratic Equations.		
Arithmetic.	Mental Arithmetic and higher branches, such as Mensuration, &c.	Fractions and Roots. Mental Arithmetic.	Reduction, Proportion. Practice. Interest. Fractions. Mental Arithmetic.	First four Rule simple and compound. Tables. Mental Arithmetic.
History.	Ancient and Universal History.	Modern History (especially English).	Outlines of English History and Scripture History.	Easy Biography and Scripture History.
Geography.	Ancient and Biblical Geography.	Modern and Ancient Geography.	Modern Geography.	Modern Geography (particularly Europe and England).
Sciences.	Mental and Physical Sciences (especially Teaching and Chemistry).	Moral and Physical Sciences.	Elements of Moral Science.	

\* NOTE.—Although the above course of study has been compressed, for the sake of form, into four years, it is intended that the subjects of study shall be extended over a period of six years or longer, according to the age and previous acquirements of the pupils.

## COLLEGE.

THEOLOGICAL AND MISSIONARY DEPARTMENT,  
FOR TRAINING MISSIONARIES, SCRIPTURE-READERS, AND SCHOOL-  
MASTERS.

## YEAR I.

Theology (Bible), Writing, Arithmetic, English History, Geography, Elements of Moral Science, English and Latin Languages.

## YEAR II.

Theology (Bible, Evidences of Christianity), Mathematics, General History; Intellectual, Moral, and Physical Sciences (that of teaching especially); English Composition, Latin, Greek; commence the study of modern European Languages.

## YEAR III.

Theology (Bible, Ecclesiastical History, Theory and Practice of the Pastoral Office, including Exercises in expounding the Scriptures, and in the composition and delivery of Sermons), Mathematics; Intellectual, Moral, and Physical Sciences (that of teaching especially); higher Greek and Latin Authors, Hebrew;—continue the study of modern European Languages, and begin that of the Oriental Languages.

## YEAR IV.

Perfecting the previous studies, and obtaining some knowledge of Medicine.

NOTE.—Although the above course of study has been compressed, for the sake of form, into four years, it is intended that the subjects shall be extended over a period of six years or longer, according to the age and previous acquirements of the pupils.

DEPARTMENT OF GENERAL LITERATURE AND  
SCIENCE,

FOR TRAINING MERCHANTS, PHYSICIANS, LAWYERS, INTERPRETERS,  
ETC., ETC., ETC.

## YEAR I.

Writing, Commercial Arithmetic, English History, Geography, Elements of Moral Science, English and Latin Languages.

## YEAR II.

Mathematics, General History, Moral and Physical Sciences (Political Economy, Jurisprudence, Chemistry, Botany, &c., with a special view to their respective ulterior destinations), English Composition, Latin;—commence the study of modern European Languages, according to proficiency and requirements.

## YEAR III.

Mathematics, Contemporaneous History and General Literature; Moral and Physical Sciences, as before; Composition in English and other Languages, and begin the study of the Oriental Languages.

## YEAR IV.

Perfecting previous studies.

NOTE.—Daily Scriptural instruction is given to the pupils in this Department—See clause 10 of General Rules.

## DECLARATION OF PRINCIPLES.

• EXTRACT FROM THE CONSTITUTION OF THE MALTA PROTESTANT COLLEGE.

VI. The education shall be based on the fundamental doctrines of Christianity as contained in the Scriptures of the Old and New Testaments, embodied in the Articles and Liturgy of the Church of England, and as set forth, generally, in the Homilies and other writings of the eminent divines and champions of the English Reformation. No theological opinion shall be taught as a fundamental article of faith essential to salvation, not declared to be so by the Church of England.

VII. In order the better to secure the faithful observance of the foregoing law, and the more effectually to preserve at all times the teaching of the pure and scriptural doctrines of Christianity, which has been the chief object of the foundation of the College, the following protest is adopted:—

The members of the Executive Council protest against the errors of the Church of Rome, as exhibited in the Decrees of the Council of Trent, and in the Creed of Pope Pius the Fourth. They testify, in particular, against any views of doctrine tending to undermine, the Divine inspiration of the Holy Scriptures, or their supreme authority as the sole and complete rule of faith, and only Divine rule of practice;—to subvert the great doctrine of justification by faith only, by teaching that believers are justified by an inherent righteousness imparted to them by the Spirit, instead of (in the language of the Homily referred to in our Eleventh Article for the teaching of our Church on this point)—

“By a justification, or righteousness, received of God’s mercy and Christ’s merits, embraced by faith, taken, accepted, and allowed of God for our perfect and full justification; \* \* so that Christ is now the righteousness of all them that do truly believe in him; he for them paying their ransom by his death, he for them fulfilling the law in his life; \* \* so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not that this our own act to believe in Christ, or this our faith in Christ, which is within us,

doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves) but the true understanding and meaning thereof is, that although we hear God's Word and believe it, although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto, yet we must renounce the merit of all our said virtues of faith, hope, charity, and all our other virtues and good deeds which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of our sins and our justification."

Also against any views tending to pervert the doctrine respecting the Sacrament of Baptism, by representing that ordinance, *instead of faith*, to be, in all cases, the only instrumental cause of justification;—and lastly, against a reception of the Articles of the Church of England by members of that Church, in any other than their plain, grammatical, natural, and *prima facie* sense.

## ERRATA.

PAGE 555.—Bottom of the page, for "on whose banks," read "on whose shores."

591 and 699.—For "Snow and Henderson," read "Swan and Stally-brass."

595.—Bottom of the page, for "the right of buying landed property and of building churches hitherto denied to the Christian," read "the right of building churches hitherto denied to the native Christian, and of possessing landed property refused to the European Christian."

656.—*Erzeroum*, for "in a plain on the Kara," read "in a plain, and some distance from the Kara."

669.—After the town of *Meshed Ali*, add "In the same district there is another large and flourishing town called *Meshed Hossein*, or *Kerbela*, celebrated for a mosque which contains the tomb of Hossein, son of Ali, much venerated by the Persians, even more than Mecca."

699.—For "Burat," read "Buriat."

## LIST OF ILLUSTRATIONS.

VOL. I.—Opposite Title-page, View of existing Buildings.  
Plan of Jerusalem, to face page 305.

VOL. II.—Opposite Title-page, View of Proposed New Buildings.

Map of Syria and Palestine, to face page 345.

Map of Asia Minor, to face page 555.

The Mohammedan Family, to face page 648.

Map of the Countries for whose Regeneration, &c., to face the blank page 842.

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